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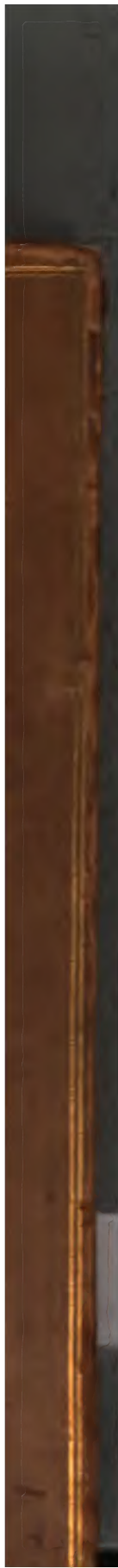
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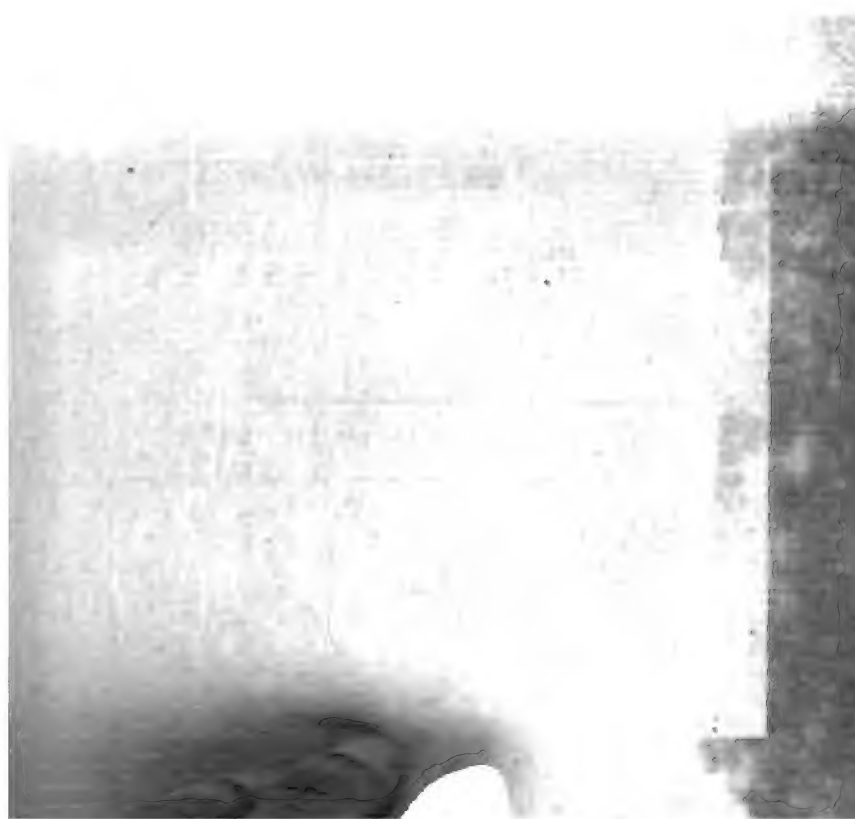
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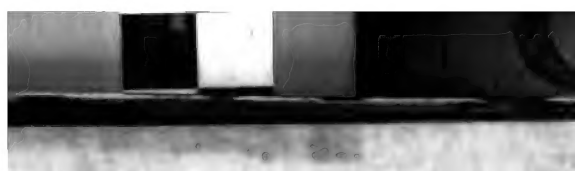
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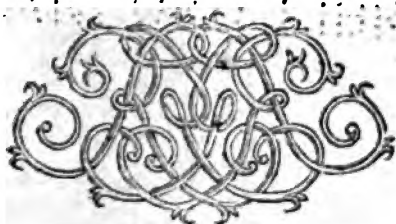
T H E
MONTHLY REVIEW;
O R,
LITERARY JOURNAL:

From JANUARY to JUNE, *inclusive.*

M,DCC,LXXXII.

BY SEVERAL HANDS.

VOLUME LXVI.



L O N D O N :
Printed for R. GRIFFITHS :
And Sold by T. BECKET, Corner of the Adelphi, Strand.
M.DCC.LXXXII.



240078

YIAJ98LJ 0907WAT8

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THE
MONTHLY REVIEW,

For JANUARY, 1782.



ART. I. *Letters on several Subjects.* By the Rev. Martin Sherlock, A. M. Chaplain to the Earl of Bristol. 12mo. 2 Vols. 5 s. sewed. Nichols. 1781.

THIS Writer, whom we have so frequently introduced to the notice of our Readers, begins the Preface to his present publication with a compliment on the sweetness and placability of his own temper; and then proceeds to complain, in a sort of mixed strain of gaiety and seriousness, of the ill-nature of those critics, who have had the presumption to find fault with him, because their *feelings* of his very superior excellencies were not so lively and ardent as his own. But, notwithstanding all this glowing self-complacency, Mr. Sherlock, we find, is a *modest* man! "And who tells us so?"—Why, Mr. Sherlock himself! 'I am persuaded (says he) that my mother was in a good humour when I was *made*.' Now all the wit of this passage (for the Author designed it to be a witty one) will escape the Reader, unless, admonished by our good counsel, he turns his eyes on the opposite page, where this *reverend* Gentleman, *having* a great Lady's *person in admiration*—the Apostle James would tell him; *because of advantage*—and having complimented her Ladyship's 'bright eyes and *rich* shape, appeals, with all the *sang froid* in the world, to his noble patroness to bear testimony to his *modesty*. 'You know me, Madam, to be a modest man.' And in truth our Author seems to consider himself as *privileged* to take very uncommon methods to shew his modesty. But perhaps he will avail himself of Mr. Pope's plea for "great wits:" and may think himself at liberty to "start from vulgar rules." Colley Cibber thought the same; but he used this privilege with more address.

As the Author hath drawn the curtain, and introduced his mother in the scene, and that too in a very critical part of the play, we cannot do perfect justice to his modesty, without remarking, that this arrangement was more for *his* sake than for *her's*; for all the proof of his 'mother's good-humour' is founded on the sweet and easy temper of her son. 'I am persuaded my mother was in a good humour when I was made, for it is very hard to put me out of temper.' Excellent logician! If this argument were drawn out at full length, logic would be in a better *mood*, and cut a better figure, than when she

— *dasb'd thro' thin and thick*

With German Crouzaz, and Dutch Burgerfdyck.

The son however hath, in one respect, the advantage of the mother, for she was in a good humour when nothing else could be expected: and he—now, this is the *argumentum à fortiori*—when so many untoward circumstances concurred to put him out of temper;—particularly, 'the severity with which he had been treated by the critics.' 'Mercy on me!' he exclaims, very pathetically, 'how they have *maul'd* me!' Lamentable indeed!—But who those ruthless critics are, that have treated our Author with such 'indignant' rage, and in so 'savage a mode,' we know not; nor are we concerned to enquire. Whoever they were, we think them most *preposterously* employed. Mr. Sherlock might well tax their '*indignation*' with injustice. It was not his due. 'Who'd crush'—No—we will not put down the next word. We will not, for the sake of the jest, forfeit our candour, and belie our convictions. Though Mr. Sherlock's wings are of the "pretty, fluttering" kind, yet they will sometimes take a bold and adventurous flight. We have followed them with pleasure: and though, in their airy rounds, they have often offended us with a false and fleeting dazzle; yet many of their beauties are substantial, and all their flights are not at random.

To point out the defects, mistakes, and puerilities, to be found in these two volumes, would carry us beyond the limits of our Review; and so it would, to point out the beauties and excellencies. We think the latter to be indeed much more perspicuous, and also more numerous than the former; but the Author, too frequently depending on a kind of *instinctive* taste, decides with an equal want of judgment and modesty, on points which required attention, and by no means warranted assurance. Mr. Sherlock writes in haste—writes like a gentleman at ease, and reminds us of what Persius says of the Roman nobles, and—

— *quicquid denique lætis*

Scribetur in citreis.

Mr. Sherlock abounds too much in *superlatives*, when he praises; and pronounces sentence on what he dislikes with an oracular

oracular conciseness.—‘ The greatest effort of genius that perhaps was ever made was forming the plan of Clarissa Harlowe.’ ‘ Mrs Sheridan, author of Nourjahad, Sidney Biddulph, one of the first female geniuses that ever wrote.’ ‘ Ariosto is justly to be reckoned among the first geniuses that Nature hath produced.’ ‘ Shakespeare is the greatest genius that ever existed.’ ‘ Voltaire is the first *bel esprit* that ever lived.’ ‘ Who do you think, Reader, were the three greatest wits of this country? I believe you will answer, Swift, Congreve, and Mr. Sheridan.’ ‘ There are different degrees of good taste. To possess the highest (as Lord Bristol does), one must unite an unerring judgment to exquisite sensibility.’ ‘ The country which has produced the finest wits, after France, is Ireland.’—FIELDING, however, was an Englishman, and we are satisfied.

Mr. Sherlock's positions are sometimes founded on facts which have no existence but in idle tradition. The following is an instance that hath been pointed out to us: ‘ Genius is often seen in works of very little compass:

Fidit, et erubuit lymphæ pudica Deum,

was a line of genius that announced Dryden, and Busby felt it.’ Now, unfortunately for our Author, this line, in which he descends with great sagacity the dawn of Dryden's genius, was really the production of Crashaw, and may be found in his works, which were published before Dryden's genius was announced to Busby. Now, who was Crashaw? Let Mr. Sherlock read his Poems, and inform us, honestly, if his ‘ notion’ be right, viz. ‘ That every person who has strength of imagination sufficient to produce any thing new, be that production ever so small (*as for example*, this line), is a person of genius.’ Is this *notion* right when applied to Crashaw; or would it only be right when applied to Dryden? The latter was a lucky name to strengthen the argument; but it was not the true one. With regard to the line itself, we by no means think it deserving of the applause that hath been bestowed on it. Mr. Sherlock may, if he pleases, charge us with dulness, and call our taste in question; but still, in opposition to him and the other admirers of this line, we think it but, at best, quaint and fanciful: it is not elegant: it is not natural. It is highly strained. The metaphors are mixed, and no precise image is presented by it. If Mr. Sherlock had retained the original word *lymphæ*, one part of our objection would have been removed. As he hath exhibited it, and as it hath been traditionally handed down from school-boy to school-boy, he should have favoured the general readers of his Letters with the common translation, that they might have seen where the point of genius turned. We will supply this defect.

“ The modest water, aw'd by Pow'r divine.
Beheld the God, and blush'd—into red wine.”

We wish to check Mr. Sherlock's confidence. He is too flip-pant; too dogmatical. And we equally wish to encourage his excellencies; for he hath excellencies, and those too of the higher kind. His sentiments are often very striking and beautiful; and his language concise and elegant. *Tulit punctum*—and that too with an address and felicity peculiar to himself. As a specimen of his abilities, as a sprightly, ingenious, and sensible Writer, we shall present our Readers with a few extracts from each volume, assuring them at the same time, that, in spite of our remarks, they will find themselves well recompensed by purchasing the whole.

Though our Author hath *Voltaire'd* it in almost every letter, and seems to affect the style and manner of the French wits, yet his partiality to the first of them hath not so far obscured his judgment as to make him blind to his faults. This will appear from the following letters:

' You think Voltaire the first *bel esprit* that ever lived. So do I. You think he had genius. There I am sorry we differ. If he had, it was so little, I could never discover it; and I looked for it often. But I can find genius in almost every page of Shakspeare. Though I have little learning, I scarce ever discover a beauty in Voltaire, without being able to tell where the mother-idea of it is to be found. The works of Voltaire which should best shew his genius, if he had any, are *Canaide*, and a poem which I dare not name. His imagination here was without restraint; and what has it produced? Ridiculous extravagancies and absurdities that disgust. These, however, are the two productions that do most honour to his talents; particularly the last. There are as happy passages in it for delicacy of wit and brilliancy of style as ever was read; but the number of horrors with which it abounds makes it shocking to men of decency, and disgusting to all readers of taste.

' As to the invention of this poem, every one knows that it belongs entirely to Chapelain and Ariosto; as the ground work of *Candide* is borrowed from Swift. So that his admirers may give to these performances every other merit they please, but as to genius, it is out of the question.—I am Voltaire's friend and enemy. He is a very voluminous and a very unequal author. There is a great deal of good, and a great deal of bad in him. His writings sometimes breathe a spirit of humanity, and a love of tolerance, which must endear him to every reader. His style is charming; always rapid, easy, brilliant. Diction in writing is like colouring in a picture; it is the first thing that strikes, and with most persons the only thing. Splendid language and bright colours will dazzle ninety-nine people in an hundred, captivate their eye and their fancy, and impose upon their understanding. This has been the grand magic by which this seduc-

ducing writer has fascinated almost all classes of readers. No man ever wrote with greater elegance, delicacy, or grace. So polished, so agreeable, so full of the tone of the best company, he must please every person who loves mankind, who admires wit, and who knows how to appreciate the charms of fine writing.

‘ Turn the medal, and what an unhappy reverse ! Audacious preacher of infidelity, malignant calumniator of the most virtuous characters, odious encourager of every species of vice, he sacrificed all human and divine ideas to his favourite passions ; and prostituted talents, formed to adorn humanity, to a miserable love of money and of fame. A prostitute he was, and of the most despicable class. Born to independence, and possessed of affluence early in life, he could not plead the sollicitations of necessity ; and the innumerable passages of invective, licentiousness, and impiety, which abound in his works, make him fall an unpitied victim of his own innate baseness and depravity. Here let it not be imagined I declaim against a philosopher, enlightened and humane. I declaim against him because he was not humane. Was that man the lover of his race, who deprived the afflicted of their most healing balm, and the aged of their greatest consolation ? Let the aged and afflicted answer the question — Where lies the chief alleviation of their sufferings ? Is it not in religion ? Was that man then the friend of mankind, who endeavoured to rob so large a portion of it of their strongest hope, and of their most pleasing enjoyments ? Was that man the friend of mankind, who brought the Chevalier de la Barre to be broke alive upon the wheel ; and who sowed unhappiness through the world as far as he propagated immorality ?

‘ His Tragedies, you’ll say, are moral and instructive. And why are they ? Because to fill them with noble sentiments and sound morality was the most likely method to insure their success. Individuals love their own private vices. Bodies of men ever love and countenance virtue. A romance or poem is written for an individual in the dark. A tragedy is addressed to a collective body in the face of day. He knew all this ; and, desirous only to please every palate, he served up virtue to the virtuous, and vice to the debauched ; and gave to both the highest seasoning a luxuriant fancy could compose. If you will permit me to follow this metaphor, and return to his talents, I will say, Voltaire was a great literary cook. Give him good meats, no man knew better how to dress them. But they must be given him, for he was not rich enough to provide them himself. Don’t you think his works resemble Corinthian brass ? He took the gold of Shakspeare, Virgil, Corneille, Racine, Ariosto, and Pope ; and the silver of La Fare, Chaulieu, Fontenelle, and Hamilton, and melted them together in the crucible of his brain.

The metal produced was neither pure, nor gold, nor silver; it was brass; but it was Corinthian brass.

‘ But Voltaire’s quantity astonishes. It never astonished me. He made verses at twelve years old. By eighteen he had published works, and was introduced by Ninon de L’Enclos to the most polished people of Paris. From eighteen to eighty-four he never ceased to labour; and is it astonishing that in sixty-two years he produced about six good volumes? Will any impartial man say, that there are more than six volumes of his forty which are really worth mentioning? Is there an advantage that an author can have that this man wanted? Born independent; situated at Paris; protected by the great; courted, I may say, by sovereigns; his works purchased with avidity by booksellers; devoured with greater avidity by the Public; the advantages of learning, travel, and so long a life; what an assemblage of happy circumstances! Is it prodigious that one-sixth part of his works is worthy of praise? I think Dryden was a man of better parts than Voltaire. But how different their situations in life! The one never obliged to enter his cabinet, till to enter it gave him pleasure; the other sat shivering at the table, with famine staring him in the face if he did not produce his four plays at the end of a year: one enjoying every luxury of life; the other in want of all its necessaries: Dryden living in a climate unfavourable to fancy, and certainly forced to live upon malt liquors, which almost kill the imagination: the meat and manner of dressing it, the milk, cheese, and butter, and every other article of life, decidedly conducing to thicken the blood, clog its motion, and consequently to deaden the fancy. Voltaire breathing a pure and vivifying air; no heavy liquors; no gross nourishment; every article of life the very reverse of what it is in England. The French poet living on the theatre of Europe (a most important circumstance): the English poet confined to the British dominions. If Voltaire, at a supper, produced four happy lines, in six weeks they had gone farther than Dryden’s fame will possibly ever reach: his language universally understood; his merit of consequence universally *felt*. Every thing that tends to raise and quicken the spirits is of use to a man who works from fancy; and what raises the spirits higher than the idea of universal admiration? Every circumstance in France is favourable to talents: every circumstance is against them in England, except one. They are recompensed here in a manner unknown to any other nation. The Earl of Southampton gave Shakspeare more in one present, than Voltaire ever received from all the nobility of France. Dr. Robertson received, I dare say, six times as much for his History of Charles V. as he could have got for it in any other capital in Europe, supposing the book had been written in the language of the country.

Rewards

Rewards like these conquer climate and every other disadvantage. But poor Dryden lived in a worthless reign, and was too happy not to die literally by hunger, as his contemporary Otway did.

"The Henriade is a finer epic poem than the Iliad, the Æneid, the Jerusalem Delivered, or than the Paradise Lost." Well said, Lord Chesterfield. I like a man that has an opinion of his own: and this opinion was positively his Lordship's, unless, as I have more than once been tempted to suspect, he stole it from Voltaire. To support this singular judgment, he says, "It is all good sense from beginning to end." So it is; and so is the History of Lewis the Fourteenth; but that does not make it an epic poem. Lord Chesterfield might have said a great deal more in its favour without annihilating poor Homer, Virgil, Milton, and Tasso. But he seems to me to have loved Greek as little as a Frenchman does; and I am not sure that he had quite talents enough to praise well. Richardson remarks very justly, that poverty of genius is the reason that men can't praise one woman but by robbing the rest. The noble writer might have courted this author much better, because more truly, by saying, The Henriade is a fine poem, written with elegance, correctness, and dignity. The diction is rich and splendid, the thoughts are just, the sentiments noble, and the versification as harmonious as French versification can be. He might have told him; Your poem, notwithstanding its points and antitheses, has less defects than either the Æneid or the Iliad;—and (this he need not have told him, but he should have thought it)—its only material faults are want of *interest*, want of enthusiasm, and want of original beauties. Some of his * portraits are brilliant and bold. The death of † Coligny, the description of the ‡ massacre, and of the § Temple of Love, deserve the warmest praise.

'These are the best passages in this poem; and they are truly excellent. However, I cannot think they are sufficient to eclipse the greatest works that England, Italy, and Greece can boast of. Indeed, my Lord Chesterfield seems to have doubted himself of the truth of his assertion; for, forgetting his wonted good breeding, he has recourse to some of Lord Peter's || arguments, and abuses grossly every one who presumes to differ from him in opinion.'

The following observations on taste are just and elegant;

* Particularly that of the Duke of Guise, Chant 3.

† Chant 2.

‡ Ibid.

§ Chant 9.

|| Tale of a Tub.

though the chief of them have been anticipated by Mr. Burke *.

‘ Many people have a kind of happy instinct in matters of taste, and determine often rightly upon difficult subjects, without having any principles to direct their judgments. It is evident, that if those persons natural faculties were cultivated, they would have better taste than others. But taste being a combination of a man’s judgment and feelings, there never can be any certainty in the determination of a man whose judgment is not formed. To form the judgment there is but one method, it is by making comparisons. To compare two objects perfectly, one must understand them both. And hence it follows, that the first step towards acquiring a good taste is knowledge. Without knowledge no comparison can be formed; without comparisons the judgment cannot be chastened; without judgment there can be no sure taste. I shall explain myself by an example, which I shall take from sculpture; because, as it appears to me to be the simplest of all the arts, I shall have less trouble to make myself understood. A young man wants to acquire a taste for sculpture. If nature has not given him feeling, he seeks an impossibility. If she has given him feeling, he must then acquire knowledge to form his judgment, and this knowledge is to be acquired but by seeing statues. A statue is the imitation of a man or a woman. The first *one* he sees, he will be able to say, whether it resembles a woman or a man; but he will not be able to say, whether or no it is a good statue. Good is a relative: it is only by comparing that statue with a number of others, he can be able to ascertain its value. Apollo is always represented as a beautiful youth. A hundred sculptors, ancient and modern, have executed this subject. Shew a very indifferent one to a young man; and another very capital one to another young man; let them be the first statues that either of them have seen; and their judgments upon the two will be probably the same. They will both say that these two statues are fine. He who has seen the indifferent Apollo, will be as much charmed as he who has seen the other; and his taste will be equally good. This statue is the best he has ever seen; and he is not to be blamed for admiring it. It is evident now, that this man’s taste is not sure; and it is evident that he is born with the means of making it so. Let him then see the Apollo of Girardon, that of Bernini, several others ancient and modern, and let him finish with the Apollo Belvedere. He will then have seen all that is most perfect in the art. If he examines each of these statues separately with attention, and afterwards

* See his *Introduction to his Inquiry into the Sublime and Beautiful.*

compares them together, he will acquire the power of ascertaining the value of each, and of assigning to it its true rank. The knowledge that he has obtained will form his judgment; his judgment will then direct his feelings; and that man will acquire a sure and perfect taste. This reasoning appears to me to be just, when applied to poetry, painting, eloquence, and all the other arts. The English education, bad as it is, is the best in Europe. It is essentially bad in one point; and essentially stupid in another: bad, in not paying the smallest attention to the cultivation of the English language, one of the finest, in every point of view, that ever existed: stupid, in making a youth pass fourteen important years of his life, in learning as much Greek, Latin, and science, as might very easily be acquired in six. However, there is none so good any where else. Every man of birth in England goes through a course of Latin, Greek, French, Italian, science, and makes the tour of Europe. Those advantages are astonishingly great, and such as scarce any Frenchman has. The profit that a lad derives from this depends upon himself, and upon the persons to whom he is entrusted. He may read Cicero and Demosthenes, Tasso and Milton, Racine and Moliere, and see the Transfiguration and the Apollo, without an atom of improvement. If he has parts and feeling, the understanding several languages, and seeing different countries, are prodigious advantages. By multiplying thus the stock of his ideas, he is enabled to make a multitude of comparisons; those comparisons refine his judgment; and thus, if, as I said, he has naturally parts and feeling, he becomes a man of perfect taste. A Frenchman has not those advantages. He possesses only two languages, and he does not travel; and this is the true and real cause, why the few in England have a greater number of tastes, and more perfect tastes, than the few in France.

We must now take leave of this sprightly, sensible, and entertaining Writer. We have often been informed by him; but more frequently amused: and though sometimes disgusted with his vanity, he has never fatigued us by dullness.

ART. II. *Physiological Disquisitions; or Discourses on the Natural Philosophy of the Elements.* &c. By William Jones, F. R. S. &c. Author of an *Essay on the First Principles of Natural Philosophy.* 4to, 11. 1s. Boards. Rivington. 1781.

IN our 27th volume, page 122, our Readers will meet with an account of the Essay mentioned at the end of the title of the present work; which may be considered as a continuation of the Author's system, to which he was led 'very early in life,' as he now informs us, by his having observed,
 'that

‘ that great effects are produced in nature by the *action of the elements* on each other ; and that ‘ *all philosophy* might be reduced to one simple and universal law,—the *natural agency of the elements*.’

Such Readers as wish only for *new* philosophical facts or experiments, will not be much gratified by the perusal of this very bulky volume. The Author may be said rather to *reason* on what is already well known, than to contribute much new matter to the philosophical stock of experiments. The nature of his work, may indeed, in a great measure, be inferred from what he himself says in the Introduction :—

‘ We have a strange propensity to be looking either before us or behind us for variety, instead of cultivating the fruitful spot we stand upon. If we are already in possession of many great things, reason demands that we should be making our use of them, rather than be searching for novelties, which may be either of little value, or the same for substance with what is already known. I have therefore preferred the profits of culture, to the pleasures of the chase ; and would rather pass for a labourer than a sportsman upon philosophical ground.’

All this is very proper. A man of genius certainly *may* contribute very greatly to the extension of philosophical knowledge, merely by taking a comprehensive survey, or making a happy application, of the discoveries of others. We cannot however say, that we meet with any such luminous exposition of natural phenomena, or of philosophical experiments, in the theoretical part of this work. Nevertheless, in justice to the Author, we shall add his subsequent observation ; where he says, that he ‘ has reason to think many things new will occur to the reader, if he has the patience to look for them ; and that the new things he will meet with, are such as will lead to a new train of experiments.’—We should observe likewise, that the Author does not treat his subjects merely as a philosophical theorist, or experimenter ; but also considers them philologically, and with a view to the heathen mythology, as well as to the philosophical doctrines supposed to be found in the sacred writings. In these the Author shews himself to be a man of letters, and completely orthodox ; whatever may be thought of his theoretical notions respecting philosophy.

In the three first of the nine discourses which constitute this volume, the Author treats—‘ *Of Matter, and the several Kinds of Bodies* ;’—‘ *Of the Nature and Causes of Motion* ;’—‘ *and of the Nature and Uses of the Elements*.’ We willingly pass over these discourses, partly as containing matters already very well known, and partly as they relate to the particular doctrines maintained by the Author in this and his former volume, respecting a *vacuum*, and the *reciprocal action of the elements* ; which do not appear to us, to be of that importance which he is inclined

clined to ascribe to them. Of this, however, his readers will judge for themselves. For our part, we own we are dull enough not to perceive the great utility, or indeed the *novelty*, of the last mentioned doctrine; on which the Author seems to lay so much stress—‘that the elements act on one another?—Granted: and what then?’

In the fourth and fifth discourses, the Author treats of *fire*, and of *air*. In the first of these, he describes and gives a drawing of a pyrometrical machine, or apparatus constructed by him, for ascertaining the expansion of bodies by heat. By means of this instrument, the flame of a farthing candle was found to be of sufficient force to lift a weight of 500 pounds. But to ascertain the highest degrees of heat, the Author employed the expedient of plunging a strongly heated body, a piece of iron for instance, into a given quantity of mercury; and then calculated by the heat which the mercury was found to have acquired; what *must have been* the original heat of the immersed body?

According to a scale of heat, deduced from the Author's experiments and *calculations*, and adjusted to Fahrenheit's scale, mercury is supposed to freeze at 350° below 0: spirit of wine, at 52° , likewise below 0: tin is found to melt at 490° : oil of vitriol boils at 546° : lead melts at 610° : mercury boils at 700° : iron just red hot, in the dark, 1000° : by day light, 1120° : iron with a heat almost white, 2080° ; in fusion, 3000° , and upwards.—The inquisitive Reader will however undoubtedly wish that the Author had described his mode of operating with more minuteness, that he might be enabled to form some judgment with respect to the accuracy of these numbers.

In ascertaining the degree of the white sparkling heat of iron, at a smith's forge, and which was found $= 2780^{\circ}$, a very singular phenomenon presented itself. It was very remarkable, says the Author, ‘that when the iron had been plunged with so great an heat into the cold mercury, it contracted a thin but hard and durable coat of [quick] silver. Iron being the only metal to which mercury will not adhere, it has been the custom to suppose some repulsion or natural antipathy between their parts: but these appearances are all over-ruled by the different degrees of heat and cold. In the hands of some practical chemist or mechanic, this fact of the consolidation of quicksilver, might possibly lead to some new and useful application of that wonderful fluid. The method of consolidating it, seems to depend upon communicating to it the highest possible heat, and at the same time preventing its evaporation.’—This seeming *amalgamation* of mercury with iron certainly deserves to be further inquired into.

In the next discourse on *Air*, the Author—(to use his own phrase, which, we confess, gives us not even the shadow of an idea),

idea), considers air and fire as 'different conditions of the same elementary matter of the heavens.' We meet with no motives to induce us to dwell long upon this discourse; in which the Author likewise speaks of 'fixed air, and elastic vapours;' such as nitrous, inflammable, foul air, &c. Our philosophical Readers will be content with a very short passage extracted from this part of the discourse:

'We may therefore say of all these factitious airs, that they are nothing but *ether* combined with *expandible matter*. So many conjectures have been formed on experiments of this kind, with so many transitions from natural air to artificial, and from artificial to natural, that M. Lavoisier, who reviewed them in the state they then were, observed, with some reason, that the subject was in great perplexity.'—How far the Author's '*ether* and *expandible matter*' are likely to clear up this perplexity; or what idea these two terms, thus united, are designed to convey, we pretend not even to guess.

In the next discourse, 'On the philosophy of musical sounds,' among many other matters well known to the musical theorist, the Author presents him with a few others that have the merit of novelty. Treating of *temperament*, and of the famous musical *comma*,—a subject which we had lately occasion to discuss very particularly*—he observes that 'that little *comma* would afford a man work enough for his life;—and I apprehend he would find it untractable to the last.' On this occasion, the Author presents his Readers with the substance of some manuscript papers of the late Mr. Davis, who had attempted to reduce the whole system of keyed instruments to an *equal temperament*. It appears, nevertheless, that Mr. Davis had been anticipated in this scheme by some former theorists, and even by Father Merfenne. On the whole, the Author is 'rather persuaded that a variety, in the tones and semitones, is not only necessary to satisfy the proportions of the scale; but that even the extreme and less tuneable keys have their beauties, and assist the effect of the more perfect ones. A musical Reader may, however, be curious to try the effect of this equality, and to compare it with the common methods. And for thorough-basses in a concert, a harpsichord might answer better when tuned by this rule, than by any other.'

Treating of Tartini's *third sounds*, on which we offered some conjectures several years ago†, the Author gives us a solution of the difficulty, proposed to him by a learned friend, the Rev. Mr. Twining; which he considers as the true one. We shall give

* See our last Review.

† See M. REVIEW, vol. 45. November 1771, page 371; and December, page 477.

it in the Author's own words ; referring our musical Readers, for an explanation of the subject, to the articles in our journal above alluded to.

‘ Suppose the two notes that are sounded are the fifteenth and the seventeenth ; their vibrations coincide at every fifth pulse of the upper note, and at every fourth pulse of the lower note : and when they conspire, the vibrations of each become more intense, so as to be distinguished by the ear. But their coincidence happens exactly at the same intervals with the vibrations of the fundamental note, or unison ; and thence the unison is heard as the third sound. The lower tone would hit the unison at every fourth vibration ; the higher would hit the unison at every fifth vibration. Now let the unison be removed, and they meet each other where each would meet the unison ; and then the sensation of the unison is excited. Whether there is a third sphere of undulations, produced in the air by the concurrence of the other two, is a question of some difficulty ; but without supposing it, the effect must be referred rather to the imagination than the senses.’

In this discourse, the Author gives a well-authenticated account of the invention, or rather perhaps the re-invention, of the *Eolian harp*, by the late Mr. Oswald. To account for the production of the different tones in this *aerial music*, he supposes that air, like light, consists of heterogeneous parts differently refrangible ; and that ‘ as colours are produced by inflexions and refractions of the rays of light ; so musical sounds are produced by similar refractions of the air :’ the air, in short, becoming vocal, by a kind of refraction occasioned by its passing over the edge of an aperture ; just as light presents us with colours, not only by passing through a prism, but also by moving over the edge of a solid body.

This whimsical theory has no other foundation than the well-known, and, probably, merely accidental, analogy between the spaces occupied by the seven colours in the *solar spectrum*, and the seven intervals which denote the tones and semitones of the octave, in the scale of music ; or rather in a scale which is not now in use. The Author however goes further, and perceives an analogy between three of the seven colours, viz. *red, yellow, and blue*, which he considers as simple and primary ; and the three principal tones which constitute the harmony of the octave, viz. the *unison*, the *third*, and the *fifth*.

For our part, we can see no reason to suppose, that any thing happens, in the refraction or inflection of light, that can justly be said to resemble any effects produced by the mere change of direction, which a current of air suffers in passing through a narrow passage, or over the edge of a body. In this last case, its *inflexions* are such as are common to any elastic fluid, moving
in

in similar circumstances. We doubt not but that, under the same circumstances, musical tones would be produced by *fixed* or *phlogisticated* air, or even by *the elastic vapour of water*, from an eolopile: but we should not suspect that any of these fluids would be *decompounded*, merely by their inflection, or change of course. The analogy too between the solar *spectrum*, and the musical octave, evidently fails, when we consider that a ray of light is not only *actually decompounded* by a prism; but that the decomposition is *permanent*, and the parts *remain separate*: whereas, even granting that the air may consist of heterogeneous particles of different magnitudes, &c.; neither the *nitrous*, or any other *test* of the *integrity* or purity of air, has yet exhibited to our modern experimental philosophers any signs, or even induced any suspicion, that *that* fluid is liable to be *decompounded* by a musical instrument, or an *air-prism*, as the Author terms the Eolian harp—Were we to attribute to the air, thus supposed to be affected, the qualities usually ascribed to air *decompounded*, we should be ready to apprehend, that an Eolian harp, placed at a window, would probably *consume* as much air as a lighted candle; and that huge '*air-prism*,' the *organ*, would, if played upon, *refract*, and *decompound* as much air in an hour, as might serve for the *consumption* of a moderate family for a whole week.

We should not overlook a practical improvement of the Eolian harp, which is described, and has been executed by the Author.—'instead of fixing the strings to the outside,' says the Author, 'I dispose them upon a sounding board or belly within side a wooden case, and admit the wind to them through a horizontal aperture; so that the affinity of the instrument to an organ-pipe appears at first sight: and thus it becomes portable, and useful any where in the open air, instead of being confined to the house; which is a great advantage; and it is probable this new form may lead to some new experiments.'

We have not yet noticed those parts of the present Work, in which the Author takes occasion to combine natural and experimental philosophy with *philology*, *theology*, &c. Treating of the uses and application of music, the Author makes his *orthodoxy* at least conspicuous, by citing, with complacency, a passage from *Symson's Chelys*; in which that writer, descanting on the *three* fundamental notes of the octave—the *unison*, *third*, and *fifth*—considers them as affording us "a significant emblem of that supreme and incomprehensible THREE in ONE, governing, comprising, and disposing the whole machine of the world, with all its included parts, in a most perfect and stupendous harmony."—"This physical *trinity*," adds the Author, 'as an absolute fact in music, must be evident to every beginner in the science; and it is a *trinity in unity*: but it is a mirror, in which many eyes will discern no image:—With me it is a matter of small

small concern, how such an allusion would be relished by a *Middleton*, a *Bayle*, or a *Voltaire*, whose minds were poisoned by a disaffection to truth, &c. &c.'

In the 7th and 8th discourses, the Author treats 'of fossil bodies, with some observations introductory to a theory of the earth;' and 'on physical geography, or the natural history of the earth.' Those who wish to acquire a knowledge of the principal marine shells, and other animal and vegetable matters found in the bowels of the earth, will here meet with descriptions of several subjects, illustrated with plates; together with reflections concerning the origin of marine fossils. The volume is terminated by a discourse 'on the appearances, causes, and prognostic signs of the weather.'

ART. III. *Two Letters to Dr. Newcome, Bishop of Waterford, on the Duration of our Saviour's Ministry* By Joseph Priestley, LL. D. F. R. S. 8vo. 2 s. 6 d. Johnson. 1781.

THE first of these Letters was prefixed to Dr. Priestley's *English Harmony of the Evangelists*; and our Readers will find an account of it in our Review of that publication *. It is here reprinted, 'that the whole correspondence might be before the Reader in a more convenient form.' To this letter Dr. Newcome published an answer, in which, agreeably to Dr. Priestley's wishes, his Lordship entered into a particular consideration of the subject, stated the facts and circumstances upon which his opinion respecting the duration of our Lord's ministry was founded, and made observations upon some of the principal arguments which the Doctor had alleged in favour of Mr. Mann's hypothesis. We gave our Readers an account of his Lordship's publication in the Review for June last. The second letter before us is in reply to Dr. Newcome. Dr. Priestley begins with expressing the pleasure it gives him to find his Lordship enter so fully into the discussion of the subject, and his hope that some new light may be thrown upon it, even though it should not be decided to general satisfaction. He next apologizes to the Bishop for not making a reply sooner, declares the high respect that he entertains for him, and assures him, that he esteems it an honour to discuss a question so interesting to many Christian critics, and which has never been properly discussed before, with a person of his Lordship's learning and candour. And then, after a few cursory reflections on the incidental advantages attending scriptural inquiries, he observes, that, in order to introduce as much distinctness as possible into the conduct of the argument, and to render it less tire-

* Review for February, 1781, p. 84.

some both to his Lordship and to their readers, he shall, in this, and all subsequent letters on the subject, discuss the several articles comprized in it in separate sections. The articles specified by Dr. Priestley in this letter, and which he has discussed in separate sections, are, *The testimony of the Christian Fathers—the conduct of Luke in giving a date to the preaching of John the Baptist—the ignorance of Herod, and of other Jews, concerning Jesus, at the time of the death of John the Baptist—the interpolation of the word Passover, in John vi. 4.—the transposition of the 5th and 6th chapters of the Gospel of John—journies supposed to be omitted in his, Dr. Priestley's, Harmony—the number of miles that Jesus has been supposed to travel per day—references to more than two Passovers in the Gospel of Matthew, Mark, and Luke—the argument for the probable duration of our Saviour's ministry from the objects of it—the transactions of the first Passover—the stay that Jesus made in Judea after the first Passover—the journey from Judea to Galilee—whether Jesus visited Capernaum or Nazareth first—and, the harmony of the Gospels according to the ancients, especially Eusebius and Epiphanius, and some of the moderns who have most nearly followed them.* To these the Doctor has added a section under the title of *Miscellaneous Observations*, containing the following articles, *The first excursion from Capernaum—the time of the journey to Nain—the second Sabbath after the first—and, the disciples of John.* As it is not in our power to go over all these sections in their order, we shall select such particulars as may connect with our former extracts and remarks on the subject, or enable our Readers to form an idea of the ability and spirit with which Dr. Priestley continues to support his argument.

In order to prove, that the space of fifty days was not sufficient for the transactions supposed to have taken place between the Passover, John ii. 13. and the Feast of the Jews mentioned, John v. 1. Dr. Newcome drew out a plan of our Lord's journies during that period; by which it appeared that he must have travelled eight miles a day, including Sabbaths. As Dr. Priestley's observations respecting this representation contain both his Lordship's plan and his own correction of it, and are followed by some curious remarks on our Lord's manner of travelling, we shall give them at length. Having mildly insinuated a charge against his Lordship on account of his mixing their two schemes together, specifying journies which he, the Doctor, does not allow to be included in the period alluded to, and extending others beyond his idea of their length, he proceeds:

'That we may examine this business with more attention, I must beg your Lordship to turn to p. 93 of your Letter, and we will look over the list that your Lordship has there drawn of our Saviour's journies, and I will point out what articles I admit, and what I object to. I will then allow the rest in your
own

own numbers, that you may not think that I will contend for trifles; and we shall see how the account of his daily progress really stands upon my hypothesis, unmixed with your Lordship's.

No.		Miles.	
1.	" From Jerusalem to Judea	25."	Granted.
2.	" From Judea to Cana -	50."	Granted.
3.	" From Cana, through Nazareth, to Capernaum -	30."	{ Granted in part only;

because I do not suppose Jesus to have passed through Nazareth; and for this, according to your Lordship's map, I ought to deduct more than I do, when I allow 20 miles.

4. " The circuit about Galilee 70." Granted in part.
I deduct from this article at least two-thirds, because I confine the circuit to the places in the neighbourhood of Capernaum, chiefly to the north of that town. I therefore call it 30 miles.

5.	" From Capernaum to Jerusalem - -	65."	Not granted.
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With this journey I have nothing at all to do, and I wonder your Lordship should not have put to my account the journey back again as well as the journey thither, as one of them could not have been made without the other.

6.	" From Capernaum to Nain	20."	Granted.
7.	" To Chorazin and Bethsaida	5."	Not granted.

This I do not admit, because I suppose the visit to those places to be included in No 4:

8.	" The second circuit about Galilee - - -	70."	Not granted.
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See the reasons in the last section.

9.	" Crossing the lake in a ship to Gadara, and back to Capernaum - -	12."	Granted.
10.	" To Nazareth - - -	20."	Granted.
11.	" Teaching and preaching in the cities of Galilee -	33."	Granted in part.

This journey I confine to the neighbourhood of Nazareth, and therefore shall not allow much more than half the number of miles, or 20.

‘ If your Lordship will now please to cast up the number of miles, as I have corrected them, you will find the whole amount to be 197, instead of 400; that is, not quite half as much travelling. And dividing this number by 50, you will find that there is no occasion, on my hypothesis, to suppose our Lord to have travelled quite four miles per day; and where is the great improbability in this? Few men of an active life, I believe, walk less, and many persons walk three or four times as much the whole year through.

‘ It is, besides, by no means certain, though it seems to be generally taken for granted, that our Saviour always travelled on foot. Luke informs us, chap. viii. 2. that in one of his progresses through Galilee (and it was probably the same in most of the others), he was attended by “ Mary Magdalene, and other women, who ministered to him of their substance.” Now these women cannot be supposed to have travelled on foot, and would they suffer the person on whom they attended, and whose expences they defrayed, to do so, at least always; though this might be the case in little excursions from any more considerable place, to the neighbouring villages, where the women might not always attend him.’

‘ This, I own, is conjecture. But if our Lord was attended by rich women at all, I cannot think the supposition, of his not travelling always on foot, to be wholly without probability. The twelve Apostles also do not, by any means, appear to have been poor, or unable to provide mules for themselves. Peter, Andrew, James, John, and Matthew, it is pretty certain, had some property, and none of the Apostles were in the capacity of servants, or in the lowest classes of life.’

These observations on our Saviour’s manner of travelling are ingenious, and may be just. We leave them, as matter of conjecture, to the judgment of the Reader. With respect to Dr. Priestley’s remarks on our Lord’s journeys, it must be allowed that Jesus might travel four, or even eight miles a day, for fifty days together, and deliver all the discourses, and perform all the miracles recorded; but, as we formerly observed *, we cannot think such a rapid progress through the country either probable in itself, or consistent with the design of his mission and ministry. The Doctor is of a different opinion. The Bishop had justly observed, that the adopters of an hypothesis, which obliges them to recur to “ a single miracle publicly performed,” or “ to as much as was transacted at Capernaum in the evening of a single day,” as sufficient to justify the awful declarations of our Saviour respecting the cities Chorazin and Bethsaida, must find

* See Review for Feb. 1781. p. 86.

themselves not a little embarrassed *. To this Dr. Priestley replies.

' Now, my Lord, if I may be allowed to judge for myself, I feel no embarrassment at all in this case. On the contrary, I think your Lordship will find yourself not a little embarrassed in shewing, that even Capernaum itself, that *favoured city*, as you call it, enjoyed any more advantage than I suppose our Lord had, at least time enough, upon my plan, to allow both to Chorazin and Bethsaida. For all that we know of his performing there was the cure of the demoniac in the synagogue, with the other transactions of that particular Sabbath; his healing the centurion's servant on his return from his first excursion, the cure of the paralytic person, and the raising of Jairus's daughter, with the other events of the day on which he called Matthew, and the discourse in the synagogue, related in the 6th chapter of John.

' Your Lordship may *suppose* much more than this to have been done, but this is all that is *related*; and, for my own part, I see no reason for supposing any more. Your Lordship may speak as slightly as you please of *a single miracle publicly performed*, but certainly if the circumstances were such as to leave no doubt but that it was a *real miracle*, it must have been sufficient to have answered all the proper purposes of miracles; and any thing farther, of that kind, must have been superfluous. What could it have signified to work repeated miracles before those that ascribed all our Lord's miracles to the power of Beelzebub?

' As to *moral instructions*, the delivering of them cannot be said to have been our Lord's particular business. He certainly neglected no proper opportunity of giving useful lessons to the people, and especially of correcting the abuses which the Scribes and Pharisees had introduced into the interpretation of the law. But it ought not to be forgotten by us, that our Lord's proper business (if we may be allowed to form a judgment concerning it from the tenor of the Gospel history) was to exhibit sufficient proofs that he was a teacher sent from God, and the promised Messiah, and especially by his resurrection from the dead.'

To the same purpose, he says upon another occasion,

' I must again insist upon it, that unless, in any case, so much business be distinctly *specified*, as would necessarily require more time than my hypothesis admits, supported as it is by various external and independent evidence, I cannot relinquish it. On a variety of occasions, your Lordship may think that more time than my hypothesis admits would have been *better*. But it is enough for me if it always allows *sufficient* time, though it

* See the passage at length, Review for June 1781. p. 437.

may now and then be thought scanty. In general, it gives more time than is wanted.'

If the Gospels were complete histories of the actions, and contained complete copies of the discourses of Jesus, this reasoning might be admitted. To us this does not appear to be the case. Frequent intimations are given of miracles and discourses not recorded. And with respect to those which are recorded, they are rather heads, or leading thoughts, or so much as the writer could recollect, than discourses at length. That they are not given verbatim is evident from the variations observable in the same discourses as recited by different Evangelists, and especially from the different strain and phraseology of the discourses recorded by John, from any that are to be found in the other gospels. With respect to *moral instructions*, they appear to us to have composed a more considerable part of our Lord's discourses, and to have entered more into the design of his ministry, than Dr. Priestley seems to imagine. The bulk and substance of the discourses recorded by Matthew, Mark, and Luke consist of *moral instructions*. And even through those which St. John has collected, in which our Lord in a more particular manner calls the attention of the people to him, as a Teacher sent from God, and the promised Messiah, a variety of moral instructions are interspersed.

Dr. Priestley continues to urge, with great force, the improbability, he would be inclined to say, impossibility, that Herod should be ignorant of Jesus, if he had preached and wrought miracles in Judea and Galilee almost two years; he replies with much ingenuity and propriety to the several considerations alleged by Dr. Newcome, for the purpose of solving the difficulty; and justly observes, that his Lordship has hurt his own cause, by remarking that 'some others, and even many of the Jewish people' as well as Herod, were strangers to Jesus before the death of John the Baptist.

Dr. Newcome had observed, as a difficulty on both schemes, that John did not speak of Jesus to Herod. To this Dr. Priestley replies:

'But, my Lord, it should be considered that John had two distinct commissions, though the one was subservient to the other; viz. the announcing the approach of the Messiah, and the preaching of repentance. We read of soldiers and publicans applying to him, to learn how they should conduct themselves. Now the application of Herod might be of the same nature, and John might not think it necessary to say any thing to him more than to them, about the Messiah; especially as this was sufficiently the subject of his public preaching. Besides, at the beginning of his preaching, John had not seen Jesus, and probably did not know at what distance of time he was to follow him:

him; so that his having seen Jesus might have been after his interview with Herod.

Upon this representation of things we beg leave to remark, that, to announce the approach of the Messiah appears to have been the principal design and proper commission of John the Baptist. This great event he urged as a motive to repentance. Is it not surprising, that he should not urge it upon Herod? The application of the soldiers and publicans to him was in consequence of his exhorting to repentance, *because the kingdom of heaven was at hand*. That John had no connection or interview with Herod after he had seen Jesus, is a conjecture void of foundation. We should judge from the history that John had more interviews with Herod than one, and that his imprisonment was the immediate consequence of his taking the liberty to reprove Herod for his marriage with Herodias.

Dr. Priestley has suggested several particulars respecting the improbability of our Saviour's cleansing the Temple *twice*; and has justly observed that the *boldness* of this action is hardly consistent with that caution and reserve, with which Dr. Newcome rightly supposes he conducted himself in the beginning of his public ministry.

In the conclusion of his letter, the Doctor expresses his hope that he shall soon have the pleasure of hearing from his Lordship again. Accordingly the Bishop has published a reply to this second letter; of which we shall lay an account before our Readers with all convenient expedition.

ART. IV. *Remarks on the Influence of Climate, Situation, Nature of Country, Population, Nature of Food, and Way of Life, on the Dispositions and Temper, Manners and Behaviour, Intellects, Laws and Customs, Form of Government, and Religion of Mankind.* By William Falconer, M. D. F. R. S. 4to. 18 s. Boards. Dilly. 1781.

THERE are some problems which, from their nature and extent, appear at first view to lie beyond the reach of the human faculties. Perhaps that which the Author of this work attempts to solve, may be pronounced to be of this kind. There are such boundless varieties in temper, manners, capacity, customs, laws, forms of government, and modes of religion among mankind, and such a combination of causes operates to produce these varieties, that it seems an undertaking too vast for any individual, fully to explain in what manner, and determine in what degree, these effects are to be ascribed, to climate, the situation and nature of a country, population, the nature of food, and way of life.

Some light, however, may undoubtedly be cast upon these subjects by an attentive observation of numerous facts, indis-

triously collected and properly arranged: and this is all that Dr. Falconer professes to have attempted. He gives out his work to the public, 'not as a complete discussion of the subject, but as a collection of such observations as occurred to him in considering it.'

In treating of the first subject, climate, he considers the effects of a warm, a cold, and a temperate climate, with respect to the several particulars above enumerated. In this detail, we frequently find his opinions well supported by facts: but sometimes they appear to rest upon little more than bare conjecture; and at other times, the application of facts to his purpose seems far-fetched and unsatisfactory. And indeed it was impossible it should be otherwise, in a work in which a very extensive plan is first laid down, in support of which authorities are afterwards to be industriously collected from every quarter. Out of the great variety of materials which are brought together in this part of the work, we shall select what our Author has said concerning the effects of a warm climate on manners:

SECT. I. *General state of morals in different climates.*

'In point of morality in general, it is, I believe, agreed, that the manners of cold climates far exceed those of warm; in the latter, the passions are naturally very strong, and likewise kept in a perpetual state of irritation from the high degree of sensibility that prevails, which causes a great multiplication of crimes, by multiplying the objects of temptation. Many desires and passions arise there, from causes that would either never occur in a cold climate, or be easily resisted; but in a warm one, the passion or inclination is stronger, and the power of restraint less. In cold climates, the desires are but few, in comparison, and not often of a very immoral kind; and those repressed with less difficulty, as they are seldom very violent. In temperate climates, the passions are in a middle state, and generally inconstant in their nature; sufficiently strong, however, to furnish motives for action, though not so powerful as to admit of no restraint from considerations of prudence, justice, or religion. But it will be proper to treat this matter more in detail.

SECT. II. *Effects of the sensibility inspired by a hot climate on the morals.*

'The qualities of a people, in this respect, are derived, in a great measure, from the disposition; the consideration of which, will enable us to account, in some degree, for the differences of their moral character. The people then of a hot climate, possessing great sensibility, are liable to all its effects on their actions and behaviour.

SECT. III. *Emotions of passion.*

'Hence the inhabitants of hot climates are disposed to be quarrelsome, passionate, litigious, and revengeful. They are, as it has been before observed, cruel from the same cause. In some rare instances, indeed, where a great degree of sensibility has been united with great abilities and goodness of heart, the happiest effects have

* Amp, Marcellin. lib. xvi. cap. 6. Cleghorn's Introduction to his Account of Minorca. Addison's Travels, Account of Naples. Du Halde's History of China.

been produced. The character of the celebrated Marquis Beccaria in Italy is an instance.

* SECT. IV. *Pride.*

* Pride also appears to be a vice of hot climates, derived from the same source. This we see in almost every people in such a situation. Numberless instance of this are to be found in the circumstances attending the eastern monarchs. Herodotus * tells us, that "the Persians esteem themselves much more worthy in every thing than the rest of men; and others to participate of virtue only in proportion to their narrowness of situation, always accounting those the worst and the most base who inhabit farthest from them." The term of barbarian was formerly bestowed, even by the Greeks and Romans, on all nations except their own: and what is more remarkable, and which shows how deep this idea was rooted, no less a man than Aristotle imbibed a prejudice of this kind so strongly, as to lay it down in his works †, that his countrymen were originally formed by nature to be superior, and command the rest of mankind. The map of the world in China, was a square ‡ plate, the greater part of which was occupied by the provinces of this vast empire, leaving on its skirts a few obscure corners, into which the wretched remains of mankind were supposed to be driven. If you have not the knowledge of our books, or the use of our letters, said the learned Chinese to the European missionary, what literature or what science can you have? The pride of the Spaniards in Europe has also been long known.—I have taken these instances of national pride from improved and polished nations, that it might not be ascribed to ignorance, which, independently of climate, produces the same effects. Thus the Russians, when in a barbarous state, called all other people by the name of Nemei, or dumb nations; and held them in a proportionable share of contempt. But when improvements prevailed among them, this disposition vanished; and at present, foreigners are no where better received or respected than in Russia.

* As the heat of the climate diminishes, as in France, this pride is changed into vanity. This I take to be owing to a decrease of the sensibility; where this is very great, every man has, or pretends to have, such an idea of his own importance, as to stand in no need of the applause of others; but when the feelings are not so quick, this self-estimation is not sufficient, and the praise of others becomes requisite, and forms the object of desire. Strabo describes the vanity of the French nation, and its effects on their conduct, in terms that exactly suit their present character. They have, says that writer, added to their ignorance and ferocity, a great degree of arrogance and folly, and affectation of ornament. They wear golden chains about their necks, and bracelets about their arms and wrists; and those who are in honourable stations, wear garments dyed and variegated with gold. In consequence of this levity of disposition, they are, when superior in war, extremely insolent and overbearing; but when defeated, stupid and helpless. Strabon. lib. iv. Thus the Frenchman aspires with eagerness after what the Spaniard would esteem a derogation.

* Lib. i.

† On Rhetoric.

‡ Du Halde, vol. i. p. 95.

‘ SECT. V. *Gallantry and intrigue.*

‘ From the same sensibility arises the excess of those passions that are connected with love. Thus intrigue and debauchery with women, are well known to be carried to a high degree in warm climates. Even marriage is held but as a slight bar, and often considered, where the women are at liberty, rather as a pretence for greater freedom of behaviour, than as a * restraint.

‘ SECT. VI. *Jealousy.*

‘ From the same cause arises jealousy, which in such a country, especially where pride predominates, is carried to a great height. The glory of ancient descent and great family are sensibly injured by infidelity of this kind, and therefore against such dishonour the guard is strict. But in France, where vanity prevails, and the passion of love is not quite so powerful, jealousy has little place. Were a fine woman to be confined there, as formerly in Spain, or in the East, her husband would lose the gratification of his vanity, in being known to possess a woman endowed with such qualities. The admiration paid to her, is to him a source of pleasure, and enhances his consequence by the respect paid to him on her account.

‘ SECT. VII. *Cowardice.*

‘ Cowardice too, as before has been remarked, is owing in a great measure to the sensibility of the people, and is one of the vices of hot climates. It may appear strange, to rank timidity, which may be supposed not to be in our power to prevent, in the list of crimes. It is, however, in some circumstances undoubtedly criminal, and was esteemed as such by the ancient † Germans, who punished it with death, inflicted in the most ignominious manner.

‘ SECT. VIII. *Suspicion.*

‘ Suspicion, too, which almost naturally attends a great degree of sensibility, joined to timidity of disposition, is observed very frequently in hot climates. The profligacy of manners in such situations, contributes greatly to encourage such a temper of mind, every one supposing his neighbour under little if any restraint from principles of morality.

‘ SECT. IX. *Fraud and knavery.*

‘ It is likewise remarked, that in hot climates there is much less probity and honesty in the common dealings of life; the present object is there so much attended to, that scarcely any consideration is paid to future consequences, as there is but little reflection. Every one, therefore, is anxious to make what advantage he can of the present moment; and no regard is paid to the discredit or loss that may ensue.

‘ SECT. X. *Perfidy and inconstancy.*

‘ The levity likewise of the people of warm climates, which is ultimately derived from their sensibility, is productive of several vices. Thus they are remarkable for their perfidy and inconstancy, even to a proverb. Livy ‡ says, that the people of Africa are inconstant in

* Vide the Life of Petrarch, and the Lives of the Troubadours, elegantly translated by Mrs. Dobson: where it appears, that addresses of love to married women were as common at that time, in France and Italy, as at present.

† Taciti Germania.

‡ Livii, lib. iii. § 5. Lib. xxxvi. § 17.

their expectations, and faithless in their dispositions. A similar character of them is given by Virgil † and Cicero ‡; to which Sallust § adds, that they were not to be kept in order by either hope or || fear. A similar character of the Syrians and Asiatic Greeks, is given in another place by Livy ¶, and confirmed by † Vopiscus. It might, perhaps, be imagined, as indeed Mr. Montesquieu has done, that this character of the people of Africa was exaggerated by the Roman historians, from the hereditary antipathy between that people and the Carthaginians; and that it was victory alone that caused the proverb to be the Punic, rather than the Roman faith. This I believe to be in some measure true; but it is certain also, that the Phœnicians had a character of this kind ascribed to them, long before the Roman period. Homer, who we have no reason to think lay under any temptation to give them a worse character than they merited **, speaks of them in similar terms. The crooked and intriguing politics of Italy have, as well as those of Carthage, formerly been notorious through the whole course of modern history; nor were they different in former periods. The Romans †† were scarcely less perfidious and dishonourable than those whom they reproached with those vices; and it was as much owing to their deep and insidious †† policy, as to their arms, that they acquired the sovereignty of the world.

* But in what manner shall we account for the punctilious honour of the Spaniards, who live in the same latitude with the Italians, and nearly in the same manner; and who have, in all ages, been famous for their honesty? Justin mentions their fidelity in keeping whatever was intrusted to their care; they have frequently suffered death rather than reveal a secret. They have still the same fidelity for which they were formerly distinguished. All the nations who trade to Cadiz, trust their fortunes to the Spaniards, and have never yet repented it. A notable instance of this quality in that people occurred not many years since, when the silver which was returned from America by their plate fleet, was debased by one of the Governors, by which the European traders, who sent goods to South America,

† Virgil *Æneid*, lib. i.

‡ Carthaginenses fraudulent et mendaces. Cicero.

§ Sallust Bell. Jugurth. de Numidia loquens.—Modern writers give the same account of them.

¶ “The craft and deceit of these people are equally great and inexplicable. To lie for the sake of falsehood, and to over-reach in matters of no moment, are paradoxes peculiar to the Arabians.” *Adventures in the Course of a Voyage up the Red Sea, &c.* by Eyles Irwin, Esq; 4to 1780, p. 54. See also Shaw's *Travels to the Levant and Barbary*, where a similar character is given of them. Ingratitude and treachery, says Le Brun, are so common among the Persians, that children make no scruple to cut off the ears, slit the nose, and cut the throat of their parents, if the King requires it, in order to procure what places or fortune they died possessed of. Le Brun's *Travels*, vol. iv. p. 243. 4to ed. 1725.

¶ Hic Syri & Asiatici Græci sunt; levissima genera hominum. Livii, lib. xxv;

§ 17.

‡ Rarum est ut fidem servent Syri; imo difficile. Aurelian. Vopisci.

** Homer's *Odyssey*, lib. xiv.

†† The similarity of the ancient Romans to the modern Italians, has been remarked by Mr. Ferguson, in his most ingenious and elegant, as well as learned, *Essay on Civil Society*.

‡† Montesquieu, *Grandeur and Decline of the Roman Empire*, chap. vi.

would have been great losers. The Spanish merchants, though no way concerned or answerable for the fraud, voluntarily took the whole of the loss upon themselves, in order to prevent the national character suffering any * reproach. Perhaps the stately pride and haughtiness, so essential to the Spanish character, may have been of service in preserving them from this fraudulent disposition, which is always connected with meanness and cowardice. Perhaps this pride may have been partly inspired by the peculiar situation and circumstances that have attended the Spanish monarchy, the subjects of which have been always led to depend upon their personal qualifications, especially those of a military kind, and to disregard the importance produced by trade and commerce. But I offer this only as a conjecture: if, however, it be true; it furnishes an obvious cause for the difference of manners.

* SECT. XI. *Idleness.*

* This prevails in a great degree in hot climates. The people of Achim † are proud and lazy; those who have no slaves, hire one, if it be only to carry a quart of rice an hundred paces; they would be dishonoured if they carried it themselves. In many places, people let their nails grow, that all men may see that they do not work. A similar disposition prevails throughout all the East. But idleness is not only a vice itself, but still more mischievous as an incentive, or at least as affording an opportunity for others: it is indeed ‡ a preliminary to every vice; nor is sloth ever unaccompanied with some wickedness or other. What must then be the state of morality § in a country where the greatest part of the people have no work, employment, or calling, to occupy their thoughts; and no idea of intellectual entertainment? The reverse is no less true: "Oblige men to work," says the elegant and spirited commentator on the Marquis Beccaria, "and you certainly make them honest." It is well known, that atrocious crimes are not committed in the country, unless when there is too much holiday, and consequently too much idleness; and, of course, too much debauchery. This, therefore, is no small cause of the general depravity of manners in warm climates.

* SECT. XII. *Luxury.*

* Luxury likewise, and effeminacy, the children of sensibility and indolence, are carried to a high degree in hot climates. This was observed of them from the || earliest times, and is the case at present.

* SECT. XIII. *Excess in diet.*

* There are however some, though but few, instances in point of morals, in which the warmer climates are superior to the cold. Thus the vice of drunkenness ¶ is far less common among them; and, of

* Vide Robertson's America.

† Dampier's Voyages, vol. iii.

‡ Ulloa's Travels, book v. chap. 5.

§ Vide also an excellent paper on the tendency of idleness to produce vice, in the Rambler, No. 85.

|| Vide the account of Tyre, by the Prophet Ezekiel.—Xenophon's Cyropædia, book vii.

¶ Strong liquors, even at this day, are not drank among the Arabs. Irwin's Voyage up the Red Sea, p. 285.

consequence,

consequence, the violence and disturbance which it so often occasions, are not so frequent; nor is, I believe (though of this I am not certain), the luxury of eating cultivated as among us. The heat requires the diet to be mostly simple, and composed in a great measure of vegetables; and of consequence cuts off many of the stimulant provocatives to appetite; a large proportion of which are of the animal kind, which compose the catalogue of those * articles that minister to this mean and despicable passion.

* SECT. XIV. *Gaming.*

* I am likewise inclined to think, (though of this also I am doubtful) that the ruinous and destructive vice of gaming, is less prevalent in warm than in cold climates.

† In the former of these, the people are more pleased with what directly produces some positive sensual pleasure, than with what pleases merely by interesting the mind, and putting it into a state of agitation. The latter of these would be too violent and robust an exercise for a hot climate, where any considerable degree of even mental employment is a fatigue. But in northern countries, a machine, coarse and heavy, finds a pleasure in whatever is apt to rouse and agitate the spirits; such as hunting, travelling, war, and wine: and it will not be denied, that gaming is at least as likely to produce this effect as any of the foregoing.

* Experience seems to countenance this theory. Tacitus † informs us, that the ancient Germans were passionately addicted to this vice, which is still, indeed, very prevalent among their modern successors. The ‡ Canadian savage is equally fond of it, as it affords an interesting occupation to him in the intervals of war and hunting, and serves to dissipate that sluggishness and inactivity, which the usual affairs and transactions of life have not sufficient stimulus to effect. Warm climates, on the contrary, are but little addicted to this vice; it is with them a matter of diversion merely; whereas, among the people of cold climates, it is a business, and one of the most serious nature. Thus the Turks, although fond of some kinds of play, chess and draughts for instance, make it a rule not to play for money ||, but use it merely to consume an idle portion of time in an indolent amusement, which the climate would prevent being employed in an active occupation.*

Dr. Falconer's remarks on the influence of situation, extent, and nature of country, are brief, and contain little that merits particular notice. The different effects of great and small population he has clearly marked out, and supported his ob-

* Sallust says, that the people of Africa, and the Numidians especially, were neither fond of salt, or any other of the stimulants to appetite. Bell. Jugurth.

† Aleam (quod nunc) sobrii inter seia exercent tanta lucrandi perdendive temeritate ut cum omnia defecerint extremo & novissimo jactu de libertate & de corpore contendunt. Tacitus de morib. German. cap. xxiv.

‡ L'Esprit des Mœurs de Savages. Charlevoix Hist. of Canada.—Carver's Travels, p. 322.

§ The Arabs never game for money, or any thing valuable. Adventures in the course of a Voyage up the Red Sea, by Eyles Irwin, Esq; p. 235.—It is forbid in Japan, on pain of death,

servations by many well chosen quotations. On the next topic, the nature of food, it will be expected that his medical knowledge and experience should enable him to speak with particular advantage. We shall therefore lay before our Readers his remarks on the effects of liquid food :

‘ Liquid food may be considered as fermented or unfermented. Of the latter of these I shall take water as an instance, as being the liquor mostly used as drink, either simple, or at least with such admixture only, as does not materially alter its properties in the light I mean to consider it.

‘ SECT. I. *Water.*

‘ Water, as it possesses no stimulant quality, is not subject to produce any irregular irritation of the * passions; and hence, I believe, the drinking of it has a tendency to render the temper even and regular.

‘ Likewise, as water has no tendency to put people off their guard, by exhilarating their spirits above the natural pitch, or by disordering the understanding, those who drink it are apt to acquire a habit of secrecy and reserve. This may, perhaps, be one cause why the Turks are so reserved and silent, and perhaps of the same qualities of the Spaniards, who, it is said, drink very little wine.

‘ The drinking of water is also, in some respects, favourable to morality, by preventing the outrages which intoxication is so apt to occasion.

‘ With regard to the intellects, it is observed, that water-drinkers mostly preserve their † senses and faculties to a late period of life; and are also more calm, prudent, and considerate, than those who use fermented liquors. As for the laws and customs, both civil and religious, regarding the drinking of water, as they are mostly derived from the climate, I have spoken of them under that head.

‘ SECT. II. *Fermented liquors.*

‘ I shall next speak of fermented liquors: which, though of several sorts, I shall consider collectively as to their general qualities; adding, however, a few remarks, occasionally, on some peculiar qualities of the different kinds.

‘ Fermented or spirituous liquors have universally the effect of enlivening and exhilarating ‡ the spirits.

‘ Hence.

* Shakespeare observes, apparently in a ludicrous manner, the tendency of water-drinking to increase the generation of females. (See Falstaff's speech in the second part of Henry the Fourth.) But the same observation is to be found in Hippocrates, *Treatise on Diet* (lib. i. § 20.), and it is observed in many parts of the East Indies, at this day, where they drink no wine, that the number of women exceeds that of men very considerably.

† *Aquæ puræ quæ ab anno ætatis octodecimo solâ utor tribuo, quod post tot is fulgido solo susceptos microscopicos labores omnibus sensibus et oculis potissimum non minus valeam quam puer valui.*—Halleri *Phys.* l. xix. § 3.

‡ A very accurate account of the effects of wine, and their progressive order in which they act upon the mind, is given by Aristotle:—“ When a sober, moderate, and silent man, drinks wine in a quantity rather more liberal than ordinary, it has the effect of cherishing and rousing his spirits and genius, and rendering him more communicative; if taken still more freely, it renders him more talkative, eloquent, and confident

* Hence those who use them are subject to a greater flow of spirits than those who do not, though, at the same time, they are less equable and regular. Fermented liquors have also the effect of opening the mind, and rendering social intercourse more free and cheerful, and individuals more communicative. Thus it is observed by Tacitus *, that the ancient Germans, whose fondness for strong liquors he particularly mentions, used the time of drinking for that of public business, on account of the effect of the liquor in producing an elevation of mind, and a freedom of debate and communication of sentiment.

* Perhaps the greater use of these liquors may account, in general, for the greater openness and † frankness of the northern nations; and also for the great degree of hospitality practised by them.

† Fermented liquors have been thought by some writers to have a tendency to corrupt the morals of mankind. Thus, some nations have prohibited the planting of vines, and the use of wine, upon that account; and † Livy tells us, that it was the tradition, that wine was introduced into Gaul for the purpose of debauching the manners of the people. Cæsar also gives a similar account of the opinion of that people concerning its effects. When taken to excess, this opinion of the effects of intoxicating liquors is undoubtedly just, as we found by experience in this country, before the law was made for restraining the inordinate use of spirituous liquors; which were found to be no less ruinous to the morals than the health of the people. Undoubtedly they should be taken very sparingly in hot climates; but the moderate use of them in cold countries appears natural, and well adapted to counteract the effects of the climate.

* Another effect ascribed to fermented liquors by some writers, is that of inspiring § genius and sentiment, especially of the poetical

confident of his powers and abilities; if taken in still larger quantity, it makes him bold and daring, and desirous to exert himself in action; if taken still more largely, it renders him petulant and contumelious; the next step renders him mad and outrageous; and if he proceeds farther still, he becomes stupid and senseless."—*Problemata*, § 20.

‡ Anquam nullo tempore magis aut ad simplices cogitationes patet animus aut ad magnas inculebat.—Tacit. *Germania*.

The Persians likewise, according to Herodotus (lib. i.) and Strabo (lib. xv.) debated on the most important affairs over their cups, and esteemed the resolutions taken by them in that state, as more respectable and sacred than those taken in a state of sobriety.

A similar account is given in the book of Esther, where the divorce of a Queen is debated over cups.

† Athenæus remarks the effects of wine in making people speak truth.—Lib. ii.

‡ ——— innoxium in Galliam vinum illicientis gentis causa Aruntum Clusinum in coram, te hanc a Lucumone.—Livy, lib. v.

Cæsar says, that the Suevi do not allow any wine to be imported among them, lest it should make them lazy and effeminate.—Comm. book iv. ch. i.

The Nervii never drank wine, nor suffered it to be brought amongst them, for the same reason.—Cæsar's Comm. book ii. ch. 8.

§ Shakespeare, although he introduces it in a manner apparently burlesque, appears to have been aware of the effect of wine in exciting genius and quickening the understanding:—"A good sherry sack hath a twofold operation in it; it ascends me into the brain; dries me there all the foolish, dull, and crudy vapours, which environ it; makes it apprehensive, quick, forgetive, full of mirth, fiery, and delightful shapes,

cal * kind. This, at first sight, might seem ludicrous, but is seriously asserted by several very grave and eminent writers, and is, I believe, in some degree, founded upon truth. Many of the ancient poets speak of the connection between wine and genius; and although we should not believe all these expressions to be meant to be understood literally; yet it may still be inferred, that some connection between them was supposed. Our own Milton, whose temperance was remarkable in every period of his life, has expressed the same † sentiment, and enlarged considerably upon it.

* Malt-liquor possesses, in many respects, the same qualities with wine, but has not the same reputation for inspiring genius, and improving the ‡ intellects. This may be ascribed to several causes: first, the viscosity of malt-liquor is such, as to prevent the effects of the spirituous part upon the nervous system, by inviscating and entangling it in its substance; secondly, malt-liquor is very nutritious, and apt to increase corpulency, a circumstance by no means favourable to mental exertions; lastly, malt-liquors have but little of the acid which accompanies wine, which is of great efficacy in causing the latter to pass off quickly by the secretions, and prevents its loading the body, and powers of digestion; whereas malt-liquors, for want of some stimulus of this kind, are nearly equally oppressive with animal food. Distilled spirits might appear to have nearly the same effects

which, delivered over to the voice, the tongue, which is the birth, becomes excellent wit."—Second Part of Henry IV. Act iv.—Athenæus makes a similar observation, lib. ii.

Haller makes the same remark. *Omni vino commune est calefacere: vires ingenii et corporis augere*—Halleri *Physiol.* lib. xix. sect. 3.

* Halleri *Physiolog.* lib. xvii. sect. 1. § 13.—"Ingenium quod excitet vinum, ex eo clarissime intelligitur, quod ad poësin, quæ res ingenii est, mirifice disponat. Perpetuo ab antiquitate creditum est, et ipsa res docet, vini calorem poetarum furorem et impetum excitare, et Bacchi et Apollinis furorem unum esse eundemque; quomobrem Ovidius vino carens in exilio de se conqueritur.

*Impetus ille sacer, qui vatum pectora nutrit,
Qui prius in nobis esse solebat, abest."*

Hoffman.—One of the summits of Parnassus was subject to Bacchus, the other to Apollo.

Jam observamus omnes hos populos qui vino utuntur, longè ingeniosiores esse reliquis omnibus. Nullibi enim artes liberales, et disciplinarum studia, melius floruerunt et florent, quam dictis in locis: vina enim foveant vires, pituitam attenuant, mordaces curas humanis mentibus infestas abstergunt, vim animo reddunt, spiritualitatem sanguinis promovent, ingeniumque acunt: unde non ineptè vinum poetarum equus dictus est.—Hoffman *De Temperamento, Fundamento, &c. &c.*

† Quid quereris refugam vino, dapibusque præfin?

Carmen amat Bacchum, carmina Bacchus amat.

Nec puduit Phœbum virides gestasse coxymbus,

Atque hederam lauro præposuisse suæ.

Naso Corallæis mala carmina misit ab agris,

Non illic epulæ, non sata vitis erat.

Quid nisi vina rosasque racemiferumque Lyæum.

Cantavit brevibus Teia musa modis?

Pindaricosque inflat numeros Teumesius Evan,

Et redolet sumptum pagina quæque merum.

Elegia sexta Miltoni ad Carolum Deo datur rursi commemorantem.

‡ Athenæus remarks, that wine taken too freely caused the head to be more painful, but does not render people so heavy and lethargic as malt-liquor.—Lib. i. ad finem.

with

with wine, as being very * thin, light, and possessing nearly the same powers of the spirituous kind; but in reality, wine and spirituous liquors differ very much from one another. Distilled spirits want the acid of wines—which either does not rise, or is destroyed in the distillation—and therefore remain longer in the body, and are more inflammatory. They are also more narcotic, and produce worse effects upon the nervous system, in debilitating it, than wine. They are likewise destitute of fixible † air, to which wine, in a great measure, owes its invigorating and cheering qualities, but which is destroyed or dissipated in the distillation of spirits. Hence their effects upon the intellects are less happy than those of wine.

* As to laws respecting the use of wine, or the omission of it altogether, I have before spoken under the article of Climate.

† I know of no peculiar or specific effects of fermented liquors on the form of government, or religion of mankind.

SECT. III. *Effects of Tea.*

* As tea now makes so large a part of the pleasures, and indeed of the diet, of a great number of people, especially in our own country, a few remarks upon it may not be improper.

† Tea appears, from the ‡ best experiments, to produce sedative effects upon the nerves, diminishing their energy, and the tone of the muscular fibres, and inducing a considerable degree, both of sensibility and irritability, upon the whole system. It also promotes the thinner evacuations very powerfully, and diminishes the flesh and bulk of those who use it. These effects tend to impair the strength, and promote the other consequences of it upon the nervous system above described. Hence the use of tea has been found very agreeable to the studious, especially those engaged in the composition of works of genius and imagination, and hence is emphatically styled the poet's friend. But, on the other hand, I believe that, at least with us, it has had the effect of enfeebling and enervating the bodies of our people, and of introducing several disorders that arise from laxity and debility; and has been of still more consequence in making way for the use of spirituous liquors, which are often taken to relieve that depression which tea occasions.

§ From these effects of tea, I cannot but think that its consequences, on the whole, have been highly prejudicial. It evidently injures the health, and, by the consequences last mentioned, tends to corrupt the morals of the people; and, in my opinion, by the effects it produces upon the nerves, contributes to abate courage, vigour,

* *Aqua est occulto acore et plurimo phlogisto ebria.*—Halleri Physiolog. lib. xix. sed. 3.

† There appear to be two causes of intebriation in fermented liquors; one from the fixible air, and another from the vinous spirit. That from the former takes place sooner, and is the more transient of the two, and seems also to do less injury to the constitution, and is likewise more apt to excite cheerfulness and good spirits. This is very well known to those who have compared the effects of champagne with those of the stronger wines.

The same effects with those of champagne are found in some mineral waters, especially in those of Spa and Pyrmont, and in some degree in those of Bath, when drank fresh at the spring.

‡ See Dr. Laisson's ingenious Essay on this subject.

and readiness of mind : circumstances surely of themselves sufficient to discredit its use, with those who are engaged in any situation of life that requires exertion and resolution. Perhaps, however, in the hot climates of China and India, the use of this liquor may not be so prejudicial as in the colder ones ; it may there tend to abate the weariness occasioned by heat, and, as a grateful diluent, promote the thinner evacuations ; which possibly may, by causing it to pass off quickly, counteract, in some measure, its bad effects. But the || noxious qualities of this plant are not unknown even in its native country. The Japanese are subject to the diabetes, and to consumptive disorders resembling the atrophy, from its use ; and the Chinese, it is said, are so sensible of these consequences, that they rarely drink green tea at all, which is the most remarkable for these effects. Perhaps the diminutive stature, and cowardly, and at the same time acute and tricking disposition of the Chinese, may be owing, in no small degree, to the use of this vegetable.*

In treating on the influence of a savage state, the general propensity to poetry is particularly noticed, and the causes of this propensity are well explained :

‘ Even some qualifications, which we esteem to be matters of taste and elegance, and therefore least likely of any to be found in such a state, have been discovered among savage nations.

‘ Thus the talent for eloquence, and even for poetry, is said to be found in high perfection among them. Every idea, every conception, is clothed in image and metaphor. “ The bones of our deceased countrymen lie unburied,” says an American orator †, “ they call out to us to revenge their wrongs ; and we must satisfy their request. Their spirits cry out against us, and they must be appeased. The genii, who are the guardians of our honour, inspire us with a resolution to seek the enemies of our murdered brethren. Let us go and devour those by whom they were slain. Let us console the spirits of the dead, and tell them they shall be revenged.”

‘ What is the cause of this apparently extraordinary circumstance, is difficult to explain. Is it that the unbounded liberty, enjoyed in this state, inspires this daring freedom into the language and expression, as being the most proper terms in which such ardent sentiments could be delivered ? or is it that his ignorance of abstract ideas causes him to form analogies between the objects which are always present before him, and those which occur to his understanding or memory—with which the scantiness of his language concurs—which compels him to express his sentiments in terms and expressions derived from visible objects ?

‘ Nor is it in the expression and sentiment only, that these compositions may be termed poetical. They are often expressed in a kind of rhythm or numbers, which, though not reduced to exact regularity of measure, is sufficient to come under the idea, though rudely, of versification. Cæsar ‡, whose judgment in matters of taste and sci-

|| Tea belongs to the natural order of the *Cosmoneuræ*, which are all of the narcotic kind.

* Carver's Travels, p. 299, 300, 302, 303.

† Cæf. Comm. lib. vi. sccl. 14.

ence cannot be suspected, speaks of the songs of the Gallic Druids as poetical performances; and the same epithet is bestowed on the songs of the Gallic and German bards, by Strabo I and Tacitus §. Ammianus Marcellinus || and Diodorus ¶ Siculus, are more particular in this respect, and inform us, that these compositions were not only metrical, but also adapted to musical accompaniment; a circumstance which formerly, above all others, established a claim to the poetical character.

* The same observation has been found to hold good of almost every nation in its infant state, and especially of those, who in a subsequent period attained to the greatest height of improvement. Thus Homer and Hesiod preceded any of the prose writers in Greece, either moralists or historians; and the first efforts towards the latter branch of composition among the * Romans, were probably of a poetical kind.

† Dante, also, and Petrarch preceded any prose-writers of eminence in modern Italy; and Corneille and Racine were prior to the age of good prose-composition in France. Even in our country, some of the most early literary performances with which we are acquainted were poetical; and this mode of writing amongst us appears to have been brought nearly to its highest perfection, before any considerable advances were made in the other. Of this we have a remarkable instance in the greatest genius this country ever produced; whose prose-compositions, in general, though fraught with good sense, strong reasoning, and often with nervous diction, are mostly uncouth in phraseology, obscure in expression, debased by vulgarisms, and deficient in harmony of period; whilst his poetical works—though not quite void of scholastic diction, affectation of literature, and sometimes, though but seldom, vulgar expression—excel, not in plan, thought, sentiment, and character only, but also in purity of style, elegance of words and epithets, harmony and variety of numbers, not only all preceding writers, but all that have succeeded him. Indeed, his superiority in this way has been so remarkable, that few of our poets have ventured to tread in his steps; and those that have attempted the same metre, though far from deficient in the poetical character, have shewn their own inferiority so much, as to deter others, in a great measure, from a similar † emulation.

* Even the rude inhabitants of Otaheite, New Zealand, and several other places mentioned in Forster's Voyage, appear to have been much addicted to poetical performances. They had evidently a rhythm or cadenced measure; and their poetry, which appears to

† *Regni per omnesque gentes*.—Strabo, lib. iv.

§ *Germania*, cap. iii.

|| *Et bardis quidem fortis virorum illustrium facta heroicis composita versibus cum ceteribus Lyre modulis cantabantur*.—Ammian. Marcell. lib. av. cap. 9.

¶ *Diod. Sicul. lib. v. p. 213.*

* *Nævius and Ennius wrote the Roman history in verse*. Probably the *Annals volumina vetum*, mentioned by Horace, *Epist. l. lib. 2.* might be of this kind.

† *Dr. Young's Night Thoughts*, and *Thomson's Seasons*, though sublime and beautiful performances in many respects, are so inferior to Milton in point of expression and harmony, as scarcely to be ranked in the same style of poetry with his compositions.

have been both rhyme and blank verse. Many of them were likewise the production of the moment, like the ancient *Carmina Amœbœa*; and were, like them, accompanied with music. What the original motives were, that caused mankind to adopt this mode of expression, is not clear. Is it, that for want of a permanent record of any sentiment or transaction—such as is afforded by writing—they express themselves in such measures as may, with the least difficulty, be retained by the memory? or is it—which appears to be more probable—that the very cadence of numbers is natural to the language of sentiment, and serves best to express those ideas that naturally present themselves to men in this state of life?

We could with pleasure extend our extracts from this ingenious publication; but the passages we have selected will be sufficient to give our Readers an idea of the variety of entertainment which may be expected from the perusal of the whole work.

Dr. Falconer's observations will, we apprehend, be found in general agreeable to fact and experience: but whatever may be thought of his reasonings, his work cannot but be esteemed of considerable value, as a copious magazine of curious facts, collected from an extensive course of reading. And it is no small recommendation of the work, that for every material historical fact which the Author mentions, he quotes his authority in the margin; judging it more eligible, to disfigure his page with notes, and even to incur, from the ignorant and superficial, the charge of a pedantic affectation of great erudition, than to oblige the reader to depend entirely upon the fidelity and accuracy of the writer. In this respect, we cannot but wish, that his example were universally followed by all who write upon historical subjects.

✧ A good *Index* to these Remarks on the Influence of Climate, &c. has been printed since the first publication of the book, which will be delivered to the purchasers.

ART. V. *The History of the Isle of Wight.* 4to. 11. 7s. Dodsley, &c. 1781.

FOR this valuable piece of topographical history the Public is indebted to Sir Richard Worsley, Baronet. It is drawn up from the manuscript of his grandfather, Sir James Worsley, Bart. who began to prepare materials for it early in the present century, and prosecuted the design till his death in 1757; and from additional papers of his father, Sir Thomas Worsley, Bart. It is likewise enriched by valuable communications from the gentlemen of the island. To these a work so well written, and so respectably authenticated, on a subject on which they are more immediately interested, will doubtless be particularly acceptable. But it will also afford entertainment and information

to others; especially in those parts which treat of the civil and military history of the Island.

The following is a more minute account of the transactions which passed during the confinement of Charles I. in Carisbrooke Castle than has hitherto been made public :

* It may be collected from Sir Thomas Herbert, that on the first arrival of the King in the island, Colonel Hammond lodged him in Carisbrooke castle; not as a prisoner, but as a guest: there was not the least appearance of restraint on any of his actions; he rode out for his recreation when and where he pleased; his faithful servants were permitted to repair to him, and all who desired it, were admitted into his presence without distinction. The first restraint on this freedom was respecting his Chaplains, Dr. Sheldon and Dr. Hammond, who were not long permitted to exercise their functions, a loss the King supplied by his private devotions, and, on the Lord's day by reading the Scriptures, and other pious books; not being disposed to hear those preachers who used the directory then adopted.

The enjoyment of this degree of liberty was however of no long duration; for, about the middle of February, Hammond, one afternoon, informed the King, that he had received orders not to permit the attendance of Mr. Ashburnham, Mr. Legg, or any other of his servants who were with him at Oxford, their continuance about his person being judged improper. The King, with a countenance that betrayed both surprize and trouble, communicated this order to Ashburnham and the rest of the persons concerned, as a circumstance he did not expect, and which was by no means consistent with the promises made him by some considerable persons. The next day, after the King had dined, these gentlemen came all together, and prostrating themselves at his Majesty's feet, offered up their prayers to God for his preservation, and, kissing his hands, departed.

* The day following, his imprisonment became no longer equivocal, he being denied the liberty of going about the country. Still, though he was limited by the walls of the castle, they included a sufficient space for the exercise of walking, and afforded good air, and a delightful prospect both by sea and land; and, for the King's recreation, Colonel Hammond converted the Barbican, a spacious area, used as a parade, into a bowling-green, and at one side erected an agreeable summer-house for his amusement, where the King passed his vacant hours, the castle having no gallery, room of state, nor even a garden; so that his Majesty constantly exercised himself in the morning by walking on the ramparts, and in the afternoon in the bowling-green, at the same time carefully observing stated hours for writing and devotion. Mr. Harrington and Mr. Herbert continued waiting on him in his bed-chamber; to the latter he gave the charge of his books, of which he himself kept a catalogue. The books he most usually read were the sacred Scriptures, Bishop Andrews's Sermons, Hooker's Ecclesiastical Polity, Doctor Hammond's Works, Villalpandus upon Ezekiel, &c. Sandys's Paraphrase upon David's Psalms, Herbert's Divine Poems, Tasso's Jerusalem, in Italian, with Fairfax's English translation, Ariosto, and Spencer's Fairie Queen. At this time he is supposed to have written his *Suspiria Regalia*, the

manuscript of which Mr. Herbert found among the books the King gave him, in his own hand-writing.

Notwithstanding the strictness with which the King was guarded, many persons found means to present themselves to him at his usual times of walking within the lines, in order to be touched for the disease called the King's evil. The Governor's chaplain, a young man, named Troughton, seldom failed attending in the presence-chamber when the King dined; he possessed all the arguments in favour of his sect, in opposition to Episcopacy: the King used frequently to walk about with him an hour after meals, and engage in familiar conversation on those subjects. Troughton maintained his arguments with great earnestness, and the King never discouraged him; but being a better logician, and deeper read in history and polemics, always obtained the advantage. Once, whilst they were in the heat of argument, Charles took a sword from the side of one of his attendants, and drawing it suddenly, frightened the young chaplain; but another gentleman present, who better understood the King's intentions, soon quieted Troughton's apprehensions, by kneeling down and receiving the honour of Knighthood*. This was Mr. John Duncomb, who came into the island to concert measures with the King for his escape, when the King told him he had not at that time any better means of acknowledging his services. After the Restoration, Sir John Duncomb was made Chancellor of the Exchequer.

Soon after the arrival of the King at Carisbrooke castle, an attempt was made for his rescue by Captain Burley, mentioned in Sir John Dingley's letter as Captain of Yarmouth cattle: the particulars of this transaction are not handed down, but it appears that the plan was so ill laid and conducted, that he was himself apprehended and executed. This attempt, in the present situation of affairs, was extremely prejudicial to the King: the Army and Parliament were contending for the superiority they had jointly gained, and as the possession of the King's person was a matter of great moment to each party, so a prevention of his escape was a point in which they were both interested. This therefore will account for the subsequent rigour of his confinement.

Mr. Henry Firebrace relates, that, having the honour to be known to the King by several services rendered him during the treaty of Uxbridge, and elsewhere, he received a private letter from him, commanding him to hasten to the Isle of Wight, with what intelligence he could procure from the most faithful of his friends about London. He accordingly applied to the Speaker of the House of Commons, and other Commissioners, for permission to attend his Majesty, as one of the Pages of his Bed-chamber; which precaution he made use of, that he might serve him with more freedom and less suspicion. His first object after his arrival, was how safely to deliver into the King's hands the letters he was charged with: having found a convenient and private place in his chamber for depositing his dispatches, he slipped a note into the King's hand, as he was retiring to rest, informing him where they were hidden: the next morning Mr.

* Sir T. Herbert's Memoirs.

† Rapin, vol. ii. p. 545.
Firebrace

Firebrace found a letter in the same place, by which his Majesty expressed his approbation of what he had done, and directing a continuation of the same mode of correspondence; which they accordingly made use of for several weeks. Firebrace had, previous to his leaving London, settled a good channel of communication with the King's friends there, by means of two trusty and unsuspected men, always coming and going; so that his Majesty never wanted intelligence from the Queen, the Prince, and many of his friends, even at the time when the vote against any more addresses to him took place. Mr. Firebrace also insinuated himself into favour with the persons appointed by Colonel Hammond to watch the King, by turns, at the two doors of his bed-chamber by day, and at night to sleep in beds set so close against these doors, which opened outwards, so that they were kept fast till the beds were removed. The King constantly retired to his bed-chamber as soon as he had supped. Firebrace, one night, pretending he had no appetite, offered his service to one of these guards, promising to supply his place at the door opening to the backstairs, whilst he eat his supper; this offer being accepted, he enjoyed an uninterrupted freedom of conversing with the King; who desired him to renew the like opportunity as often as he could. Firebrace, fearing he might be surpris'd with the door open by any one coming suddenly into the bed-chamber, cut a slit through the wall or partition behind the hangings, which, on the least noise, he could instantly let fall: in these conversations they frequently deliberated on some means for the King's escape, his imprisonment being by this time grown intolerable. Among other schemes, Firebrace proposed his getting out of the chamber-window; but fearing the bars might render the passage too narrow, he proposed cutting them with a saw; but the King objecting the danger of a discovery, commanded him to prepare all things else for his departure, being confident he could get through the window, having tried with his head, and judging that where the head could pass, the body would easily follow. Firebrace imparted the design to some trusty friends, and with them concerted the plan of operation. These were Mr. Edward Worsley, a gentleman of the island much esteemed, afterwards knighted for his services on this occasion; Mr. Richard Osborne, a gentleman appointed by the Parliament to attend the King; and Mr. John Newland, of Newport, who all proved themselves worthy of the confidence reposed in them. The plan agreed upon was as follows: At the time appointed, Firebrace was to throw something up against the window of the King's chamber, as a signal that all was clear, on which the King was to come out and let himself down by a cord provided for that purpose; being descended, Firebrace, under favour of the darkness, was to conduct him cross the court to the main wall of the castle, from which he was again to descend into the ditch, by means of another cord with a slick fastened cross it, serving as a seat; beyond this wall was the counterscarp, which being low, might be easily ascended, near this place Mr. Worsley and Mr. Osborne were to be ready mounted, having a spare horse, with pistols and boots for the King, while Mr. Newland remained at the sea-side with a large boat, ready to have conveyed his Majesty wherever he should have thought fit to direct. At the appointed time, when all things were

in readiness, and every one instructed in his part, Firebrace gave the expected signal, on which the King attempted to get out of the window, but found, when it was too late, that he had been fatally mistaken, for although he found an easy passage for his head, he stuck fast between the breast and shoulders, without the power of advancing or returning; but having the instant before mistrusted something of this nature, he had tied a piece of cord to the bar of the window, by the means of which he might force himself back again. Firebrace heard him groan, without being able to afford him the least assistance; however, the King at length, with much difficulty, having released himself from the window, placed a candle in it, as an intimation that his attempt was frustrated. Had not this unfortunate impediment happened, there is the greatest reason to believe he might have effected his escape; every part of the plan being so judiciously arranged. It now became necessary to give notice of the disappointment to those who waited without, which Firebrace could find no better means of doing, than by throwing stones from the top of the wall, from whence the King was to have been let down, to the place where they were in waiting: this so well answered his intention, that they went quietly away, without having caused any alarm.

* After this disappointment, files and aqua fortis were sent for from London, to corrode or cut through the bars of the window; but in the interim, Hammond received a letter from Derbyhouse, directing him to keep a watchful eye over those about the King, as there were some among them who gave him intelligence. This, though a general hint of suspicion, was not pointed at any particular person; Hammond therefore employed his emissaries to make discoveries, who gave him so much light, that he entertained some suspicion of Firebrace, and examined him; but not being able to come at any material discovery, he told him the reasons by which he was actuated. Some time after, Firebrace was again sent for by Hammond, who informed him he had received more letters of intelligence, which would oblige him to dismiss several of the King's attendants, himself among the rest; but that he might, if he pleased, remain three or four days longer. Firebrace plainly saw this permission was an intended snare; he nevertheless determined to accept of it, and guide himself accordingly; informing the King of his suspicions, and settling with him such a mode of correspondence, that his Majesty received intelligence from his friends, and had his dispatches forwarded with the same success as before *.

* Another ineffectual attempt for the King's escape was made after the departure of Mr. Firebrace, by his remaining associates: the particulars are thus related by Lord Clarendon, and also by a private account drawn up by Sir Edward Worsley. The King remembering his former miscarriage, owing to the bar of his window, now took care to have that impediment removed, either by aqua fortis, or a saw; but when he was coming through the window, he perceived more persons under it than he expected. This made him suspect, what was but too true, that his intention was discovered: he therefore shut his window, and returned to his bed: soon after which the

† Firebrace's Narrative, in Herbert's Memoirs.

Governor came into his chamber, and examining the window, perceived the bar had been eaten away. It appears that Major Rolfe, an officer of the castle, had so far insinuated himself into the confidence of Mr. Osborne, that he was deceived into an opinion that Rolfe would heartily join in any attempt for the King's deliverance; whereas his real design was to kill him as he came through the window. Hammond was privy to this intention, and also posted musqueteers near where the gentlemen were of necessity to pass, and in riding off, they luckily received the fire unhurt, getting safely to the vessel that lay in readiness to carry off the King; but as they came without him, the master refused to take them on board, so that, leaving their horses on the shore, they were obliged to conceal themselves for several days in the woods, finding means in the night, by the assistance of a kinsman of Mr. Worsley's, to procure sustenance, and a vessel to take them off from the south side of the island.

* These unsuccessful attempts afforded pretences to increase the rigour of the King's confinement, who, from the time his servants were removed, had laid aside all care of his person, suffering his hair and beard, grown to an extraordinary length, to hang dishevelled and neglected; a decrepid old man, employed to kindle his fire, whom he afterwards shewed to Sir Philip Warwick, was, as he affirmed, the best company he enjoyed for several months.

The work treats at full length of the natural, commercial, civil, ecclesiastical, and military history, and antiquities of the island. An Appendix is subjoined, containing deeds, charters, records, and other original documents, at full length. The History is ornamented with many copper-plate views, some of them very elegant.

ART. VI. *A General Essay on Tactics*; with an Introductory Discourse, &c. Translated from the French of Mons. Guibert. By an Officer*. 8vo. 2 vols. 12s. Boards. Millan. 1781.

WE have here an attempt, but not a very successful one, towards a translation of Mons. Guibert's famous *Treatise on Tactics*, already so well known in the military world.

Our lively neighbours have, probably, the knack of saying more on this, or on any other subject, than all the rest of the world; and one book among them is often the fertile parent of many more; an author being not only a source of ideas in himself, but the cause of ideas in others. Whether in these days we can *do* more than formerly, we can surely *talk* and *write* as much as in any foregoing period,—and fortunately for us Reviewers, and for several other trades, if Readers do not fall off, there appears as yet no threatening scarcity of Authors.

The English nation has been considered as rather deficient in military authors, but we certainly are not destitute of good trans-

* Lieutenant Douglas, of the North Lincolnshire Militia. Vid. the *Advertisements* of the book.

lators; and amongst the great number who now understand the French language, we are surprised to see a Translator step forth who is so little qualified for the office †. His stile is throughout stiff, bald, awkward, disagreeable, and so unlike the original, that one might almost imagine it was so contrived, that the spirit of the Author might the more easily evaporate. Hap-hazard, the Translator appears to be often trying to guess the meaning of his Author by the *sound*, &c. which reminds us of the wag who rendered *elle se promenoit sur les gazons fleuris*,—by—“she promised herself a piece of flowered gauze.” The Work seems, however, to improve a little as we advance, and we have reason to wish and to hope, that this gentleman may improve himself not only in the French, but in his English, and in grammar, before his next attempt.

As to the *original* of this *Essay on Tactics*, Monsr. Guibert is certainly an ingenious and spirited writer, and skilful officer; who treats his subject in a masterly manner, though he may be thought sometimes rather positive and conceited,—especially for so young a man. But we must allow for the vivacity of a Frenchman.

By the way, we cannot help thinking, that a number of the principal authors on these subjects might be taken in the gross, and abridged by some of our military gentlemen;—the essence of their works might be extracted, and given to the Public, to be read and studied by many, who either could not, or might not chuse to consult the originals.—Even our Monsr. G. a young author, ardent to give us all he knows, *à-propos* or not, might, we fancy, be considerably abridged, and much of his declamatory and prefatory matter, might probably be spared, without any great loss to the English reader. Monsr. G. laments the want of authors, and probably expects too much from books.

It is a general opinion, that the art of printing will certainly be the means of preterv'ng all the other arts. It is to be wished we may not deceive ourselves in this: The causes of the decline of arts and of empires may be too powerful to be stopped by the art of printing. We fear that tyranny and corruption

† He translates,

Nos gouvernemens sont.—Our governments is.

Même par les traités.—The same by the treaties, meaning even by, &c.

C'est les armes.—This rises them in arms.

Faire place.—Make place.

Il faut qu'elle conduise de front toutes les parties de l'administration.—They must be the precursor of every circumstance which pertains to administration.

A l'envi.—Through envy, meaning in competition.

En s'approchant.—In having a nearer proximity.

Il *one, &c. &c.*

may possibly overtake the arts, and may stop or divert their progress: and we know that some of the most useful have already been driven from certain countries in this manner, even since the invention of printing. Besides, there are arts and trades which probably cannot be taught or preserved by any writing; and even among all those elementary books, which *Monf. G.* seems to think so necessary, we have seldom heard of any that could entirely supply the place of an apprenticeship in any of the common trades. And though many good hints might be gathered from the Works of *Monf. G.* &c. by officers of every rank, from the general to the drill serjeant, yet we much doubt if any one of them could be completely formed by all the books in the world.

Monf. G.'s Work begins by a preliminary discourse, a noted and elegant piece of declamation, containing likewise the plan of another publication with which he purposes to favour the world, and of which the present Essay is only a part. Then follow an introduction, and the Work itself, containing the whole Science of Tactics, from the drill, or *education of troops*, as he styles it, to the grand manœuvres or science of the general, with all our Author's improvements, which seem to be very considerable, and, consequently, should require time and reflection before they can be introduced, however warmly and clearly he may state their superiority over all other systems and improvements.

He divides Tactics into 1. Elementary first principles; and 2. The complicated and sublime science of the general, which should unite all the different parts, and comprehend every branch of knowledge. He observes, that this sublime part was lost with the fall of the Roman empire;—revived again by Gustavus and Nassau,—but there it stopped,—then chance and routine governed. The genius of Saxe had a glimpse of this great art, which he had not time to create;—that was reserved for the King of Prussia,—to manage 100,000 men as easily as 1000. He has been copied without being understood. National differences, characters, governments, now disappear; all are modelled on each other, especially in whatever is military; and all equally indolent and effeminate, awkward and averse to manly exercises, and tacitly agreed in depending on fire arms and long thin lines.

Our policy appears most wretched when compared with that of Greece and Rome, where, he observes, during a short time, more great and good men were produced, than in all the rest of the world ever since.

* Systems of government are now formed, not on the happiness, but on the oppression of the people, who, so far from chusing, loving, or supporting their present governments, would all gladly break their chains, and change their laws and masters, if

if they were not so strongly bound by vices, habits, or force.— Each lives for himself; there is no public: Governments at war with their subjects, corrupting one part to rule the rest, in dread of their being instructed;—promoting luxury and vice, so as to weaken and impoverish, absorbing the riches, &c. In short, to weaken and divide, so as to govern more easily,—to oppress with impunity,—is now miscalled the *science of government*. Defended by the most despicable and miserable of their subjects,—preserved from the mutual and malignant vengeance of each other, more by weakness and resemblance, than by any of their little cunning systems of balance of power or trade, of negotiating, cheating, &c. on which they seem so much to depend.— Their peace establishments, already beyond their finances, and yet they declare war, drain and ruin each other; till forced to peace by inability, each rests seated on his own ruins; striving to patch up his affairs, to pay his debts, and whet his arms afresh.’

Our Author has hazarded a prophetic surmise of the increasing superiority of our nation over his own, which he may probably live to see contradicted.

He justly censures the want of unity and greatness in our governments, and all those little partial schemes and interests of so many separate departments.

Some kings and ministers, he says, have procured to their country a little temporary success; but no nation has ever had any real and durable prosperity, ‘except where the nature of their government gave them some permanent institution, or body of people, to collect the knowledge and reduce the interests of the state to a system,—to unite the past, present, future: In short, a *constitution* formed on the principles of freedom, wisdom, and duration.’

‘The great science of politics, as it improves, must thereby become more simple, solid, and easy. Liberty, protection, security, would form the whole commercial code. All parts of policy and of war would, in like manner, be simplified.

‘It is a melancholy reflection, that the first art invented by men should have been that of destroying each other; and that, since the beginning of time, more schemes and talents have been employed to injure than to benefit humanity.

Our Author traces the progress of War round the globe, and sees her flying the rich and enlightened nations, and residing chiefly with those that are rustic and poor; as, for instance, the Persians, Egyptians, Greeks, Romans, before they were corrupted.—He says, ‘That the invention of gunpowder did not tend to perfect or improve the military art, while it helped to destroy that enviable institution of *Chivalry*:—That changes have since been introduced, fatal to humanity and to the progress of the art, as those numerous and unwieldy armies, with their immense ar-
tillery,

tillery, &c. the management of which has been understood only by a few, and has never been properly taught. Hence wars become still less decisive, more frequent, tedious, and fatal to nations and their population.' He recommends simplifying and diminishing our armies and manœuvres, and declaims against the many bad effects of our present policy, &c. But the dawn of morning banishes the night, and gives hopes of day. When the propagation of knowledge shall become general among all ranks, the world will be happy;—and his hopes of this happy period proceed from the chance of virtue and genius being born together on the Throne. While arts and letters have been polishing mankind, their governments have permitted those remedies to turn to poison. War is become a kind of polite amusement. Europe is now peopled with a set of miserable artists and tradesmen, equally indifferent to, and incapable of, the defence of their country. Nations now depend for their very existence on a base and mercenary soldiery, badly constituted, and uninterested in victory or defeat. The whole of the people should be taught the use of arms, and military discipline ought to be an indispensable part of education.'

We wish that our limits, as well as our abilities, had been more equal to our desire of doing justice to this spirited and ingenious officer; who promises the public still more of the fruits of his application, which may be still more mature and useful: He may then have acquired a greater portion of what he observes to be a rare and necessary talent, and only to be obtained with years,—that of coolly expressing what we warmly feel.

ART. VII. *An Essay on Inspiration, considered chiefly with respect to the Evangelists.* By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge, and now classical Tutor at Warrington. 8vo. 2s. 6d. Johnson. 1781.

THIS Writer is a fierce advocate for free inquiry; and as fierce and formidable an enemy to Creeds, Catechisms, and Articles of Faith. He is terrible in his wrath against 'the damnable Athanasian heresy;' and casting about his firebrands (though not in *sport*) he cries *Havock!* and lets loose—the thunder of "his red right hand"—*rubente dextrâ sacras jaculatus arcus*—'to demolish the outworks which the blind and timid credulity of darker ages assisted to erect for the entrenchment of superstition and ecclesiastical supremacy.'

"Gun, Drum, Trumpet, Blunderbuss, and Thunder!"

You have here fine work cut out for you.

But we will beat a parley for a moment, to read the *manifesto* which this champion hath exhibited as a plea for a declaration of war against Fathers, Councils, Synods, Assemblies, Conventions,

cations, *i. e.* against ignorance, policy, bigotry, priestcraft, superstition, and the ground of all—*plenary inspiration!* Hear him.

‘The notion of a plenary inspiration, opposed in this essay, is one of those many fancies that have impaired the strength and tarnished the beauty of our religion: it hath conducted to extinguish the light of reason, that candle of the Lord which illuminateth every man that cometh into the world. Reason is reluctantly borne away in triumph without a temporary permission to advertise the conqueror of his *frailty* and *fallibility*.’ Really this is a lamentable complaint! But this hero of Warrington is determined to bind the strong man armed:—to kill the great giant, *Inspiration*, that hath so long shut up Dame Reason in his enchanted castle, and treated her with scorn and neglect; to put the sceptre in her hand, and lead her forward to head ‘the CHOSEN FEW of our own day, who (as Mr. Wakefield says—for he is one of the number) may be of some service in enlightening the minds, and dilating the hearts of our posterity, by furnishing right notions of Christian truth and Christian liberty.’

This Writer, in the ‘ardor’ of his zeal against ‘an ignoble acquiescence in the decisions of our forefathers,’ applies two lines of Mr. Pope to those ignoble slaves to antiquity,

Who scorn a lad should teach his father skill,
And having once been wrong, will be so still.

We suppose Mr. Wakefield to be the *lad* referred to by this quotation. We hope for *his own* sake, that he is nothing more; and would have him reflect, before he publishes any more essays on sacred subjects, on two other lines of the same great poet:

We think our fathers *fools*—so wise we grow!
Our wiser sons, no doubt, will think *us* so.

ART. VIII. *Plan for the better Relief and Employment of the Poor, for enforcing and amending the Laws respecting Houses of Correction and Vagrants, and for improving the Police of this Country; together with Bills, intended to be offered to Parliament for those Purposes.*
By Thomas Gilbert, Esq. 8vo. 2s. 6d. Wilkie, 1781.

THE imperfections of the present system of our Poor Laws (as they are called) have long been felt and complained of; and the two opposite defects have been imputed to them, of intolerable expence, and deplorable inefficacy. To bring about a reformation in so important a part of our police, ‘to promote industry by compelling every poor person to labour who is able to work, to take proper care of those who are not so, to reform the dissolute and refractory by punishments well adapted to their offences; and, by a seasonable and prudent œconomy, to guard against every imposition, and unnecessary

'cessary expence,' are the great and benevolent purposes of the very respectable senator who gives this plan to the Public. To enter into a particular detail of the three bills he has drawn up, would lead us too far; to pronounce upon their merits might be a violation of decorum, especially as they are now under the revision of that great *Corps* of LAW REVIEWERS, the two houses of parliament: We shall just make one observation, which is applicable to all plans that are extensive, and meant to be carried into general use, namely, that it requires little less virtue and public spirit in the different orders of men who are to execute a salutary law, than it does wisdom and enlargement of mind to frame it. The conduct of overseers and parish-officers has too often been such, as to make any very sanguine hopes of their co operation in a law which depends much on them for its success, appear something like *Quixotism*.

With regard to justices of the peace, as they are, or ought to be, men of education and property, we are desirous to entertain the same opinion as Mr. Gilbert, whose animated sentiments on this subject do him the highest honour; and we hope his generous labours in the service of the Public will not lose their effect.

'I have heard it observed, that although the plan of these Bills is confessidly a good one, yet the justices of peace (upon whose shoulders the great burden lies) will not give themselves the trouble to execute it. This is the language of *stubb* and *timidity*, which has too long prevailed, and well-nigh ruined the internal police of this country, which I am most anxious to revive. I will not judge so unfavourably of my fellow-justices, as to imagine, that when they see their country at the very brink of destruction, they will not lend a hand to save her, by executing a law which is plain, easy, practicable, and promising an effectual relief.

'The magistrates, who sacrifice their time, and expence too, in the execution of the laws of their country, without fee or reward, have infinite merit, and undoubtedly ought to be treated with very great respect.

'It is an office of great trust and importance, upon which the well-being of this country, in a great measure, depends. It grieves one to see gentlemen of fortune and ability, in every county, declining to act. The principal cause alleged is, the difficulty and perplexity of the laws.

'I think every endeavour should be used to make the laws as plain and intelligible as possible; and, for that purpose, if a gentleman or two, educated at the bar, were to be appointed, by some of the great judicial officers of the law, with suitable salaries, to inspect all public bills, before they are passed, during the sessions of parliament, and at intervals; and, during the recess of parliament, to be employed in collecting and digesting the statutes upon particular heads, when they are numerous, in order to their being reduced into one act, in a future sessions; and if there should be a standing committee appointed to superintend those proceedings, it might be the means of preventing

preventing many inaccuracies in penning the new acts, and would soon render the rest easy and intelligible.

' To the same head may be referred another difficulty and embarrassment attending justices of the peace, which I think ought to be prevented. They are at a great expence in purchasing the acts of parliament; and complaints are frequently brought to them, upon new laws, before they have been able to procure the acts.

' I should hope some means may be found to obviate this, without much expence either to his Majesty or the Public.

' These bills, with the observations I have made upon them, convey my sentiments, upon a subject the most interesting and important to the future welfare and prosperity of this country, that can possibly come before parliament; formed, not hastily, but upon the most mature deliberation.

' I can assure the reader, whoever he may be, high, low, rich, or poor, that I have no purposes of my own to serve, no views to gratify, no expectation of reward for my labours, but what arises from the pleasing reflection of my own mind; that I have, for many years past, devoted a great share of my time, not without considerable expence, to an object, pleasing to myself, and, I presume, not unworthy the attention of such as have at heart the welfare of their country, — *that of discovering, and endeavouring to relieve, the distresses of many hundred thousands of our fellow-creatures, who fall under the reach of these bills.*

' I do not pretend to represent these bills as perfect and fit, in their present state, to be passed into laws; but as the distresses of the poor, and the burden upon those who maintain them, are so great, and daily increasing, I could not prevail upon myself, any longer, to postpone bringing the subject, fairly and openly, in the shape it now is, before parliament; having found, after waiting many years, that no other gentleman was inclined to undertake it, nor any plan proposed, for bringing forward so very essential a work, by those who are at the head of our public affairs. Nor have I been deterred from steadily pursuing the object to its present crisis, by meeting with the frowns, instead of receiving the countenance, of some persons, which, from their situation, and the great importance of the subject, I thought I had good reason to expect.

' The utmost of my wishes are, that the plan and bills may be considered, during the course of the summer, by the members of both houses, and particularly those of the long robe; and also by magistrates, and others conversant in the subject; and that they may be fairly and candidly discussed the next session, in a manner which the magnitude of the subject deserves.

' If they should, after proper correction and amendments, be found admissible, it will afford me great satisfaction; if not, I hope they will be the means of producing some others, better digested, and adapted to the purpose; as my desires are, that this necessary service may be rendered to the Public; not being at all anxious from whose hands it shall come.'

ART. IX. *Supplement to Mr. Gilbert's Plan and Bills for the Relief of the Poor, &c.* Delivered Gratis to the Purchasers of the Plan.

THIS supplement contains some further explanations, and judicious alterations, of the bills as originally framed; and likewise a short index to the material parts of each.

ART. X. *An Answer to Mr. Shaw's Enquiry into the Authenticity of the Poems ascribed to Ossian.* By John Clark, Translator of the Caledonian Bards †, and Member of the Society of Scots Antiquaries. 8vo. 1s. Cadeil, 1781.

IN our late review of Mr. Shaw's Enquiry *, we expressed an opinion, in strong terms, of the necessity of a full and clear answer to it. His charges were direct, and personal; and struck deep at the credit of some respectable characters. Their veracity was impeached by the most forcible and pointed assertions; and several gentlemen, in whose honour we had the fullest confidence, were held up to the Public as the wilful abettors of an imposture.

Amongst others, the ingenious and learned Dr. Ferguson, professor of moral philosophy at Edinburgh, was represented by Mr. Shaw as a co-adjutor in the fraud of Mr. Macpherson, by introducing to Dr. Percy a Highland student, to rehearse some parts of Ossian in the pretended original, which, in fact, Mr. Shaw declares were translated from English into Gaelic, in order to carry on the imposition. Dr. Ferguson, by a public advertisement in the St. James's Chronicle, and other papers, not only denied the more serious part of the charge, which so deeply affected his honour, but also declared that he never was present at such a recital; and that every circumstance in the charge was false. One part of Dr. Ferguson's declaration, however, hath been contradicted in the same papers by Dr. Percy himself—but with a politeness and delicacy becoming the character of that ingenious and worthy divine. He would not suppose that, if any fraud was acted, Dr. Ferguson was privy to it; and is willing to believe, that his having been present at the recital abovementioned had escaped his recollection. For, *in fact*, it appears, that Dr. Ferguson *was present*, together with Dr. Blair; and was also the very person who introduced the Highland student to Dr. Percy, and gave the Doctor, who was sceptical about Ossian's poems, an invitation to his own house, for the purpose of convincing him of their authenticity by means of this very recital.

† For our account of the *Caledonian Bards*, see Rev. vol. lix. p. 367.

* See Review for last month.

The author of this pamphlet informs us, that: 'he personally applied to Dr. Blair, and Professor Ferguson, and they authorised him to assure the Public, that the whole is, in *every* particular, a *falsehood*. If Mr. Shaw wishes to clear himself of this direct charge of writing a falsehood, he may apply to Dr. Percy, the respectable Dean of Carlisle, for his authority to contradict it in public.' Dr. Percy informed the Public, that he entered, with the greatest reluctance, into the controversy; but that he was compelled, by truth, to relate what he knew of the affair.

We think it due to Mr. Shaw to give these particulars to the Public, with their full evidence. How far his having been cleared by so uncontrovertible an authority, from the direct charge of *falsehood*, in *one* instance, may lessen the weight of *other* charges of a similar nature alledged against him, is a point we must leave to be decided by every man for himself. We have already observed, that *imposture must exist somewhere or other*. Mr. Clark avers, that it exists wholly and entirely with Mr. Shaw; and, to convince the Public that this is really the case, he hath not only attempted to confute Mr. Shaw's *Enquiry* by argument, but by testimony;—and such testimony, too, as appears to be in a very great measure decisive.

As we have stated Mr. Shaw's evidence at large, the same justice is due to Mr. Clark; and we will fully discharge the obligation.

We were indeed aware, that much depended on the personal credit of Mr. Shaw; and, from some enquiries concerning his character, we were not disposed to reject his testimony as wholly spurious: nor could we willingly allow ourselves to think that he was so far lost to honour, and even common precaution, as to crowd his book, not only with evasive and equivocal reasonings, but with assertions so palpably false, as to open the evident door to detection and confutation. However, we are sorry to say, that Mr. Clark seems to have succeeded too well in exposing Mr. Shaw's '*pretensions to truth*:' for if we might comprise the present attempt into a brief yet comprehensive account of its general design, we might call it—'The *Life* direct to Mr. William Shaw.'—This gentleman, who was so eager to fix the charge of imposition on his countryman, and who stood forward as the *only* Scotchman who had the honesty or the courage to speak the truth, is here held forth to public view, in the horrid light of an abandoned and unprincipled man, whose sole motive was interest, combined with revenge:—a miserable outcast from his country, and his country's esteem; a venal apostate from the Church of Scotland; an ingrate to his best friend, and a mean parasite of Ossian's worst ene-

enemy—Dr. Johnson. This—if we may credit Mr. Clark—*this* is Mr. Shaw.

After some general remarks on Mr. Shaw's birth, education, and profession, Mr. Clark exposes his Gaelic erudition with the most pointed severity; and particularly observes, with respect to his *Dictionary*, that 'instead of adhering to the dialect spoken in the Highlands of Scotland, he hath thrown into his work all the words he could collect from vocabularies of the different dialects of the Celtic; particularly that which is used in Ireland.' This corrupt mixture is attributed, by our author, to Mr. Shaw's having spent the former part of his life in his native isle of *Arran*, 'where a dialect of the Gaelic tongue is used, so corrupt in the words, and so vicious in the pronunciation, as to be almost unintelligible in the other western islands, and the opposite continent of the Highlands, where the language is spoken with elegance and purity.'

To the single and unsupported assertions of Mr. Shaw, his answerer opposes the direct and explicit testimonies of several very respectable gentlemen; and hath even opposed Mr. Shaw's assertions by *his own* testimony, in part collected from his *Analysis*, which is before the Public, and in part from private letters, which are in the possession of the Author himself.

With respect to the authenticity of the poems of Ossian, which it was the design of Mr. Shaw's *Enquiry* totally to invalidate, Mr. Clark grants, that 'he never, indeed, heard the *Fingal* and *Temora* rehearsed by any single Highlander in the same arrangement in which Mr. Macpherson hath published them.' But he asserts, that 'he hath frequently heard, from different persons, almost every passage in these two poems, with no more difference from the translation than what the genius of the language required; and not near so much as there is between the different editions of these poems in the different parts of the Highlands. This variation was well accounted for (says Mr. Clark) by Mr. Shaw himself [viz. in his *Analysis*], before he thought it his interest to disguise the truth.'

There was a time, it seems, when Mr. Shaw was so firmly persuaded of the authenticity of these poems, that 'he proposed to me (says Mr. Clark), to print proposals for a general collection of them, as well as of others, and to arrange the whole simply as they are rehearsed by the people, without making them up into epic pieces; which I accordingly did. The originals, and translations were to have been published in separate volumes. Mr. Shaw himself, with the greatest enthusiasm, voluntarily undertook to procure subscribers for me in England, and wrote me several letters on that subject from London, assuring me in the most positive manner of his success. But instead of performing what he had thus spontaneously promised, the very next part of his conduct towards me was to hold me forth as an impostor to the Public.'

Mr. Shaw, we find, was angry with Mr. Macpherson, not for palming fictitious poems on the Public, but for curtailing

the originals. The *Maid of Craca*, an episode in Fingal, was omitted by the editor, but is now in the possession of Mr. Clark. It extends to some hundred lines, and is a large complete poem of itself.

Mr. Shaw, in his *Enquiry*, speaks very particularly of his visits to Mr. Mackenzie, treasurer of the Highland Society, for the purpose of inspecting Gaelic MSS. ; and records a singular circumstance, which we quoted in our last Review. It is fit we should present the reader with Mr. Mackenzie's own account of this transaction.

' To prove (says our author), beyond the power of contradiction, the disingenuity, as well as the gross ignorance of Mr. Shaw, on a subject which he pretends to understand better than any man living, I will lay before the reader the following facts. Mr. Mackenzie hath authorised me to say, " that Mr. Shaw had seen the MSS. in his custody before the publication of his pamphlet ; had looked at them, and turned over the leaves ; but at that time had read only a few words up and down in different places, but not one complete sentence, though requested so to do by Mr. Mackenzie at that time. That since the publication of his pamphlet, Mr. Shaw hath again seen those MSS. and again read single words in different parts ; but upon being pressed by Mr. Mackenzie, in presence of another gentleman, to try to read a few sentences, he applied himself to one page of a MS. in verse ; and, after poring about a quarter of an hour, he made out three lines, which related, as read aloud by Mr. Shaw himself, to *Oscar the son of Ossian*. Upon being asked how those lines agreed with the doctrine of his pamphlet ? Mr. Shaw answered, that he believed" they were the compositions of the 15th century, and not of Ossian.'

After remarking some curious instances of Mr. Shaw's alleged ignorance, contradiction, and vanity, our Author gives us a piece of valuable information. Dr. Johnson, on being informed that some part of Ossian's poems had been found in the Saxon character, remarks, in his ' Journey to the Western Islands,' that the ' editor of Ossian had discovered, by some peculiar fortune, an unwritten language, written in a character which the natives probably never beheld.' ' Here,' says Mr. Clark, ' Dr. Johnson betrays ignorance incompatible with his high pretensions to letters. There is not a man in Great Britain, or Ireland, at all conversant with old MSS. but knows that the Saxons, Highlanders, and Irish wrote their several languages in the self-same character. Whether the Irish and Highlanders had them originally from the Saxons, or the Saxons from them is a matter of no moment. They are undoubtedly the same, and came originally from the Romans, who were certainly the introducers of letters into Great Britain ; from which they were transplanted, with the Christian religion, into Ireland. St. Patrick, who was a Scotchman, is said to have been the first who introduced letters into Ireland ; and if that was the case, it is probable that the Irish, Scotch, and Saxons, received the Roman letters through the hands of the ancient Britons.'

As the ancient and even modern state of the Highlands is not generally understood, Mr. Clark lays a short sketch of it before the Reader, from which he will easily see how their ancient Poems came to be preserved.

* When St. Columba, in the 6th century, gathered the monks into monasteries, the Gaelic was the only language of Scotland and Ireland: and Roman learning began to be cultivated in those monasteries*. As there was a constant intercourse between the inhabitants of both islands, as the descendants of one common parent, and as their language was materially the same, it was reduced to writing in the same character, and on the same grammatical principles, by both. The policy of the clergy induced them to confine all learning to their own order, by which means they not only kept the vulgar in awe with greater ease, but often aimed at the most eminent civil offices in the state. As the genius of Christianity did not, like that of Druidism, admit of a junction between the bards and the clergy, the former were prevented from partaking of the advantages arising from the cultivation of letters. The poetic trade, however, continued, not only honourable, but lucrative. As books were unknown to the people, the songs of the bards became the only amusements of their leisure hours. The authors were caressed, honoured, and rewarded by a people enthusiastically fond of the memory of their forefathers. As the mind was not stored with any other subjects of contemplation except those poems, they were learned with a degree of quickness, and preserved with a purity, which, to persons accustomed to the use of books, is not easily conceivable. His bard was to the ancient chief, what a library is to the modern one. Public academies were instituted for the study of the poetic art; and it is not to be imagined that candidates would be wanting for such an employment. When the pious Christian went on a pilgrimage to the tomb of his favourite saint, the bard, with equal enthusiasm, travelled to the habitation of his favourite poet, to learn his compositions. When the compositions of one country had been acquired, those of another were sought after; Ireland and Scotland were alternately visited by the bards of each nation.

* Although literature was thus neglected by the bards, it was industriously cultivated by the clergy of the Highlands and Isles, before the reformation. But the art of printing was unhappily little practised in our country before that period, and the manuscripts, a few excepted, shared the fate of the monasteries, which perished by the enthusiastic zeal of the times.

* The modern state of the Highlands presents a view somewhat different, which easily accounts for the neglect of Celtic literature, of late.

* The people of fortune send their children, when very young to the low country, to be educated, who, as the Gaelic language is utterly unknown at the universities, have not an equal opportunity of learning it with other branches of literature. . . . On his knowledge

* Particular at that illustrious seat of learning I-columb-hill, denominated from its founder, St. Columba. REV.

of classical learning, and the English language, every promotion through life is thought entirely depend. When his education is compleated, he is fixed in some profession, the knowledge of which takes up the next period of his life. . . . Hence poetry [the *Gaelic*] is with a few exceptions, neglected by the learned in the Highlands. We shall next see by whom it is preserved.

' When the rich send their sons to the university to search for science, the poor send theirs to the mountains to look after their cattle. These, as the land is not in general favourable to agriculture, constitute the principal wealth of the country; and consequently their preservation becomes the first object of attention. The mountains on which they feed being extensive, little time is exhausted in attending them. Leisure and retirement beget reflection; and the mind, undisturbed by the bustle of society, has full time to look back to the tales of other years. The scenery of ancient poetry is familiar to the eye; and the breast, hitherto vacant, is prepared for its reception. Thus the inferior sort of people search for persons who can rehearse those poems; and they learn them with incredible facility. And in this manner they acquire an early acquaintance with the illustrious characters celebrated in the traditions of their country.'

Though Mr. Macpherson hath declined to appear in person in a controversy which he himself hath excited, and which for some time hath subsisted on his credit, yet on his authority Mr. Clark informs us, that what Mr. Shaw relates concerning his interview with Mr. Macpherson contains the most gross and wilful falsehoods. The Author of this pamphlet declares, that he is authorized positively to deny Mr. Shaw's insidious charge against the editor of *Ossian*, viz. *that on desiring to see the Gaelic manuscripts he was always put off with some evasive apology*. Mr. Macpherson never recollects Mr. Shaw's having presumed to ask for a sight of them: though if he had made the request, Mr. Macpherson believes he should not have granted it, as he disliked the man, and was convinced of his ignorance. Mr. M. farther declares, that the manuscripts deposited with Mr. Becket contain no Irish genealogies, as Mr. Shaw would insinuate, were never in Mr. Mackenzie's hands, and never out of Mr. Macpherson's possession; since they were taken from Becket's shop.

Mr. Clark makes a modest apology for his own attempt to justify himself from the charge of imposition directly brought against him by Mr. Shaw. For the particulars of his vindication we must refer the curious Reader to the pamphlet itself. Mr. Clark gives a flat denial to Mr. Shaw's assertions; and after offering some observations to credit his own, he hath the following bold and striking expressions. ' I am tired, and I fear I have tired the Reader much more with joining falsehood to the name of Mr. William Shaw: though downright fictions merit little more than a flat contradiction. And yet I am roused to a repetition of these disagreeable contradictions in every page of his pamphlet,

for

for there is not a page that is not replete with the most impudent falsehoods. Amidst the agitation which an honest man feels at every daring violation of veracity, I sometimes hesitate whether the respect due to truth, or the good manners to which the Reader is entitled, should predominate. But as an attention to truth is itself commendable, I trust I shall be excused for expressions, which under that consideration cannot be deemed too severe."

A letter under professor M'Leod's own hand, addressed to our Author, contains a direct and unequivocal denial of what Mr. Shaw asserted in his enquiry, viz. "that he offered him half a crown *per* word for all that he could produce of Ossian's poetry, above six lines." The professor's letter contains the following curious particulars. "Mr. Macpherson, "with whom I had the happiness of commencing a very early acquaintance at college, read a considerable part of those poems to me in the original Gaelic, before the publication of his version: and it was owing to my own engagements at the time, and not to any backwardness on his part, that I had not the pleasure of hearing him read the whole. He lately indulged me with the original of several passages of both the poems of Fingal and Temora, to gratify a third gentleman, who wished to have those passages in the Gaelic: and I have not the least doubt of his disposition to oblige me, or any man who applies to him as a gentleman, in the same way again; or by giving any other satisfaction on the subject, that can be reasonably desired."

We did not consider the affair on the *scaloped shell* in a serious light; and suspected either ridicule on one side, or mistake or exaggeration on the other. The whole story is here very satisfactorily explained;—but by no means, we fear, to the credit of Mr. Shaw, in point of honour or gratitude.

As to the clergyman who offered to support, by an oath, the imposture of Ossian, if Mr. Shaw would join in carrying it into execution, Mr. Clark cannot guess at his name; and without hesitation concludes it to be a mere fiction of this *lover of truth*,—as he ironically calls William Shaw.

We are next presented with a letter from Mr. M'Nicol. Our former acquaintance with this gentleman, did not greatly prepossess us in his favour: and we are sorry on the present occasion to find harsh language and idle petulance:—and all out of pure zeal for Caledonia and her bards!—instead of plain facts and solid argument. This "fretful porcupine"—but we have already said enough of Mr. M'Nicol—It is necessary however to observe, that he disclaims all acquaintance with Mr. Shaw, though he was able, it seems, to have assisted him very materially in his enquiries:—that Mr. Shaw knew this, and only avoided him, because of his attack on his great patron Dr. Johnson. Mr. M'Nicol charges Mr. Shaw with some instances

of disingenuous conduct; and observes that his behaviour was such as disgusted the sensible, and shocked the religious part of his countrymen; and by his rudeness, vanity, and want of honour, he lost many advantages, which might otherwise have been secured.

After having convicted Mr. Shaw of the most notorious and aggravated violations of truth by the testimony of others, Mr. Clark observes, 'that there is still another evidence to be adduced, whose testimony would not probably be taken on any other subject, but that under consideration.' This evidence is Mr. Shaw himself, whom his answerer calls to the bar of the Public as a witness against his own assertions. This part of the present Work is entitled, *Shaw contra Shaw*, and consists of extracts from his *Analysis*, and his *Enquiry*; by which this gentleman is convicted of the most glaring inconsistencies and contradictions.

With these extracts Mr. Clark should have concluded his *Answer to the Enquiry*. We are sorry that his indignation against Mr. Shaw should have betrayed him into a step very unworthy the character of a gentleman. In several instances he hath descended to minute and quibbling altercations which would disgrace the best cause; and hath sometimes gone out of his way in order to collect anecdotes to double the confusion and infamy of his antagonist. We can anticipate his apology: but it will have no weight with the unbiassed part of mankind. His endeavouring to procure private intelligence respecting Mr. Shaw, from a mean and suspicious quarter—from a discarded and disappointed servant—shews too great *eagerness* to blast Mr. Shaw's reputation, and might have the contrary effect to what this pamphlet was designed to produce, with some nice and scrupulous enquirers. At all events it was unnecessary, and in every view, ungentlemanlike.

In other respects this answer appears to have been written with fairness and precision. Its appeals are direct; and its assertions well supported. The Author feels most deeply his interest in the cause; and in general defends it with judgment, spirit, and address.

What reply Mr. Shaw will make; or whether he will make any at all, will soon be seen; for it must be made *soon*, or it will avail him little. If his reputation be worth preserving, he will at least, make an effort to defend it from an entire dissolution. If he be indeed, as he boasts, a friend and acquaintance of Dr. Johnson, he will doubtless find himself obliged, in order to support so reputable a connexion, to clear himself of the charges alleged against him. He will remember the fate of his countryman *Lauder*. Dr. Johnson's own integrity made him for a while the instrument of that impostor's deceit: but when the fraud

fraud was detected, the Dr. immediately acknowledged his own precipitation, and execrated the wretch who had artfully practised on his credulity.

The present Work, together with Mr. Shaw's, hath excited in us various reflections. We are often misled by strong assertions, and plausible pretences; and while on the one hand we endeavour to avoid an irresolute scepticism, we may sometimes appear to betray too eager a belief. It is only the *present* evidence which can influence us: and on the weight of facts, or probability of arguments our judgment must in a great degree depend. What an antagonist *may* adduce in reply to plausible reasonings, or pretended facts, must be unknown, or can be but faintly guessed at. Without sufficient reason to oppose those which do appear, would be obstinacy: to be aware of every thing that can be urged in reply, would require a penetration which we have not the presumption to boast of.

We may perhaps be obliged to this plea, in reviewing a controversy which hath been renewed with fresh spirit, by two learned gentlemen, respecting the authenticity of the poems attributed to ROWLEY. We mean to resume it on its original ground: to give it a candid and attentive consideration: to express our doubts whence they exist, and to relinquish any post we may have formerly assumed, which we may deem no longer tenable. Future discoveries may entirely change the appearance of the controversy, and our opinion must necessarily be governed by the information we receive.

Since this Article was written, Dr. Ferguson hath again positively and publicly denied every part of Dr. Percy's relation concerning the Highland Student. We should be sorry to impute falsehood, or even equivocation, to Gentlemen of such respectable characters as Dean Percy and Professor Ferguson. Candor leads us to conclude that there must be some mistake in this matter; and that the mistake is to be attributed to *forgetfulness*, and nothing else.

ART. XI. *The History of Great Britain*, from the first Invasion of it by the Romans under Julius Cæsar. By Robert Henry, D. D. one of the Ministers of Edinburgh, Vol. IV. 4to. 11. 1s. Boards. Cadell, &c. 1781.

IN our Review of the preceding volumes of this work, we gave an account of the Author's plan, and our opinion of his merit in the execution of it. We hazard nothing when we say, that the farther he proceeds in the prosecution of his design, the more striking marks he gives of his judgment, accuracy, and impartiality. In the volume now before us, his style appears to be improved, and to flow more easily and naturally; in a word, we are still of opinion, that every person, who

who is desirous of being well acquainted with the history of the constitution, government, laws, civil and military affairs, religion, learning, arts, commerce, shipping, manners, dress, remarkable customs, &c. of Great Britain, will think himself much indebted to Dr. Henry for the pains he has taken to collect almost every thing that is necessary to be known concerning the several heads already mentioned, and for the judgment he has shewn in the arrangement of his materials.

This Volume continues the history from the death of King John, A. D. 1216, to the accession of Henry IV. in 1399.—In the second section of the third chapter, we have a short but distinct account of the important changes that were made in the constitution, government, and laws of this country in the reign of Edward I., who, though illustrious as a general, was still more illustrious as a legislator. To prevent confusion in our views of this subject, Dr. Henry considers the changes that were made at this period, 1. In the constitution of the parliament; 2. In the magistrates and courts of justice; 3. In the statute-law; 4. In the common law; 5. In the prerogatives of the crown; and, 6. In the royal revenues.

As the parliaments of England have been the guardians of its liberties, the framers of its laws, the imposers of its taxes, the great counsellors of its Kings, and the supreme judges of the lives and properties of its people, in every age, the state of those illustrious assemblies, their constituent members, and other circumstances, claim, our Author justly observes, the first and chief attention of all who wish to trace the history of the constitution with any degree of accuracy. Accordingly, in the fourth and fifth sections of the third chapter of this volume, he gives us a clear and concise view of this important subject.

In the third section of the fourth chapter we have the history of the chief seminaries of learning in Great Britain from A. D. 1216, to A. D. 1399. A very great and advantageous change in the state of our two universities took place, we are told, in this period, and merits our attention. It had been usual, before this time, for teachers and scholars to lodge and study in private houses or halls, which they rented from the citizens. This was attended with many inconveniencies, and gave occasion to frequent quarrels between the students and citizens about the rents. Various methods were employed to prevent these quarrels, which disturbed the peace, and even threatened the destruction, of the universities. In particular, Henry III., A. D. 1231, appointed two respectable citizens, and two masters of arts, to be chosen annually, and invested with authority to determine all disputes between the citizens and students about the rents of houses: But this, and all other methods for preserving peace between the *townsmen* and scholars, while this occasion of contention conti-

nued, proved ineffectual. At length, some generous persons (determined to deliver the members of the universities from their too great dependence on the townsmen) purchased or built large houses, and admitted both teachers and scholars to reside in them, without paying any rent. Those munificent friends of learning soon discovered that many ingenious young men, admitted into their houses, were but ill provided with the means of rewarding their teachers, purchasing books, and procuring other necessaries, which induced them and others to enlarge their charity, and to endow those houses with lands, tenements, and revenues, for the maintenance of a certain number of teachers and students. By these steps the building and endowing of colleges became the prevailing taste of the rich and generous in this period, as the building and endowing of monasteries, had been in former times. In consequence of this prevailing taste, several noble halls and colleges were erected and endowed in both our universities, chiefly between the middle of the thirteenth and the middle of the fourteenth century.

The seventh chapter contains the history of the manners, remarkable customs, language, dress, diversions, &c. of the people of Great Britain, during the period already mentioned. A short extract from this chapter may not be unacceptable to our Readers.

* What could exhibit a more fantastical appearance than an English beau of the fourteenth century? He wore long-pointed shoes, fastened to his knees by gold or silver chains; hose of one colour on one leg, and of another colour on the other; short breeches, which did not reach to the middle of his thighs, and disclosed the shape of all the parts included in them; a coat, one half white, and the other half black or blue; a long beard; a silk hood, buttoned under his chin, embroidered with grotesque figures of animals, dancing men, &c. and sometimes ornamented with gold, silver, and precious stones. This dress was the very top of the mode in the reign of Edward the Third.

* The dress of the gay and fashionable ladies, who frequented the public diversions of these times, was not more decent or becoming.—It is thus described by Knyghton, A. D. 1348. “These tournaments are attended by many ladies of the first rank and greatest beauty, but not always of the most untainted reputation. These ladies are dressed in party-coloured tunics, one half being of one colour, and the other half of another; their hennipies or tippets are very short; their caps remarkably little, and wrapt about their heads with cords; their girdles and pouches are ornamented with gold and silver, and they wear short swords, called *daggers*, before them, a little below their navels; they are mounted on the finest horses, with the richest furniture. Thus equipped, they ride from place to place in quest of tournaments, by which they dissipate their fortunes, and ruin their reputations.”—The head-dresses of the ladies underwent many changes in the course of this period. They were sometimes enormously high, rising almost three feet above the head, in the shape
of

of sugar-loaves, with streamers of fine silk flowing from the top of them to the ground. Upon the whole, I am fully persuaded, that we have no good reason to pay any compliments to our ancestors of this period, at the expence of our contemporaries, either for the frugality, elegance, or decency of their dress.

The Appendix to this volume contains the great charter of King Henry III., granted November 12th, A. D. 1216, in the first year of his reign, with a translation of the same; his charter, A. D. 1258, in the vulgar English of that time, with a literal translation interlined; and an account of the provisions, &c. at the installation feast of Ralph de Borne, Abbot of St. Austin's Abbey, Canterbury, with their prices A. D. 1309. This we shall insert for the *entertainment* of our Readers.

Wheat, 53 loads, price	-	-	-	£. 19	0	0
Malt, 58 loads	-	-	-	17	10	0
Wine, 11 tuns	-	-	-	24	0	0
Oats, 20 loads	-	-	-	4	0	0
Spices	-	-	-	28	0	0
Wax, 300 pounds	-	-	-	8	0	0
Almonds, 500 pounds	-	-	-	3	18	0
Carcasses of beef, 30	-	-	-	27	0	0
Hogs, 100	-	-	-	16	0	0
Sheep, 200	-	-	-	30	0	0
Geese, 1000	-	-	-	16	0	0
Capons and hens, 500	-	-	-	6	5	0
Chickens, 463	-	-	-	3	14	0
Pigs, 200	-	-	-	5	0	0
Swans, 34	-	-	-	7	0	0
Rabbits, 600	-	-	-	15	0	0
Shields of Braun, 17	-	-	-	3	5	0
Partridges, mallards, bitterns, larks	-	-	-	18	0	0
Earthen pots, 1000	-	-	-	0	15	0
Salt, 9 loads	-	-	-	0	10	0
Cups 1400, dishes and plates 3300, basons, &c.	-	-	-	8	4	0
Fish, cheese, milk, garlic	-	-	-	2	10	0
Egs, 9600	-	-	-	4	10	0
Saffron and pepper	-	-	-	1	14	0
Coals, casks, furnaces	-	-	-	2	8	0
Making tables, tressles, dressers,	-	-	-	1	14	0
Canvas, 300 ells	-	-	-	4	0	0
To cooks and their boys	-	-	-	6	0	0
To minstrels	-	-	-	3	10	0

How times are altered !

ART. XII. *The Fair Circassian*, a Tragedy. As performed at the Theatre-Royal, Drury-lane. By Mr. Pratt, Author of *Sympathy*, a Poem*. 8vo. 1s. 6d. Baldwin. 1781.

HAWKESWORTH's oriental tale of *Almorán and Hamet* was inscribed to His Majesty. *The Fair Circassian* is offered to the Prince of Wales; and Mr. Pratt pronounces that at 'an age when the heart opens to the most warm and generous impressions, the precepts of Omar, and the practice of Hamet, as drawn by Hawkesworth, and dramatized by the Author of this tragedy, will win upon his Royal Highness's attention.'

The draught of Hawkesworth is indeed worthy such attention; but this tragedy can, in our opinion, very little contribute to the young Prince's instruction or entertainment.

To the Dedication succeeds a Preface, couched in the following terms.

'This tragedy borrows its general story, and some of its incidents, with as much of its sentiment as could be preserved, from the very beautiful "*Almorán and Hamet*" of Hawkesworth. Did not truth and justice require such acknowledgment, it would have been unnecessary; for what can be added to the fame of a work as known as universally celebrated? The original *machinery* has been rejected, because it would have been too daring an attempt to interweave it with the fable of a modern composition, and perhaps too mighty a task to manage, without violating the first great law of dramatick probability. Nevertheless it has been the Author's endeavour, to "convert the sententious display of eastern wisdom, as far as character would permit, into the language of passion, varied by every motive which might affect the human mind in the most warm and interesting situations." These are the words of a critic, who seems fully to have penetrated the design. The lines with inverted comas were omitted in the representation, to favour the rapidity of the action. They are retained in the printed copy, not more at the instance of particular friends, than on general experience, that those passages which retard the force of the passion on the theatre, are frequently read with satisfaction in the closet.

'The Play still continuing to be received on the stage with the most brilliant success, the Author would but half discharge the debt of equity, were he to confess obligations only to Hawkesworth. The liberal, perhaps the unparalleled support which the managers have afforded by the dresses and scenery, the interesting manner in which Mr. Linley has set the Epithalamium, the taste of Mr. De Louthenberg, and the splendour which the performers have thrown over the characters by their EXCELLENT representation, demand and receive the most warm and pointed expressions of gratitude. There remains but one tribute of justice more, and *that* is due to Mr. Sheridan, whose attention has been friendship, and whose assistance must always be fame.'

From

* See Review for September last, p. 220.

From this Preface we learn, that could any reputation be added to the celebrity of the tale of Hawkeſworth, its fame would be increased by the preſent Tragedy; in which the original *machinery* is rejected, but *wiſdom* and *paſſion* are mingled, and that ſome lines omitted in repreſentation, are retained in print, to oblige particular friends, and to pleaſe the Public in general;—that the play *ſtill continues* on the ſtage with *the moſt brilliant ſucceſs*!—that the tailor, and ſcene-painters, the compoſer and machiniſt, the performers and managers, have all conſpired to ſhew their friendſhip to the Author by their attention, and to eſtabliſh his fame by their aſſiſtance.

Amidſt all this crowd of friends, this ſplendid hoſt of patrons and upholders, we ſtand like Cordelia in the preſence of Lear, on the partition of his kingdom; and we moſt heartily wiſh that we could, like Cordelia, when demanded to declare our ſentiments, answer—**NOTHING**! But being conſtrained to ſpeak, we will answer according to our bond, nor more, nor leſs.

Whoever has peruſed the oriental tale of Hawkeſworth, will, we truſt, acknowledge that it required uncommon addreſs to adapt it to the ſtage. The *machinery*, as Mr. Pratt calls it, conſiſts chiefly of *perſonal transformation*, which is not only particularly unſuitable to tragic exhibition, but is by Hawkeſworth ſo cloſely interwoven in the buſineſs of the ſtory, that it is almoſt impoſſible to carry on the main incidents without its aſſiſtance. This however has been attempted, and, in our opinion, moſt clumsily executed by the Author of *The Fair Circaſſian*. In the Tale, every circumſtance is clear; in the Tragedy, all is confuſion. The characters are ſtriped of all their intereſt and delicacy; the ſentiments, though trite, appear forced; the diction is generally bald and inelegant, and often conveyed in the moſt hobbling verification. Theſe being our real ſentiments, we cannot join the aſſiſtants in the numerous cavalcade, who, like the proceſſion of the mock-maſons, blow their cow-horns, and poſt-horns, and beat their butter-tubs, in the theatrical triumph of the Author; nor can we deſcend to a more minute inveſtigation of the merits of his work: but from reſpect to *the brilliant ſucceſs* with which it ſeems, by the Author's own report, to have been received on the ſtage, we ſhall ſubmit to our Readers, a ſcene in the fourth act, between the two principal perſonages in the drama.

* SCENE VIII. *The Inſide of the Seraglio. Muſic Mutes attending.*

* *Almeida.* O vain magnificence of impious grandeur—
 Poor ineffectual gildings to ſet off
 Th' imprizon'd victim with a ſhew of pleaſure.
 Oh! for Circadia's unpolluted ſhores,

And

The Fair Circassian, a Tragedy.

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And all the unblemish'd scenes of guiltless life!
Tell me, ye instruments of Persia's tyrant—
Tell me, with instant speed—Alas! ye dare not—
Chain'd by your hapless slavery, to silence,
Vain is to you the blessed power of speech!
Retire, retire—Ye may not give me comfort!
Torn from my father, Omar, Hamet too—
From Hamet—hold my heart—what have I said?
It wakes a thought so full of tender sorrow
I cannot bear it—it overwhelms my soul!

• SCENE IX. *Enter Almorán to Almeida.*

- *Almorán.* The bursting anguish rushes to her eye,
And her fair form, more lovely in distress,
Droops like the tender blossom of the spring,
Beat by the gather'd force of pitiless showers.
Fierce as I am, unbidden softness steals,
In gentlest sighs, from an unwonted source.
My very heart's subdued. Almeida, cease—
Repress those tears, this anguish, this despair.
I come to smoothe the tumults of thy bosom,
And at thy feet to lay the Persian sceptre.
- *Almeida.* The Persian sceptre!—Why must I reproach thee?
Such trappings are, alas! thy sole dependance.
Keep them, my lord, to awe the vulgar mind.
The scepter'd conscience wants no crown to grace it.
- *Almorán.* For thee, behold, I leave the Persian throne—
For thee, forgetting empire and command,
Lo! Almorán now bends his knee to earth,
And with a subject's low humility,
Thus deigns to court the smile of fair Almeida. [kneels.
- *Almeida.* And dost thou strip me of each dearer joy,
Fix the fell poignard in the quivering heart,
And, as the ruddy life-blood gushes from it,
Calmly survey thy work, and bid me smile?
- *Almorán.* By heav'n, you charge unjustly, my Almeida.
- *Almeida.* Oh! Almorán, the human form is thine,
Yet where's the honour that should mark thy manhood?
Reluctant thousands call thee mighty sovereign;
Yet where's the virtues that should grace thy station?
But leave me to myself—I'll not upbraid thee.
One mournful boon is all that I shall ask;
I beg the privilege to weep alone.
- *Almorán.* Sorrow and solitude be far away!
Thou'rt too severe, Almeida. Long I strove
To hide my love in pity to my brother.
- *Almeida.* He talks of pity too, who never felt it.
Where is thy brother, tyrant?—Where is Hamet?
- *Almorán.* He lives—is free—But wherefore talk of him—
Regard him not—
- *Almeida.* Mark me, Almorán.
Thou bid'st me not regard him—then observe me!

If thy unhallow'd, desolating hand,
 In utter darkness could that spark extinguish,
 That viewless, vital spark of heaven-born fire,
 Which the Omnipotent in this true breast
 Hath kindly kindled, here to glow for ever,
 Pure as the source that first supplied the flame,
 Then might thy prisoner cease to think of Hamet ;
 But long as that inspires my faithful fondness,
 Though waters wide as yonder heaven from earth,
 Though worlds remote as planets from each other,
 Should from his honour'd presence far divide me,
 Still should Almeida's prayers be offer'd for him—
 Still should her ardent tenderness increase—
 And still, as now, in all his pride of splendour,
 'Midst the vain glitter of his vacant greatness.—
 Still should perfidious Almorán be scorned !

* *Almorán.* Then be it so—Lady, 'tis well—I'll not complain,
 For the cur'd stripling can obstruct no more.

* *Almeida.* Ha!—how !—What said'st thou ?—Is it possible,
 Thou man of blood ?—Sure, thy barbarian hand—
 And yet I fear—for in thy sanguine eye
 Murder's inscrib'd !—Yes, yes, thy silence speaks !—
 The characters of death are legible
 In every cruel feature ! Oh, distraction !
 Here then unnatural—here, well-pleased, behold,
 Indulge thy genius—take thy fill of blood,
 Point thy insatiate sabre here—yes, strike !
 Think me a sister, and enjoy the slaughter.

* *Almorán.* By heaven he lives, uncircumscrib'd he walks
 Thro' Persia's realm, save this one dear apartment.

* *Almeida.* Prais'd be the guardian god that shields his virtues ;
 Ador'd the power that watches all his ways !

* *Almorán.* Ah ! lavish not these raptures on a wretch,
 But kindly treat thy heav'n-allotted husband.

* *Almeida.* Speak'st thou of heav'n ?—and after soul detection ?—
 Of heav'n, where scepter'd virtue sits enthron'd,
 Sublime, amid'st the stars, to register
 The deeds of human kind. “ Oh, bethink thee :
 “ Can he who hangs, in yonder spangled vault,
 “ The even scale of justice, e'er ordain
 “ That I should violate this wretched form,
 “ And weary out a life of loveless perfidy ?”
 No Almorán, thy priests have led thee wrong :
 Whate'er is made thy deity—ah ! think not
 Thou dost him honour, when thou mak'st him pleas'd
 With what offends the secret judge within thee—
 Yes, start ; but know, insidious king,
 E'en now, thou stand'st beneath a piercing eye,
 That notes thy crimes, and will one day requite them.

* *Almorán.* I thought to have found thee, lady, less reluctant :
 I'll talk no more—nor have I time to lose
 In idle parly with a haughty beauty.

Thus

Thus in a word—if thou, with yielding kindness,
Within an hour, consent to crown my wishes,
The next shall honour thee as Persia's queen,
(Something thou see'st I can allow to pride)
If not, then learn the issue—That vile boy
Who hath usurp'd a gem, than crown more worth—
The throne of thy affections—think upon it—
Dies the succeeding instant—so resolve.

* *Almeida.* The very image hurries me to phrenzy.
See, cruel, see Almeida at thy feet;
She condescends to kneel—for whom?—Thy brother.
Is human pity quite extinct, my lord?—Oh, heaven!
Where is thy nature that it sleeps so sound?
Nay, turn not from me—spare the generous Hamet—
Shed not thy brother's blood—Thou wilt not kill him?

* *Almeran.* 'Tis in Almeida's power to save or ruin.

* *Almeida.* Oh, name the means—Almeida dies to save him.

* *Almeran.* I've mark'd out easier terms, thou know'st.

* *Almeida.* See Sultan, see! behold!—ye shall not stir—

* *Almeran.* By hell he dies this moment—nay, thou
Shalt see him struggling in the pangs of death;
That hoary traitor too, thy sire Abdallah,
He from the palace shall be dragg'd—

* *Almeida.* My father!

* *Almeran.* Yes; thou shalt gaze upon them—powerless gaze—
With frantic hand tear those luxuriant locks,
And shriek, and weary the reverberant air
With unavailing, impotent complainings!
Thy tears, thy strugglings, and thy woman's arts,
Assail in vain. Away, and hang not thus
Idly upon me, for I now can hate thee—Go—
Go and prepare for anguish, blood, and horror. [Exit.

* S C E N E . X.

* *Almeida.* Oh, barbarous, barbarous man, inhuman tyrant!—
Then they must die: Well, well, I will not weep,
Am I not very patient, righteous gods?
Am I not very calm?—Yes, let them bleed,
The pitying heavens shall open to receive them.
Bleed! whom bleed?—My lord, my love, my father!
Oh, shrouding darkness, hide me from the sight,
And I, I murder them—What can I do?
Point out the path to me, some kindly power,
Instruct my staggering senses how to act,
And save the innocent from the assassin.
It shall not be—I cannot bear the thought!
Oh, I will save their lov'd, their precious lives;
Prevent the fatal blow, or with them die!

Two very indifferent prologues precede the piece, and a most elegant and excellent epilogue is subjoined to it: we with it were in our power to point out the author.

ART. XIII. *The Count of Narbonne*, a Tragedy. As it is acted at the Theatre Royal in Covent Garden. By ROBERT JEFFERSON, Esq; 8vo. 1s. 6d. Cadell. 1781.

THIS Tragedy is inscribed, with great propriety, to the Hon. Horace Walpole, not only as a distinguished patron and cultivator of literature, but as the avowed author of the singular story on which the drama itself is professedly founded.—Raymond of Narbonne is, by poetical transmigration, or, if you please, transubstantiation, no other than Manfred of Otranto, at least a reflection from him; and, like a reflection, fainter than the original. *The Castle of Otranto*, with all its peculiarities, must be allowed to be a much more interesting and animated composition than *the Count of Narbonne*; and had the author of the Gothic Story chosen to have given his work a direct dramatic form, he would most probably have exhibited a performance very different from the tragedy before us. His *magic* might perhaps have appeared, in spectacle, at the theatre; or, at least, he who hazarded a ludicrous simplicity, in the deportment of the domestics, would not, like his theatrical follower, have allotted to all his personages a sameness of language and character. Certain it is, that a coldness and obscurity pervades the present scenes, from a perpetual, but indistinct, reference to a work which, entertaining as it is, hath not perhaps been read by the million, and is not, even by those who have read it, sufficiently remembered, to enable them to maintain the thread of the action in the representation. *Fables* may be borrowed; but borrowed or original, the drama should unfold itself, independent of all foreign matter. *The Count of Narbonne*, on the contrary, requires a constant commentary from *the Castle of Otranto*. The very opening is perplexed and obscure. The death of the son, and the flight of Isabel, are so blended, that neither are interesting, or indeed intelligible. Godfrey's challenge too is opened rather darkly. The appearance of the herald might have given it action, and have spared a cold narration, together with the heavy personage of Fabian, who is made a dull and unmoved hearer and retailer of the story, *to insinuate the plot into the boxes*.

In many other particulars the fable is unsuccessfully traced from the novel, which almost every where rises superior, much superior, to the drama! and in no instance more eminently than in the delineation and conduct of the two female characters, Isabella and Matilda, which are sustained by the honourable novelist with the most delicate address, so managed as to render each of them respectively amiable, as well as to add much force and interest to the situation of Theodore, who appears in the Tragedy a mere drawing after Dorilas, Tancred, and Douglas.

On

On the whole, the fable of the *Count of Narbonne* is, in our opinion, maimed and defective. It is cold and obscure. All the leading incidents, instead of coming forth in dramatic action, are lost in narration, and touch not the passions. *Segnius irritant animum, DEMISSA PER AURES.*

One circumstance in the third act, a circumstance however long hackneyed on the stage, engages our attention; and the catastrophe again revives it, after the most languishing fourth act that ever exhausted a writer, or fatigued his reader and auditor. The catastrophe, however, is much inferior to the massacre at the altar, in *Voltaire's Mahomet*, to which it is extremely similar. The absence of Isabella in the play is much to be regretted. Besides the loss of many other pleasing incidents, her union with Theodore, as it stands in the novel, mitigates, in some measure, the severity of the moral, which is enforced with aggravated horror in the Tragedy.

The Characters are not happily discriminated. They are copies from books, not originals from Nature. Their prototypes, or counterparts, may be found in other dramas. The Count is designed and coloured after Macbeth, but not with the happy boldness of the *Great Master*. The youthful *Adelaide* often exhibits a saint likeness of Juliet; and even *Hortensia*, venerable matron as she is, displays the features of *Imogen* and *Desdemona*. *Austin* is the most respectable figure of the *groupe*.

The sentiments, though many of them are true, are generally just, and often very happily expressed. The reader will undoubtedly approve and admire the following passages, as well as some others which he will find in the Tragedy.

'Great spirits, conscious of their inborn worth,
Scorn by demand to force the praise they merit;
'They feel a flame beyond their brightest deeds,
And leave the weak to note them, and to wonder.'—

'Think, conscience is the deepest source of anguish:
A bosom, free like yours, has life's best sunshine;
'Tis the warm blaze in the poor herdsman's hut,
That, when the storm howls o'er his humble thatch,
Brightens his clay-built walls, and cheers his soul.'—

But the diction, as in the rest of the Author's pieces, has been the principal object of attention; yet the diction, though often highly commendable, is unequal, and frequently reminds us of *Claudio's* conversation, as described by *Benedick*:—"A very fantastical banquet,—so many strange dishes!" *Shakespeare* affords the chief regale; but there are many little *entremets* and side-plates from *Otway*, *Rowe*, *Mason*, *Gray*, and our more humble modern dramatists. It is *Harlequin's Snuff*, a pinch from every man's box! Almost every expression is carefully culled and transplanted from the hot and cold beds of tragedy; and

there is scarce a speech that does not call up to the memory a speech in some other play. Among a number of minute instances which might be adduced of the expression borrowed, not always very judiciously, we will only mention two passages where the *idea*, as well as the *phrase*, is palpably drawn from Shakespeare. The death of Raymond, described at the end of the first act, is a servile copy of the deaths of Duke Humphry and Cardinal Beaufort, in the second part of Henry the Sixth; and the transport of Narbonne at the sight of Theodore, in the beginning of the fifth act, is an imitation of Macbeth's disorder on the appearance of the ghost of Banquo at the banquet.

The inequalities of the plays of King Henry the Sixth, tho' they abound with fine passages, having occasioned their being but seldom examined, we wish to refer the Reader to the scenes above mentioned, both which he will find in the third act of the second part. In the mean time the following short parallels will serve to shew Mr. Jephson's intimate acquaintance with them.

————— 'Methinks I see him!

His ashy hue, his grizzled brittling hair,

His palms spread wide.'

Count of N. p. 16.

"Of ashy semblance, meagre, pale, and bloodless,

But see! his face is black, and full of blood;

His hair uprear'd, his nostrils stretch'd wide struggling,

His hands abroad display'd!"

The beautiful horror of the several descriptions in Shakespeare tempted his imitator to blend them together, and betrayed him into the impropriety of ascribing to the guilty death-bed some of the circumstances originally ascribed to the object innocently murdered.

There has of late years sprung up amongst us a clan of poets, who compose English verse on the same principle as boys at school compose their Latin exercises, taking half a line from one classic, and half a line from another, seldom or ever introducing half a line of their own original invention or manufacture.—Gray, excellent as he was, had a touch of this quality. *A friend of Gray* has had perhaps more than a touch of it: but *the imitators of Gray*, and *the friend of Gray*, have imitated *them*, and those whom they have imitated, till they have gone through every leaf of the modern *Gradus ad Parnassum*.

The Author of *the Count of Narbonne*, with talents perhaps for original excellence, has cramped those talents by the study and practice of *dramatic mimicry*, in which he must be allowed to be a proficient. But this is poor ambition, and unworthy of real genius! Idly as we have been accused of political republicanism, we must confess ourselves to be a kind of republicans in literature

terature. We are avowed friends to the independency of Parnassus! confident, that to cut and fritter out the state into a number of petty principalities, will only multiply insignificant sovereigns, while it diminishes the real grandeur of the empire. Such literary despots are, each in their turn, set up by their parasites and adherents, as a kind of King Log, falling with a mighty splash into the Heliconian puddle, and striking a terror into the miserable croakers around them, till, on detection of their weakness, they become objects of insult and contempt!

We cannot give a more favourable specimen of the Tragedy of *the Count of Narbonne* than the discovery of Austin and Theodore in the third act. The circumstances of Theodore's birth and fortune are, perhaps, rather too abruptly mentioned on his part, as well as too hastily caught at by Austin; but the scene is, we think, on the whole, the most spirited and affecting in the play.

* SCENE V. *To the Count and Austin, Theodore brought in.*

Come near, thou wretch! When call'd before me first,
With most unwonted patience I endur'd
Thy bold avowal of the wrong thou did'st me;
A wrong so great, that, but for foolish pity,
Thy head that instant should have made atonement;
But now, convicted of a greater crime,
Mercy is quench'd; therefore prepare to die!

* *Theod.* Indeed! and is this all?—'tis somewhat sudden.

I was a captive long 'mongst infidels,
Whom falsely I deem'd savage, since I find
Even Tunis and Algiers, those nests of ruffians,
Might teach civility to polish'd France,
If life depends but on a tyrant's frown.

* *Count.* Out with thy holy trumpery, priest! delay not;
Or, if he trusts in Mahomet, and scorns thee,
Away with him this instant.

* *Austin.* Hold, I charge you!

* *Theod.* The turban'd misbeliever makes some show
Of justice, in his deadly processes;
Nor drinks the sabre blood thus wantonly,
Where men are valued less than nobler beasts.—
Of what am I accused?

* *Count.* Of insolence;
Of bold presumptive love, that dares aspire
To mix the vileness of thy sordid leers
With the rich current of a baron's blood.

* *Austin.* My heart is touch'd for him.—Much injur'd youth,
Suppress awhile this swelling indignation;
Plead for thy life!

* *Theod.* I will not meanly plead;
Nor were my neck bow'd to his bloody block,
If love's my crime, would I disown my love.

* *Count.* Then, by my soul, thou diest.

The Count of Narbonne, a Tragedy.

- Theod.* And let me die :
 With my last breath I'll bless her. My spirit, free
 From earth's encumbering clogs, shall soar above thee.
 Anxious, as once in life, I'll hover round her,
 Teach her new courage to sustain this blow,
 And guard her, Tyrant ! from thy cruelty ;
- Count.* Ha ! give me way !
- Austin.* Why this is madness, youth :
 You but inflame the rage you should appease.
- Theod.* He thinks me vile. 'Tis true indeed I seem so :
 But tho' these humble weeds obscure my outside,
 I have a soul disdains his contumely ;
 A guiltless spirit, that provokes no wrong,
 Nor from a monarch would endure it offer'd :
 Uninjur'd, lamb-like ; but a lion, rous'd.
 Know, too injurious lord, here stands before thee,
 The equal of thy birth.
- Count.* Away, base clod !—
- Austin.* Obey me, slaves !—What, all amaz'd with lies ?
 Yet, hear him, Narbonne : that ingenuous face
 Looks not a lie. Thou said'st thou wert a captive—
 Turn not away ! we are not all like him.
 Something, I know not what, most friendly to thee,
 Nay, more than friendly, like a parent's care,
 And anxious, even to pain, bids me enquire—
- Theod.* My story's brief. My mother and myself,
 (I then an infant) in my father's absence,
 Were on our frontiers seiz'd by Saracens.
- Count.* A likely tale ! a well-devis'd imposture !
 Who will believe thee ?
- Austin.* O deceiving hope !
 A gleam shouts thro' me ; and my startled soul,
 Fearful and eager, shrinks from its own wish :
 I shake, and scarce have power enough to beg thee,
 Go on, say all.
- Theod.* To the fierce Bashaw, Hamet,
 That scourge and terror of the Christian coasts,
 Were we made slaves at Tunis.
- Austin.* Ha ! at Tunis !
 Seiz'd with thy mother ? Live she, gentle youth ?
- Theod.* Ah no, dear saint ! 's are ended soon her woes,
 In pity ended. On her dying couch,
 She pray'd for blessings on me.
- Austin.* Be thou blessed !
 O fail not, Nature, but support this conflict !
 'Tis not delusion sure. It must be he.—
 But one thing more ;—did she not tell thee too
 Thy wretched father's name ?
- Theod.* The Lord of Clarinsal.
 Why do you look so earnestly upon me ?
 If yet he lives, and thou know'st Clarinsal,
 Tell him my tale.
- Austin.*

- Myſterious Providence !
- Count. (Aſide.)* What's this, the old man trembles and turns pale.
- Theod.* He will not let his offspring's timeleſs gholt
Walk unappeas'd, but on this cruel head
Exact full vengeance for his ſlaughter'd ſon.
- Auſtin.* O Giver of all good ! eternal Lord !
Am I ſo bleſs'd at laſt to ſee my ſon !
- Theod.* Let me be deaf for ever, if my ears
Deceive me now ! did he not ſay his ſon ?
- Auſtin.* I did, I did ; let this, and this convince thee.
I am that Clarinſal ; I am thy father.
- Count. (Aſide.)* Why works this fooliſh moiſture to my eyes ?
Down, Nature ! What haſt thou to do with vengeance ?
- Theod.* Oh, ſir ! thus bending, let me claſp your knees ;
Now, in this precious moment, pay at once
The long, long debt of a loſt ſon's affection.
- Count. (Aſide.)* Deſtruction ſeiz'd them both ! Muſt I behold
Their tranſports, ne'er perhaps again to know
A ſon's obedience, or a father's fondneſs !
- Auſtin.* Dear boy ! what miracle preſerv'd thee thus,
To give thee back to France ?
- Theod.* No miracle,
But common chance. A warlike bark of Spain
Bore down, and ſeiz'd our veſſel, as we rov'd
Intent on ſpoil : (for many times, alas !
Was I compell'd to join their hated league,
And ſtrike with inhels) My country known,
The courteous captain ſent me to the ſhore ;
Where vain were my fond hopes to find my father !
'Twas deſolation all : a few poor ſwains
Told me, the rumour ran he had renounc'd
A hated world, and here in Languedoc
Devoted his remains of life to heaven.
- Auſtin.* They told thee truth ; and heaven ſhall have my prayers,
My ſoul pour'd out in endleſs gratitude,
For this unhoped, immeaſurable bleſſing ;
But thou ſhalt have my care, my love, my life.
- Count.* Thus far, fond man ! I have liſten'd to the tale ;
And think it, as it is, a groſs contrivance,
A trick, devis'd to cheat my credulous reaſon,
And thaw me to a woman's milkineſs.
- Auſtin.* And art thou ſo unſkill'd in nature's language,
Still to miſtruſt us ? Could our tongues deceive,
Credit, what ne'er was feign'd, the genuine heart :
Believe theſe pangs, theſe tears of joy and anguiſh !
- Count.* Or true, or falſe, to me it matters not.
I ſee thou haſt an intereſt in his life,
And by that link I hold thee. Would'ſt thou ſave him
(Thou know'ſt already what my ſoul is ſet on).
Teach thy proud heart compliance with my will :
If not—but now, no more.—Hear all, and mark me—
Keep ſpecial guard, that none, but by my order,

Pass from the castle. By my hopes of heaven,
His head goes off, who dares to disobey me.
Farewel!—if he be dear to thee, remember.*

[Exit Count.

The Prologue is intended to show the horrid sin and danger of *criticism*; and the first of the Epilogues, for there are *two*, written by *Edmond Malone, Esq;* has many touches of humour and pleasantry.

MONTHLY CATALOGUE, For JANUARY, 1782.

POLITICAL.

Art. 14. *A Letter to the Right Honourable Charles Jenkinson.*
4to. 2s. Debret. 1781.

PRETENDS to give the secret history of Mr. Jenkinson's outset and progress in the public offices. He asserts the existence of two cabinet councils, by one of which the affairs of this nation are *ostensibly* directed; by the other *effectually* controuled; the *OFFICIAL* and the *EFFICIENT*; the latter the closet of *business*, the other of *form*. The Author places Mr. Jenkinson at the head of the efficient counsellors, acting there as *locum tenens* for Lord Bute*. He ascribes the American war, and all the other state measures, and political manœuvres [here totally condemned], to the efficient council, or *invisible*, and therefore *unconstitutional* power. 'Now, says he, let us view, for a moment only, to what danger does this innovation in our Constitution lead. It assumes to pervade not only all executive government, but all legislative and judicial authority; all civil and military power, as well as regulation. It usurps a general sweeping, arbitrary domination, from which no person is safe, no property exempt. No means of redress can be instituted against it, because it is cognizable no where. It is a leviathan and a non-entity; an invisible hydra: a phoenix rising out of the ashes of the old constitution of the old inquisition, or rather, to drop all figure (*it is time!*), from being a government according to law, this *new power* makes it a government according to discretion, without responsibility in the advisers.'

Having sufficiently expatiated on this head, and trod the whole ground of our present 'disagreeable and melancholy' situation, the Author, after treating Mr. Jenkinson in the most cavalier manner, at length condescends 'earnestly to intreat him, as chairman, master, leader, or principal, of the efficient council, not to make another campaign in America.'—'Abandon the American war. Say nothing more about it; but withdraw the troops, and employ them elsewhere. Make no peace with America only. Leave all discussion with Ame-

* Yet in one place our Author says, 'Lord North is called the Minister; you, Sir [Mr. Jenkinson], the real one.'

rica to a general peace.—Follow Lord Chatham's plan; you cannot follow a better. The house of Bourbon was always his object.—'Such is our Author's *advice*; but it is not the *whole* of his advice. He recommends *affiance* to government, by the council of fit and able men—would government but condescend to ask their aid; and here he names the Duke of Richmond, the Marquis of Rockingham, Lord Shelburne (the disciple of Lord Chatham), Lord Camden, &c. &c.—From the services of such men, 'we may expect different measures; and the public strength will gain new vigour, by a restoration of lost confidence.'—His concluding sentence is—'Confidence in the Ministers would ensure success to the exertions of the people.' But where is the insurance-office?

Art. 15. *A Letter to Sir Robert Bernard, Bart. Chairman of the Huntingdonshire Committee.* By John Jebb, M. D. F. R. S. 8vo. 6d. Stockdale. 1782.

This Letter may be considered as the worthy Writer's apologetical exposition of his notions respecting the patriotic scheme of parliamentary reformation*. He differs, in one or two capital points, from the County Committees, though he agrees with them as to the main object of their resolutions. He is a staunch advocate, with Major Cartwright, &c. for the restoration of annual parliaments; and he has started what seems to be a great improvement of the proposal for adding 100 members to the county representation, viz. the subtracting 100 from the towns and boroughs: by which means, the number of deputies in the House of Commons, already numerous enough for all the purposes of the institution, would be preserved from an unnecessary, perhaps an impolitic increase.

Various other particulars are comprehended in this little tract, which well deserve the attention of the Public.

Art. 16. *On the Debt of the Nation,* compared with its Revenue; and the Impossibility of carrying on the War without public Economy. 8vo. 2s. Debrett. 1781.

We have in this performance a plain, dispassionate inquiry into our political circumstances, under the articles of national debt; annual revenues; the charges of collecting them; reports of the commissioners for examining public accounts; the expenditure of the civil list; with strictures on the army and navy expences, compared with their amount in the last war. From this extensive, and not very pleasing survey, the Author deduces such wholesome documents for domestic economy, and for the future operations of our present unhappy and disastrous war, as will convince every Reader, that instead of being actuated by party views, he honestly wishes to promote the true welfare of his country.

Art. 17. *The Question considered, Whether Wool should be allowed to be exported, when the Price is low at Home; on paying a Duty to the Public.* By Sir John Dalrymple, Bart. 8vo. 6d. Cadell. 1781.

The low price of wool has long been an object of serious complaint, both in the first instance, and in its consequences. Sir John

* Vid. *Addresses from the Yorkshire Committee, and other publications.*

Dalrymple, therefore, offers short and plain reasons for allowing the exportation of wool under a limited price, subject to a duty. This measure, he contends, will operate like the bounty on the exportation of corn, to improve that valuable article and keep it at a medium price. It is well known, that great quantities are always exported by smugglers, subject to the risks attending clandestine transactions. A duty therefore proportioned to the risks and extraordinary expences attending smuggling, would convert the smuggler, for security, into a legal exporter, and produce a revenue: so that the nation would be bettered by such a regulation in every point of view. The subject certainly deserves mature legislative consideration.

E A S T I N D I E S.

Art. 18. *Original Minutes of the Governor-General and Council of Fort William in Bengal*, on the Appointment recommended and carried by Mr. Hastings in October 1780, of Sir Elijah Impey, to be Judge of the Sudder Duany Adawley, with a Salary of Five Thousand Six Hundred Sicca Rupees a Month, or Seven Thousand Seven Hundred and Ninety-five Pounds Four Shillings per Ann, 8vo. 1s. Debrett. 1781.

Little as we may be supposed acquainted with the nature of the Oriental provincial courts under their local names, thus much may at least be collected from the Minutes published, that our Eastern dominions still remain subject to powers not well defined or even understood; but liable to clash on the slightest occasion, and to renew the discords by which they were so lately distracted.

P O E T I C A L.

Art. 19. *The Cow Chase*: an Heroic Poem, in Three Cantos, Written at New York, 1780, by the late Major André. With Explanatory Notes by the Editor. 4to. 1s. Fielding. 1781.

There is no other voucher for the authenticity of this poem than the assertion of an anonymous Editor. As it contains no marks either of that liberality of sentiment, or elegance of manners, which we should have expected in a composition of the accomplished officer to whom it is attributed, we shall scarcely be thought uncandid in suspecting it to be one of those impositions which the press is almost every day obtruding upon the credulity of the Public. It is probable, however, that this mock-heroic was first printed in America. Its principal object is to ridicule General Wayne's unsuccessful attempt to carry off some cattle.

Art. 20. *An Essay on Prejudice*; a Poetical Epistle to the Honourable C. J. Fox, 4to. 1s. Faulder. 1781.

In this Writer's vocabulary, prejudice, hypocrisy, bigotry, and religion are synonymous terms. His general principles are summed up in the following lines:

Fool, wilt thou from a substance turn,
To grasp an empty shade:
The fairest fruits of Nature spurn,
And let her flowers fade?
*Fair was the scene, till griefs beguil'd,
And baseless fears oppress'd—*

For when she form'd her favourite child,
She form'd him to be blest.

Plac'd in a world, where joy with joy,
Pleasure with pleasure vies ;
With sense, she said, thy time employ,
Be happy, and be wise.

The present's thine—fate rules the rest—
No *future* terrors fear ;—
Enjoy the fleeting hour; be blest—
And make thy heaven here.

Art. 21. *Oenone to Paris*: An Epistle translated from Ovid.
4to. 6 d. Law. 1781.

A second rate copy from a first rate original.

Art. 22. *The Royal Naval Review*, or a late Trip to the
Nore. Being a Poetical Epistle from Hodge in Town to Dick in
the Country. With Notes Critical and Explanatory. By a De-
scendant of the Great Scriblerus. 4to. 1s. 6 d. Kearsley.
1781.

Hodge probably might shine as composer for the ballad-singers at
a country wake; but he much mistakes his own province, if he thinks
himself equal to any thing else. His intention is to give a ludicrous
and satirical description of a late celebrated *Naval Review*: but his
powers of execution and his intention are utterly at variance.

Art. 23. *A Poetical Epistle*; attempted in the Style of Chur-
chill's Epistle to Hogarth. 4to. 1s. Fielding. 1781.

A feeble, unmeaning, and petulant invective: but against whom
it is levelled, or by what provocation it is excited, does not appear.
The poetry of this piece is as contemptible, as the principle by
which it appears to have been dictated is malevolent.

D R A M A T I C.

Art. 24. *Songs, Duos, Trios, Chorusses, &c.* in the Comic
Opera of the Carnival of Venice, as it is performed at the Theatre
Royal Drury-Lane. 8vo. 6 d. Baldwin. 1781.

These Songs have much more poetical merit than usually falls to
the lot of airs in a comic opera. The Reader, we think, will be
pleased with the two following:

* A I R, by Mr. BANNISTER.

I.

Soon as the busy Day is o'er,
And Evening comes with pleasant shade,
We Gondoliers from shore to shore,
Merrily ply our jovial trade.
And while the Moon shines on the stream.
And as soft music breathes around ;
The feathering oar returns the gleam,
And dips in concert to the sound.

II.

Down by some Convent's mould'ring walls
Oft we hear the enamour'd Youth ;
Softly the watchful Fair he calls,
Who whispers vows of Love and Truth.
And while the Moon, &c.

III.

“ And oft where the Rialto swells,
 “ With happier pairs we circle round;
 “ Whose secret sighs fond Echo tells,
 “ Whose murmur’d vows she bids resound.
 And while the Moon, &c.

IV.

“ Then joys the Youth that Love conceal’d,
 “ That fearful Love must own its sighs;
 “ Then smiles the Maid, to hear reveal’d
 “ How more than ever she complies.”
 And while, &c.

A I R, by Mr. DU BELLAMY.

I.

Not for thy wings, oh God of Love!
 Sighs the Youth that wou’d not rove;
 Not for thy arrow pants the heart,
 Blest to feel the mutual dart.

II.

But that I ne’er may jealous live,
 Me thy careless childhood give.
 And, to secure unchang’d delight,
 Share thy band, and veil my sight.

Most of the other airs are equally pleasing. *The Petit Maitre’s Day* is a lively piece of humour, and *Young Lubin* a most affecting little pastoral. No name is prefixed to this collection; but we understand it to be the avowed work of the ingenious Mr. Tickell, of whose poetical talents the world has before received the most promising specimens.

Art. 25. *The Miniature Picture*; a Comedy, in Three Acts *. Performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. 6d. Riley. 1781.

This Miniature is confessedly a hasty sketch, not originally intended for public exhibition. The Prologue and Epilogue are two brilliants annexed to it: the *first* is of the first water.

Art. 26. *Chit-Chat*; or the Penance of Polygamy. An Interlude. Now performed at the Theatre-Royal in Covent Garden. Written by B. Walwyn. 8vo. 6d. Murray. 1781.

A dramatic squib at the doctrine of Thelyphthora.

M I S C E L L A N E O U S.

Art. 27. *An Historical Rhapsody on Mr. Pope*. By the Editor of *The Political Conferences* †. 8vo. 2s. Cadell. 1782.

We have commended this Writer’s Political Conferences †, in which he shewed his judgment; in the present performance he manifests at least an agreeable portion of vivacity. He rambles, observes, quotes, and talks, in the loose desultory way which his title-page implies and warrants, concerning Mr. Pope, and fifty other persons, matters, and things;—and young Readers will, particularly, be en-

* Said to be the production of Lady Craven.
 Thomas Tyers, Esq.

† Review for June 1780, and May 1781.

terained by his anecdotes, and numerous citations from elegant and popular authors. The old, the grave, and the fastidious, will not be so easily pleased; and some of them may, perhaps, sarcastically rehearse upon him the reply which Cibber made to his little daughter, when she asked him what was a Rhapsodist?—"A Rhapsodist," said Colley, "is like you, my dear, a *prattle-box*."

Art. 28. Prize Sugar not Foreign. An Essay intended to vindicate the Rights of the Public to the Use of the Prize Sugars; and to shew the Impolicy, as well as Injustice, of forcing the Prize Cargoes out of the Kingdom, at a Time when the Manufactory is languishing through the Want of due Employment, and the People are aggrieved by the excessive Price of the Commodity. With Observations on the Export Trade of Raw and Refined Sugars, on the Drawbacks and Bounties; and an Inquiry into the proper Means of moderating the Price of this necessary Article. 8vo. 1s. 6d. Cadell. 1782.

This well written essay appears to be the production of a man of business, and contains representations which claim early and due consideration. The exorbitant rise of sugar, is a fact that comes home to the knowledge of every one; and we learn that the events of war have reduced the importation of British sugar, so that in the last five years, the average advance of raw sugar in price has been nearly 80 *per cent.* while the revenue from this article has, during the four last years, decreased 150,000*l.* *per annum.* * The anxieties of those who were engaged in the manufactory, are not easily described; they found themselves on a sudden reduced to the alternative of staking their property, on a dangerous risque, or of standing, under a prodigious burden of expences, idle spectators of the game. Tired of each experiment, and losing under either, several withdrew, and more would have followed them, if they could have found purchasers for their premises and utensils. The occupied sugar-houses in London, which before the war exceeded one hundred and forty, were become reduced to about an hundred, and several of those were offered to be let: in Bristol, Liverpool, and other parts of England, the manufactory presented the same gloomy appearance.

Plain sense would dictate, that as these disadvantages flow from the war, we should counteract them by the means which the same war furnishes; and supply our losses from our captures. A legislative power for this purpose has been solicited without effect; so that, while we remain under these hardships at home, our French antagonists are permitted to avail themselves of

* 1st. All that part of the sugars produced in the French islands, which arrives safe in France.

* 2d. All that part of the sugars produced in the French islands, which is captured by the English, in its course home.

* 3d. All the produce of the islands which had been surrendered by the English, during the war.

* 4th. All cargoes of British plantation sugar, which the chance of war at any time may give them, and which in this instance (far behind us in politeness), they never think of returning for our use.

* Thus (and stranger things happen) if an homeward-bound Jamaica, or other English sugar fleet were intercepted, and carried into France;

France; and, in the same season, a French sugar fleet should be brought into our ports, what would be the result?—The French would have them both.—they would keep our's and we should send them back their own!—In vain it would be urged, that the manufactory was at a stand, from the loss we had sustained; that the trade was sinking in every part of the kingdom, for the want of a necessary supply; that the revenue had suffered a deficiency, which other taxes must make good; and that it was but just and reasonable, that we should apply what the good fortune of war had thrown in our way, to alleviate the damage which its untoward events had occasioned. Surely the night of absurdity will not last for ever; may we not hope that the dawn of reason is at hand? The conduct of the Legislature, in matters analogous to this, fully authorises this hope: prize tobacco, cotton, tea, and other East-India goods (notwithstanding the monopoly vested by charter in the East-India Company, and recognized by several acts of parliament), now form a part of the public stock, and circulating through all the channels of industry, contribute to support the health of the body politic. But the reasonableness and propriety of applying the prize sugars to every purpose, which can promote the welfare of the people, to whose arms they have been surrendered, I may safely trust to the reflection of the reader.——

'In no event could the manufactory of the prize sugars prove hurtful to the British planter, provided the policy of the state gave due encouragement for the exportation of them when manufactured; let the reader steadily reflect on this position, and I trust he will find it well founded; the capture of a small number of the enemies ships, of course could have but a weak operation; and if whole fleets should be captured what would follow?—a demand upon this market from that which had lost its ordinary supply, and an advance of price proportioned to that demand. I have been favoured with an anecdote, which seems quite elucidatory of this matter—Two years ago, when our Liverpool privateers brought in several French East India men, the holders of some kinds of bale goods which had been bought at the Company's sales were alarmed; they apprehended that the sales of those cargoes, would overstock the market with such goods; but the contrary event took place; French and other foreign buyers followed the goods hither, and they were rapidly bought up. The true danger is, that the adoption of the prize sugars, would not in the present state of the sugar trade prove a relief proportioned to the wants of either the revenue, the consumer, the manufactory, or the trade.'

We have endeavoured briefly to give an obvious view of this important subject, without following the Author through the more close professional arguments he produces. Alas, this is but one article in the long list of our present public difficulties and grievances!

M E D I C A L.

Art. 29. *Cases in Midwifery*; with References, Quotations, and Remarks. By William Perfect, Surgeon, of West Malling, in Kent. Vol. I. 8vo. 6s. Rochester printed; Sold by Dodd-Joy, &c. 1781.

This publication consists of 69 cases, in the Author's own practice, besides

besides numerous references at the end of each, by way of illustration from other writers. The whole may be considered as a valuable collection of facts in this important part of surgical practice, by which the most rational and improved mode of treatment in a variety of circumstances is attempted to be established. That the greater part of the cases related are not singular or uncommon, will be no objection, as to the utility of the work, to one who considers, that the more frequently any dangerous case occurs, the more important it is to have the most effectual method of relief properly ascertained.

✧ A new edition, with several additions, of the same Author's *Cases of Insanity*, &c. is also lately published, price 3s. The first edition was noticed in a former Review, at the time of its publication.

Art. 30. *Account of an Elastic Trochar, constructed on a new Principle, for tapping the Hydrocele, or Watery Rupture, &c. &c.* By John Andree, Surgeon to the Magdalen Hospital, and the Finsbury Dispensary. 8vo. 1s. Casson, &c. 1781.

It is well known, that the common trochar and canula cannot safely be used for tapping either the scrotum or belly, without a considerable quantity of water first collected in the cavity, in order to defend the subjacent parts from the point of the perforator, which must be pushed in with force and quickness, to carry the canula clear in which it. Mr. Andree's new invention (of which a figure is given) appears very ingeniously to obviate this difficulty, and therefore is well entitled to the notice of Surgeons.

Art. 31. *A new and easy Method of applying a Tube for the Cure of the Fistula Lachrymalis.* By Jonathan Wathen, Surgeon, F. A. S. 4to. 1s. Cadell. 1781.

Mr. Wathen, observing the frequent failure of success in the common methods of clearing the obstructed lachrymal duct by pieces of bougie, leaden plummets, &c. conceived hopes of succeeding better by leaving a metal tube in the duct, and healing the external wound over it. In order to introduce the tube properly, he contrived a kind of style fitted to it, which, with the tube, is here figured. The method appears an ingenious one, and the Author assures us of its being found so answer.

Art. 32. *The Conductor and Containing Splints; or a Description of two Instruments for the safer Conveyance and more perfect Cure of Fractured Legs: To which is now added, an Account of Two Tourniquets upon a new Construction.* The whole Illustrated with Copper-plates, representing the Instruments treated of. By Jonathan Wathen, Surgeon, F. A. S. 8vo. 1s. 6d. Cadell. 1781.

The account of the machines for fractured legs is here reprinted from a former edition. The tourniquets are designed as improvements upon Petit's. No particular description is given of them, but the reader is referred to the figures, or the instruments themselves.

R E L I G I O U S.

Art. 33. *Sermons on the following Subjects.* I. The Advantages of national Repentance. II. The ruinous Effects of Civil War. III. The Coming of the Son of Man. IV. The Hope of meeting, knowing, and rejoicing with virtuous Friends in a future World. By William Steel Dickson. 12mo. 1s. Belfast, printed.

The publication of the two first of these sermons, we are told, had been refused to the warm solicitation of many friends; but the circulation of some reports concerning political sentiments, said to be contained in them, obliged the Author to expose them in his own vindication. They were each preached on a Fast Day, one in December 1776, the other in Feb. 1778. They are plain, sensible, and calculated to be useful. The former recommends national repentance and the recovery of national virtue, in which every individual should unite, as the probable means of averting calamities, and restoring tranquillity. The second gives a just and affecting description of the evils and miseries which attend civil discords and commotions. Here it may be supposed he is led to speak of the state of our own nation, and from hence it is probable disadvantageous reports were circulated. It is plain, that he disapproves and laments the war with America. He condemns it as unnatural and inhuman; at the same time he does not vindicate the conduct of America, but, allowing her offences to be great, he asks, 'Are we to sacrifice our all to a point of honour? Or, to use a favourite mode of expression, does authority require that a parent should risk his own perdition in an attempt to chastise the ingratitude of a child, when experience shews that he is unequal to the task?'

The third discourse contains a very serious and affecting, as well as sensible admonition to the diligent improvement of life, and preparation for that eternity on the brink of which we stand. The fourth, is on a curious subject, and offers several considerations from natural reason, as well as from revelation, to establish the belief, that pious and virtuous friends will know each other, and be the more happy in the renewal of former friendships, in a future state of felicity.

S E R M O N S.

I. *On the Propriety and Advantages of acquiring the Knowledge and Use of Arms, in Times of public Danger*; preached before the Echlinville Volunteers, March 28, 1779, and published at their Request. By the Rev. W. S. Dickson. 8vo. 6d. Belfast, printed.

A discourse adapted to awaken proper sentiments in the mind of every Christian Protestant, and offering many seasonable and useful admonitions to the volunteers who were present.

II. Occasioned by the Death of the Rev. James Armstrong, late Protestant Dissenting Minister of Portaferry: Preached and published by Desire of the Congregation of that Place. By W. Steel Dickson. 8vo. 6d. Belfast, printed, 1780.

The immediate purpose of this discourse, is, 'to enquire what particular happiness the spirits of the just shall derive from Christ, who is their life, when they shall appear with him in glory; and what support the cause of virtue may derive from the hope of this happiness ~~amid~~ the troubles and temptations of the present world.' This sermon,

sermon, like the former, does credit to the piety and good sense of the Author.

III. *St. Paul's Sense of Soundness and Religion.* Before an Assembly of Protestant Dissenting Ministers, at Halifax in the County of York, May 30, 1781. By William Turner. 8vo. 6d. Johnson. 1781.

The account given, in this plain and useful discourse, of *soundness* in matters of religion, is as follows:—'A sincere and steadfast belief in the Gospel, and a faithful representation of it to others, as a divine institution of the grace of God, by the mediation of Jesus Christ, for reforming mankind from sin, and engaging them diligently to practise all holiness, or to conduct their lives in sincere obedience to the precepts of the Gospel, requiring piety towards God, purity in ourselves, and righteousness and goodness to all men; animated hereto by a firm belief in the promises which God hath made us by Jesus Christ, a steadfast expectation of a future judgment at Christ's appearing in glory, and an efficacious hope of eternal life from him.—Thus to believe, and thus to practise, is to be *sound in the faith*; and to teach and exhort others to believe these things, and thereupon to practise their proper duties, is to teach *sound doctrine*—according to the Apostle's sense of the words. On the contrary—to amuse ourselves with difficult questions, speculative notions, and zealous contentions about high and mysterious points, of little or no tendency to improve the heart or amend the practice; or to adopt and place a dependance on the precepts, observances, and ordinances of men, or on any external rites, privileges, and practices, to the neglect and prejudice of real goodness—is to be *unsound in the faith*.—And to pervert the attention and abuse the credulity of others by teaching them such unprofitable and vain matters, and thereby to take them off from the substantial and indispensable duties of holiness in heart and life, is to teach *unsound doctrine*.'

Such is the representation here made, and we must add, that this representation is fully supported by the authority, and the express declarations, of St. Paul. The Preacher's text is Titus ii. 1. *But speak thou the things which become sound doctrine.* All the passages in which the terms *sound* or *unsound* in respect to faith or doctrine are used, are brought under a review; and it appears in a manner sufficiently plain, we should suppose, for the conviction of any fair and unprejudiced reader, that the above explication contains their true intent and meaning. Nay, we should apprehend that such readers might infer this from the passages themselves, carefully considered in their connection, without any comment or paraphrase at all.

CORRESPONDENCE.

[TO OUR READERS.]

Our insertion of Mr. Roberts's Letter concerning the rot in sheep, at the end of our Review for November, has procured us the favour of the following remarks on the same subject, from another Gentleman.—Perhaps we ought to make an apology to our Readers, for having, by the admission of such discussions, departed from the immediate purpose and plan of a literary journal; but when the importance of the inquiry is considered, we, surely, may hope for absolution.—
Should

Should the little room we have spared to our Correspondents on this occasion, pave the way to a discovery of an effectual remedy for the very great evil they have so laudably investigated, the Monthly Reviewers will have rendered more good to mankind, than ever was done before, by all the Journalists upon earth.

Our present Correspondent, after an introductory paragraph, which we have taken the liberty of omitting, thus proceeds:

‘ I found the blood-vessels of the liver of many sheep, which were infected with the rot, especially about the biliary duct, very dark and turgid. On dissecting them, and examining their contents, not with the naked eye only, but also with a compound reflecting microscope, I observed, among a mass of grumous blood, in all those vessels, a great number of insects, with evident signs of animation, which appeared to the naked eye, of different sizes; but many of them about an eighth of an inch broad, and a fourth of an inch long, very much flattened, and in shape resembling a flounder. Indeed the resemblance is so strong, and the insect so well known, that the butchers and farmers distinguish it by that appellation. Examining many of them, attentively, by the microscope, I found an aperture in the narrow extremity of the body, which may, with evident propriety, be called the head; which aperture was undoubtedly the mouth of the insect; and another aperture, of the same shape and dimensions, nearly, about the junction of the thorax and abdomen. There appeared no other aperture in the body, either in the extreme part of the abdomen or elsewhere. They had no appearance of eyes, for the all-wise Author of nature lavishes no parts or members uselessly, and they can have no occasion for organs of sight in their dark and cellular situations. Many vessels were dispersed through the body in a regular and systematic order, filled with a fluid, resembling blood, and all their parts and vessels, while living, had evidently a muscular motion. I made a slight drawing of them at the time of observation, but I cannot now refer to it. These observations evidently prove that your correspondent, Mr. R. is quite mistaken in his theory, however ingenious; and that the Member of the Bath society * has given a plausible, if not the true hypothesis. I must beg leave, likewise, to observe, that, if ewes do not contract the disorder, while they give suck, this I know from woeful experience, that they frequently die with this complaint, while their lambs depend upon them for food; and indeed, in every stage of gestation. I leave it to the medical faculty to prescribe a cure; at the same time observing, that Dr. Withering, an ingenious physician in Birmingham, says, in his “botanical arrangement” that the bark of elder is a cure for this disorder.

Portman Square,
Dec. 23, 1781.

I am, Gentlemen, Yours,
JAMES WOODHOUSE.

*. Mr. Nixon's publication came too late for this Month's Review.—Some notice will be taken of it in our next.

††† Lindsay's Catechist is not forgotten.

n. 444. of our Review for June, last, Art. *Letters and Papers of the Bath Society for the Encouragement of Agriculture, &c.*



THE
MONTHLY REVIEW,

For FEBRUARY, 1782.



ART. I. *The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century.* To which are prefixed Two Dissertations. I. On the Origin of Romantic Fiction in Europe. II. On the Introduction of Learning into England. Vol. III. To this Volume is prefixed a Third Dissertation on the *Gesta Romanorum*. By Thomas Warton, B. D. Fellow of Trinity College Oxford, and of the Society of Antiquaries, and late Professor of Poetry in the University of Oxford. 4to. 11. 1s. Boards. Doddsley, &c. 1781.

MR. Warton is now arrived at that period of his History in which the poetry of England begins to assume a more cultivated and classical appearance. An intercourse with Italy had laid open to our countrymen the treasures of ancient literature; and the estimation in which poetry was held by the Italians, who at that time led the fashions in Europe, naturally excited an ambition to rival them.

Our first classical poet was

Surrey, the Granville of a former age.

Mr. Warton justly remarks, that his life throws so much light on the character and subjects of his poetry, that it is almost impossible to consider the one, without exhibiting a few anecdotes of the other. Not only for the reason assigned by Mr. Warton, but also for the sake of giving a curious specimen of the romantic manners of the age in which he lived, we shall lay what Mr. W. says on this subject before our Readers:

‘ While a boy, he was habituated to the modes of a court at Windsor-castle; where he resided, yet under the care of proper instructors, in the quality of a companion to Henry Fitzroy, Duke of Richmond, a natural son of King Henry the Eighth, and of the highest expectations.

' This young nobleman, who also bore other titles and honours, was the child of Henry's affection: not so much on account of his hopeful abilities, as for a reason insinuated by Lord Herbert, and at which those who know Henry's history and character will not be surprised, because he equally and strongly resembled both his father and mother.

' A friendship of the closest kind commencing between these two illustrious youths, about the year 1530, they were both removed to Cardinal Wolsey's College at Oxford, then universally frequented, as well for the excellence as the novelty of its institution; for it was one of the first seminaries of an English University, that professed to explode the pedantries of the old barbarous philosophy, and to cultivate the graces of polite literature. Two years afterwards, for the purpose of acquiring every accomplishment of an elegant education, the Earl accompanied his noble friend and fellow-pupil into France, where they received King Henry, on his arrival at Calais to visit Francis the First, with a most magnificent retinue. The friendship of these two young noblemen was soon strengthened by a new tie; for Richmond married the Lady Mary Howard, Surrey's sister. Richmond, however, appears to have died in the year 1536, about the age of seventeen, having never cohabited with his wife*. It was long before Surrey forgot the untimely loss of this amiable youth, the friend and associate of his childhood, and who nearly resembled himself in genius, refinement of manners, and liberal acquisitions.

' The FAIR GERALDINE, the general object of Lord Surrey's passionate sonnets, is commonly said to have lived at Florence, and to have been of the family of the Geraldini of that city. This is a mistake, yet not entirely without grounds, propagated by an easy misapprehension of an expression in one of our poet's odes, and a passage in Drayton's heroic epistles. She was undoubtedly one of the daughters of Gerald Fitzgerald, Earl of Kildare.'

The reasons for this supposition were originally suggested by Mr. Walpole †, whose key to the genealogy of the matchless Geraldine Mr. Warton has adopted.

' It is not precisely known at what period the Earl of Surrey began his travels. They have the air of a romance. He made the tour of Europe in the true spirit of chivalry, and with the ideas of an Amadis; proclaiming the unparalleled charms of his mistress, and prepared to defend the cause of her beauty with the weapons of knight-errantry. Nor was this adventurous journey performed without the intervention of an enchanter. The first city in Italy which he proposed to visit was Florence, the capital of Tuscany, and the original seat of the ancestors of his Geraldine. In his way thither, he passed a few days at the Emperor's court; where he became acquainted with Cornelius Agrippa, a celebrated adept in natural magic. This visionary philosopher shewed our hero, in a mirror of glass, a living image of Geraldine, reclining on a couch, sick, and reading one of

* Wood, Ath. Oxon. i. 68.

† Catalogue of Royal and Noble Authors, vol. i. p. 105. edit. 1759.

his most tender sonnets by a waxen taper * His imagination, which wanted not the flattering representations and artificial incentives of illusion, was heated anew by this interesting and affecting spectacle. Inflamed with every enthusiasm of the most romantic passion, he hastened to Florence: and, on his arrival, immediately published a defiance against any person who could handle a lance and was in love, whether Christian, Jew, Turk, Saracen, or Canibal, who should presume to dispute the superiority of Geraldine's beauty. As the lady was pretended to be of Tuscan extraction, the pride of the Florentines was flattered on this occasion: and the Grand Duke of Tuscany permitted a general and unmolested ingress into his dominions of the combatants of all countries, till this important trial should be decided. The challenge was accepted, and the Earl victorious †. The shield which he presented to the Duke before the tournament began, is exhibited in Vertue's valuable plate of the Arundel family, and was actually in the possession of the late duke of Norfolk ‡.

* These heroic vanities did not, however, so totally engross the time which Surrey spent in Italy, as to alienate his mind from letters: he studied with the greatest success a critical knowledge of the Italian tongue, and, that he might give new lustre to the name of Geraldine, attained a just taste for the peculiar graces of the Italian poetry.

† He was recalled to England for some idle reason by the King, much sooner than he expected: and he returned home, the most elegant traveller, the most polite lover, the most learned nobleman, and the most accomplished gentleman, of his age. Dexterity in tilting, and gracefulness in managing a horse under arms, were excellencies now viewed with a critical eye, and practised with a high degree of emulation. In 1540, at a tournament held in the presence of the Court at Westminster, and in which the principal of the nobility were engaged, Surrey was distinguished above the rest for his address in the use and exercise of arms. But his martial skill was not solely displayed in the parade and ostentation of these domestic combats. In 1542, he marched into Scotland, as a chief commander in his father's army; and was conspicuous for his conduct and bravery at the memorable battle of Flodden-field, where James the Fourth of Scotland was killed. The next year, we find the career of his victories impeded by an obstacle which no valour could resist. The censures of the church have humiliated the greatest heroes: and he was imprisoned in Windsor-castle for eating flesh in Lent. The prohibition had been renewed or strengthened by a recent proclamation of the King. I mention this circumstance, not only as it marks his character, impatient of any controul, and careless of very serious consequences which often arise from a contempt of petty formalities, but as it gave occasion to one of his most sentimental and pathetic sonnets §. In 1544, he was Field-marshal of the English army in the expedition to Bologne, which he took. In that age, love and arms constantly went together: and it was amid the fatigues of this pro-

* Drayton, *Her. Epist.*—Howard to Geraldine, v. 57

† Wood, *ubi supra*.

‡ Walpole, *Anecd. Paint.* i. 76.

§ *Fol.* 6, 7.

tracted campaign, that he composed his last sonnet called the *FANSIE* of a *wearied Lover* *.

‘ But as Surrey’s popularity increased, his interest declined with the King; whose caprices and jealousies grew more violent with his years and infirmities. The brilliancy of Surrey’s character, his celebrity in the military science; his general abilities, his wit, learning, and affability, were viewed by Henry with disgust and suspicion. It was in vain that he possessed every advantageous qualification, which could adorn the scholar, the courtier, and the soldier. In proportion as he was amiable in the eyes of the people, he became formidable to the King. His rising reputation was misconstrued into a dangerous ambition, and gave birth to accusations equally groundless and frivolous. He was suspected of a design to marry the Princess Mary; and by that alliance, of approaching to a possibility of wearing the crown. It was insinuated, that he conversed with foreigners, and held a correspondence with Cardinal Pole.

‘ The addition of the escocheon of Edward the Confessor to his own, although used by the family of Norfolk for many years, and justified by the authority of the heralds, was a sufficient foundation for an impeachment of high treason. These motives were privately aggravated by those prejudices, with which Henry remembered the misbehaviour of Catharine Howard, and which were extended to all that lady’s relations. At length, the Earl of Surrey sell a sacrifice to the peevish injustice of a merciless and ungrateful master. Notwithstanding his eloquent and masculine defence, which, even in the cause of guilt itself would have proved a powerful persuasive, he was condemned by the prepared suffrage of a servile and obsequious jury, and beheaded on Tower-hill in the year 1547 †. In the mean time we should remember, that Surrey’s public conduct was not on all occasions quite unexceptionable. In the affair of Bologne he had made a false step. This had offended the King. But Henry, when once offended, could never forgive. And when Hertford was sent into France to take the command, he could not refrain from dropping some reproachful expressions against a measure which seemed to impeach his personal courage. Conscious of his high birth and capacity, he was above the little attentions of caution and reserve; and he too frequently neglected to consult his own situation, and the King’s temper. It was his misfortune to serve a monarch, whose resentments, which were easily provoked, could only be satisfied by the most severe revenge. Henry brought those men to the block, which other monarchs would have only disgraced.

‘ Among these anecdotes of Surrey’s life, I had almost forgot to mention what became of his amour with the fair Geraldine. We lament to find, that Surrey’s devotion to this lady did not end in a wedding, and that all his gallantries and verses availed so little! No memoirs of that incurious age have informed us, whether her beauty was equalled by her cruelty; or whether her ambition prevailed so far over her gratitude, as to tempt her to prefer the solid glories of a

* Fol. 18. See Dugd. Baronag. ii. p. 275.

† See Stowe, Chron. p. 592. Challoner, de Republ. Angl. In-
staurand. lib. ii. p. 45.

more splendid title and ample fortune, to the challenges and the compliments of so magnanimous, so faithful, and so eloquent a lover. She appears, however, to have been afterwards the third wife of Edward Clinton, earl of Lincoln. Such also is the power of time and accident over amorous vows, that even Surrey himself outlived the violence of his passion. He married Frances, daughter of John Earl of Oxford, by whom he left several children. One of his daughters, Jane Countess of Westmoreland, was among the learned ladies of that age, and became famous for her knowledge of the Greek and Latin languages *.

The friend and poetical associate of Surrey was Sir Thomas Wyatt the Elder, who though inferior to Surrey as a writer of sonnets, yet, as a moral poet, had considerable merit. Besides these, Sir Francis Bryan, George Boleyn, Earl of Rochford, and Lord Vaulx, were professed rhymers and sonnet-writers, and large contributors to the first printed poetical miscellany in the English language, published by Tottel in the year 1557. Even the savage Henry caught the infection of the times, and composed sonnets and madrigals. I have been told, says Mr. Warton, 'that the late Lord Eglintoun had a genuine book of manuscript sonnets, written by King Henry the Eighth. There is an old madrigal, set to music by William Bird, supposed to be written by Henry, when he first fell in love with Anne Boleyn †. It begins,

The eagles force subdues eche byrde that flies,
What metal can resyste the flamyng syre?
Doth not the sunne dazle the cleareste eyes,
And melt the yce, and make the frosse retyre?

It appeared in Bird's *Psalms, Songs, and Sonnets*, printed with musical notes, in 1611 ‡. Poetry and music are congenial; and it is certain, that Henry was skilled in musical composition. Erasmus attests, that he composed some church services §: and one of his anthems still continues to be performed in the choir of Christ-church at Oxford, of his foundation. It is in an admirable style, and is for four voices. Henry, although a scholar, had little taste for the classical elegancies which now began to be known in England. His education seems to have been altogether theological: and, whether it best suited his taste or his interest, polemical divinity seems to have been his favourite science. He was a patron of learned men, when they humoured his vanities; and were wise enough not to interrupt his pleasures, his convenience, or his ambition.

To trace this indefatigable antiquary through all the curious, if not interesting, matter which this volume contains, would far exceed the limits of our design. To pass over, therefore,

* Dogd. Baron. i. 533. ii. 275.

† I must not forget, that a song is ascribed to Anne Boleyn, but with little probability, called her Complaint. See Hawkins, *Hist. Mus.* iii. 32. v. 480.

‡ See also *Nugæ Antiquæ*, ii. 248.

§ See Hawkins, *Hist. Mus.* ii. 533.

what we should otherwise wish to dwell upon, let us proceed to that section in which are pointed out the effects of the *reformation* on our poetry :

‘ The reformation of our church produced an alteration for a time in the general system of study, and changed the character and subjects of our poetry. Every mind, both learned and unlearned, was busied in religious speculation ; and every pen was employed in recommending, illustrating, and familiarising the Bible, which was now laid open to the people.

‘ The poetical annals of King Edward the Sixth, who removed those chains of bigotry which his father Henry had only loosened, are marked with metrical translations of various parts of the sacred Scripture. Of these the chief is the versification of the Psalter by Sternhold and Hopkins ; a performance, which has acquired an importance, and consequently claims a place in our series, not so much from any merit of its own, as from the circumstances with which it is connected.

‘ It is extraordinary, that the Protestant churches should be indebted to a country in which the reformation had never begun to make any progress, and even to the indulgence of a society which remains to this day the grand bulwark of the Catholic theology, for a very distinguishing and essential part of their ritual.

‘ About the year 1540, Clement Marot, a valet of the bed-chamber to King Francis the First, was the favourite poet of France. This writer, having attained an unusual elegance and facility of style, added many new embellishments to the rude state of the French poetry. It is not the least of his praises, that La Fontaine used to call him his master. He was the inventor of the rondeau, and the restorer of the madrigal : but he became chiefly eminent for his pastorals, ballads, fables, elegies, epigrams, and translations from Ovid and Petrarch. At length, being tired of the vanities of profane poetry, or rather privately tinctured with the principles of Lutheranism, he attempted, with the assistance of his friend Theodore Beza, and by the encouragement of the Professor of Hebrew in the University of Paris, a version of David's Psalms into French rhymes. This translation, which did not aim at any innovation in the public worship, and which received the sanction of the Sorbonne as containing nothing contrary to sound doctrine, he dedicated to his master, Francis the First, and to the Ladies of France. In the dedication to the Ladies, or *les Dames des France*, whom he had often before addressed in the tenderest strains of passion or compliment, he seems anxious to deprecate the raillery which the new tone of his versification was likely to incur, and is embarrassed how to find an apology for turning saint. Conscious of his apostacy from the levities of life, in a spirit of religious gallantry, he declares that his design is to add to the happiness of his fair readers, by substituting divine hymns in the place of *chansons d'amour*, to inspire their susceptible hearts with a passion in which there is no torment, to banish that fickle and fantastic deity Cupid from the world, and to fill their apartments with the praises, not of the *little god*, but of the true Jehovah.

E voz doigts sur les espinettes
Pour dire SAINTES CHANSONNETTES.

He

* He adds, that the golden age would now be restored, when we should see, the peasant at his plough, the carman in the streets, and the mechanic in his shop, solacing their toils with psalms and canticles: and the shepherd and shepherdess reposing in the shade, and teaching the rocks to echo the name of the Creator.

Le Laboureur a sa charrue,
Le Charretier parmi le rue,
Et l'Artisan a en sa boutique,
Avecques un PSEAUME OU CANTIQUE,
En son labour se soulager.
Heureux qui orra le Berger
Et la Bergere au bois estans,
Fair que rochers et estangs,
Après eux chantant la hauteur
Du saint nom de Createur *.

* Marot's Psalms soon eclipsed the brilliancy of his madrigals and sonnets. Not suspecting how prejudicial the predominant rage of psalm singing might prove to the ancient religion of Europe, the Catholics themselves adopted these sacred songs as serious ballads, and as a more rational species of domestic merriment. They were the common accompaniments of the fiddle. They were sold so rapidly, that the printers could not supply the Public with copies. In the festive and splendid court of Francis the First, of a sudden nothing was heard but the Psalms of Clement Marot. By each of the royal family and the principal nobility of the court a psalm was chosen, and fitted to the ballad tune which each liked best. The Dauphin, Prince Henry, who delighted in hunting, was fond of *Ainsi qu'on ait le cerf bruire*, or, *Like as the hart desireth the water brooks*, which he constantly sung in going out to the chase. Madame de Valentinois, between whom and the young Prince there was an attachment, took *Du fond de ma pense*, or, *From the Depth of my heart*, O Lord. The Queen's favourite was, *Ne querelles pas*, O Sire, that is, O Lord, *rebuke me not in thine indignation*, which she sung to a fashionable jig. Antony King of Navarre sung, *Revenge moy, pren la querelle*, or, *Stand up*, O Lord, *to revenge my quarrel*, to the air of a dance of Poitou †. It was on very different principles that psalmody flourished in the gloomy court of Cromwell. This fashion does not seem in the least to have diminished the gaiety and good humour of the court of Francis.

* At this period John Calvin, in opposition to the discipline and doctrines of Rome, was framing his novel church at Geneva: in which the whole substance and form of divine worship was reduced to praying, preaching, and singing. In the last of these three, he chose to depart widely from the Catholic usage: and, either because he thought that novelty was sure to succeed, that the practice of antiphonal chanting was superstitious, or that the people were excluded

* Les Oeuvres de Clement Marot de Cahors, valet de chambre du Roy, &c. A Lyon, 1551. 12mo. See ad calc. Traductions, &c. p. 192.

† See Bayle's Dict. V. Marot.

from bearing a part in the more solemn and elaborate performance of ecclesiastical music, or that the old Papistic hymns were unedifying, or that verse was better remembered than prose, he projected, with the advice of Luther, a species of religious song, consisting of portions of the Psalms intelligibly translated into the vernacular language, and adapted to plain and easy melodies, which all might learn, and in which all might join. This scheme, either by design or accident, was luckily seconded by the publication of Marot's metrical Psalms at Paris, which Calvin immediately introduced into his congregation at Geneva. Being set to simple and almost monotonous notes by Guillaume de Franc, they were soon established as the principal branch in that reformer's new devotion, and became a characteristic mark or badge of the Calvinistic worship and profession. Nor were they sung only in his churches. They exhilarated the convivial assemblies of the Calvinists, were commonly heard in the streets, and accompanied the labours of the artificer. The weavers and woollen manufacturers of Flanders, many of whom left the loom and entered into the ministry, are said to have been the capital performers in this science. At length Marot's Psalms formed an appendix to the catechism of Geneva, and were interdicted to the Catholics under the most severe penalties. In the language of the orthodox, psalm-singing and heresy were synonymous terms.

* * * * *

'The infectious frenzy of sacred song soon reached England, at the very critical point of time when it had just embraced the reformation: and the new psalmody was obtruded on the new English liturgy by some few officious zealots, who favoured the discipline of Geneva, and who wished to abolish, not only the choral mode of worship in general, but more particularly to suppress the *TE DEUM*, *BENEDICTUS*, *MAGNIFICAT*, *JUBILATE*, *NUNC DIMITTIS*, and the rest of the liturgic hymns, which were supposed to be contaminated by their long and ancient connection with the Roman missal, or at least in their profane form, to be unsuitable to the new system of worship.

'Although Wyatt and Surrey had before made translations of the Psalms into metre, Thomas Sternhold was the first whose metrical version of the Psalms was used in the church of England. Sternhold was a native of Hampshire, and probably educated at Winchester college. Having passed some time at Oxford, he became groom of the robes to King Henry the Eighth. In this department, either his diligent services, or his knack at rhyming, so pleased the King, that his Majesty bequeathed him a legacy of one hundred marks. He continued in the same office under Edward the Sixth, and is said to have acquired some degree of reputation about the court for his poetry. Being of a serious disposition, and an enthusiast to reformation, he was much offended at the lascivious ballads which prevailed among the courtiers: and, with a laudable design to check these indecencies, undertook a metrical version of the Psalter, "thinking" thereby, says Antony Wood, that the courtiers would sing them "instead of their sonnets, but did not, only some few excepted."

Here was the zeal, if not the success, of his fellow labourer Clement Marot. A singular coincidence of circumstances is, notwithstanding, to be remarked on this occasion. Vernacular versions for general use of the Psalter were first published both in France and England, by laymen, by court-poets, and by servants of the court. Nor were the respective translations entirely completed by themselves: and yet they translated nearly an equal number of psalms, Marot having versified fifty, and Sternhold fifty-one. Sternhold died in the year 1549. His fifty-one psalms were printed the same year by Edward Whitchurch, under the following title. "All such Psalms of David as Thomas Sternholde late Grome of the Kinges Maiesties robes did in his lyfe tyme drawe into Englyshe metre." They are without the musical notes, as is the second edition in 1552. He probably lived to prepare the first edition for the press, as it is dedicated by himself to King Edward the Sixth.*

This may be said to be the æra of puritanical poetry. But the religious application was not confined to the Puritans alone; it seems to have been the general vehicle of ecclesiastical controversy.

* When the English Liturgy was restored at the accession of Elizabeth, after its suppression under Mary, the Papists renewed their hostilities from the stage; and again tried the intelligible mode of attack by ballads, farces, and interludes. A new injunction was then necessary, and it was again enacted in 1559, that no person, but under heavy forfeitures, should abuse the Common Prayer in "any Enterludes, Plays, songs or rimes." But under Henry the Eighth, so early as the year 1542, before the Reformation was fixed or even intended on its present liberal establishment, yet when men had begun to discern and to reprobate many of the impostures of Popery, it became an object of the Legislature to curb the bold and seditious spirit of popular poetry. No sooner were the Scriptures translated and permitted in English, than they were brought upon the stage: they were not only misinterpreted and misunderstood by the multitude, but profaned or burlesqued in comedies and mummeries. Effectually to restrain these abuses, Henry, who loved to create a subject for persecution, who commonly proceeded to disannul what he had just confirmed, and who found that a freedom of enquiry tended to shake his ecclesiastical supremacy, framed a law, that not only Tyndale's English Bible, and all the printed English commentaries, expositions, annotations, defences, replies, and sermons, whether orthodox or heretical, which it had occasioned, should be utterly abolished; but that the kingdom should also be *purged and cleansed* of all religious plays, interludes, rhymes, ballads, and songs, which are equally *pestiferous and noysome* to the peace of the church †.

Henry appears to have been piqued, as an author and a theologist, in adding the clause concerning his own INSTITUTION OF A CHRISTIAN MAN, which had been treated with the same sort of ridicule.

* Ann. i. Eliz.

† Stat. Ann. 34. 35 Hen. VIII. Cap. i. Tyndale's Bible was printed at Paris 1536.

Yet under the general injunction of suppressing all English books on religious subjects, he formally excepts, among others, some not properly belonging to that class, such as the *CANTERBURY TALES*, the works of Chaucer and Gower, *CHRONICLES*, and *STORIES OF MEN'S LIVES* †. There is also an exception added about plays, and those only are allowed which were called *MORALITIES*, or perhaps interludes of real character and action, "for the rebuking and re-
"proaching of vices, and the setting forth of virtue." *MYSTERIES* are totally rejected §. The reservations which follow, concerning the use of a corrected English Bible, which was permitted, are curious for their quaint partiality, and they shew the embarrassment of administration, in the difficult business of confining that benefit to a few, from which all might reap advantage, but which threatened to become a general evil, without some degrees of restriction. It is absolutely forbidden to be read or expounded in the church. The Lord Chancellor, the Speaker of the House of Commons, *Captains of the wars*, Justices of the peace, and Recorders of cities, may quote passages to enforce their public harangues, *as has been accustomed*. A nobleman or gentleman may read it, in his house, *orchards*, or *garden*, yet quietly, and without disturbance "of good order." A merchant also may read it *to himself privately*. But the common people, who had already abused this liberty to the purpose of division and dissensions, and under the denomination of *women*, artificers, apprentices, journeymen, and servingmen, are to be punished with one month's imprisonment, as often as they are detected in reading the Bible either privately or openly.

It should be observed, that few of these had now learned to read. But such was the privilege of peerage, that ladies of quality might read "to themselves and alone, and not to others," any chapter either in the Old or New Testament *. This has the air of a sumptuary law, which indulges the nobility with many superb articles of finery, that are interdicted to those of inferior degree †. Undoubtedly the Duchesses and Countesses of this age, if not from principles

† *Stat.* 34, 35 Hen. VIII. Cap. i. Artic. vii.

§ *Ibid.* Artic. ix.

* *Ibid.* Artic. x. seq.

† * And of an old *Dietarie for the Clergy*, I think by Archbishop Cranmer, in which an Archbishop is allowed to have two swans or two capons in a dish, a Bishop two. An Archbishop six blackbirds at once, a Bishop five, a Dean four, an Archdeacon two. If a Dean has four dishes in his first course, he is not afterwards to have custards or fritters. An Archbishop may have six snipes, an Archdeacon only two. Rabbits, larks, pheasants, and partridges, are allowed in these proportions. A Canon Residentiary is to have a swan only on a Sunday. A Rector of sixteen marks, only three blackbirds in a week. See a similar instrument, Strype's *Parker*, *Append.* p. 6;.

* In the British Museum, there is a beautiful manuscript on vellum of a French translation of the Bible, which was found in the tent of King John, King of France, after the battle of Poitiers. Perhaps *his Majesty* possessed this book on the plan of an exclusive royal right.

of piety, at least from motives of curiosity, became eager to read a book which was made inaccessible to three parts of the nation. But the partial distribution of a treasure, to which all had a right, could not long remain. This was a MANNA to be gathered by every man. The claim of the people was too powerful to be over-ruled by the bigotry, the prejudice, or the caprice of Henry.'

Mr. Warton then makes some pertinent remarks on the influence which the translation of the Bible had, in fixing the English language. With these remarks we shall for the present suspend our review of this very entertaining performance :

* I must add here, in reference to my general subject, that the translation of the Bible, which in the reign of Edward the Sixth was admitted into the churches, is supposed to have fixed our language. It certainly has transmitted and perpetuated many antient words which would otherwise have been obsolete or unintelligible. I have never seen it remarked, that at the same time this translation contributed to enrich our native English at an early period, by importing and familiarising many Latin words *.

* These were suggested by the Latin vulgate, which was used as a medium by the translators. Some of these, however, now interwoven into our common speech, could not have been understood by many readers even above the rank of the vulgar, when the Bible first appeared in English. Bishop Gardiner had therefore much less reason than we now imagine, for complaining of the too great clearness of the translation, when, with an insidious view of keeping the people in their ancient ignorance, he proposed, that instead of always using English phrases, many Latin words should still be preserved, because they contained an inherent significance and a genuine dignity, to which the common tongue afforded no correspondent expressions of sufficient energy †.

* More particularly in the Latin derivative substantives, such as, *devotion, passion, adoption, manifestation, consolation, contribution, administration, consummation, reconciliation, operation, communication, retribution, preparation, immortality, principality, &c. &c.* And in other words, *frustrate, inexcusable, transfigure, concupiscence, &c. &c.*

† Such as, *idolatria, contritus, holocausta, sacramentum, elementa, humilitas, satisfactio, ceremonia, absolutio, mysterium, penitentia, &c.* See Gardiner's proposals in Burnet, *Hist. Ref.* vol. i. B. iii. p. 315. And Fuller, *Ch. Hist.* B. v. Cent. xvi. p. 238.

ART. II. *ETHICS*, Rational and Theological, with cursory Reflections on the general Principles of Deism. By John Grose, F. A. S. 8vo. 6s. sewed. Faulder, &c.

AN Author who sets the critics at defiance, betrays a secret apprehension that his writings will not bear to be tried by the approved rules of composition. This is a remark which frequently suggests itself to us in the course of our lucubrations. We are led to make it at this time by the following passage in Mr. Grose's preface. 'The most undiscerning,' says he, 'will easily

easily perceive numerous defects in this undertaking, but it is on the *candid* that the Author solely relies : as to the critics, or a legion of their time-serving adherents, he would adopt the words of a celebrated genius, " Making human opinion the standard of *truth*, is like making the *camelion* the standard of colour."——Not to mention that this observation has little or no affinity with the subject it is brought to illustrate, we would ask, Are candour and criticism then incompatible ideas? Is it a mark of want of discernment to perceive the defects and blemishes of a literary performance? Or is no regard to be paid to the general opinion and judgment of mankind in matters of this nature? Various and uncertain as human opinion may be, no one, surely, but an Author, conscious that what he has written will not stand the test of examination, and dreading the public sentence, would answer these questions in the affirmative.

The publication before us consists of distinct essays on a variety of subjects relating to morality and religion, in which the Author has introduced some particular theological sentiments, with a view to evince the expediency and necessity of a Divine revelation. To these are subjoined, as expressed in the title, cursory reflections on the general principles of Deism. Several of the essays, as we learn from the Preface, have appeared in some of the periodical prints. We are sorry that any of the Author's friends should so far flatter him, as to induce him to collect and publish them, with others of the same kind, in a volume; as we cannot think that they are calculated to yield him any reputation as a Writer, or that they have any tendency to increase the number of rational Christians. His style is turgid, quaint, and sometimes incorrect. Among other anomalies, the first person singular is generally omitted before the verb; and the several members of a sentence are affectedly separated, after the manner of Sterne, but without his spirit, by short lines. The train of thought and reasoning in the essays is frequently unconnected and inconclusive. The views which the Author has given of human nature are degrading and unjust. And consequently, the theological sentiments which he has advanced, are irrational and indefensible. Our Readers, we doubt not, will be of our opinion, when they have perused the following quotations and remarks.

We need go no further than the first paragraph of the first essay, *On Happiness*, for a specimen of the affected style of this work, or for an instance of the false views which the Author has given of the character and condition of mankind.

Ushered into a state of existence, where the flattering voice of pleasure,—and the threatening language of pain alternately resound;—where vice is arrayed with splendor,—and ~~virtue~~ *virtue* scarcely seen;—where honour is applied to folly,—and esteem ~~where~~ *where* shame is due;—

where favour leans to interest,—and where *merit* is but a *name*;—where friendship is a *prostituted* term,—and *gain* includes respect:—in this *inverted* paradise, deluded man goes far in search of *happiness*?

In the sequel of this essay, having noticed the disappointment to which several other characters are exposed in their pursuit of happiness, he adds, ‘The *philosopher*, likewise, who regulates his conduct by reason,—is a stranger to this refined acquisition,—and though he supposes himself a participant of it;—yet, in the end, finds himself deceived.—From the perplexity annexed to a crude system of action, he often embarrasses his mind, and is deluded in the object: in the dark researches of mystery he is bewildered,—and as reason is overpowered by *infinity*,—his discoveries terminate, his curiosity is checked,—his wisdom confounded,—and his *happiness* ended.’

What ideas, it may be asked, does our Author entertain of reason and philosophy? Can he be said to *regulate his conduct by reason*, or can he have any pretensions to the character of a *philosopher*, who *adopts a crude system of action*, or who suffers himself to be *bewildered in the dark researches of mystery*?

In a subsequent essay, *On Philosophy*, he says,—‘from the existence of reason, it is plain the will is vitiated; otherwise it would have needed *no* guide.’ This is the first time, we believe, that reason has been considered as a proof of depravity. An unvitiated will without reason, if any meaning can be affixed to the expression, is rectitude without understanding, and benevolence without wisdom.

‘Philosophy,’ says he, in another part of the same essay, ‘Philosophy at best can be no more than precept,—and without the will is made subservient, it will never be put in practice. The extent of Philosophy is Nature, and here it is lost in wonder,—and confused in mystery.’

‘As it was by man invented, how can it inform us concerning God? Idea is its common agent, and mere suggestion its support,—the one is immersed in matter,—and the other exposed to an intellectual chaos. Causes are proved by their effect, and subjects are reduced to our comprehension, by the light of Nature, and the rudiments of Reason.’

Again, ‘This science is deservedly admired in those branches of it that relate to logic and rhetoric; but with regard to Ethics or Moral Philosophy, it serves only to shew us how exceeding ignorant the wisest of men are, respecting human nature, when left to the mere dictates of abstract reasoning.—Natural religion may be compared to the lanthorns we use on a dark night, that afford only a particular discovery, whilst the greatest part remains in its original darkness.’

‘Philosophy, as respecting man, is indeed the religion of Nature,

[N. B. In these, and all our quotations, we have exactly copied the breaks and italics of the original.

acting by opinion, and guided by sense. "Virtue, according to Aristotle, is founded upon Nature." A direct contradiction this to the Christian system of Philosophy, since Revelation authorises us to assert, that vice is founded upon Nature, and virtue only founded upon Grace.'

In the next essay, *On Ethics*, is the following paragraph :

'Were stoicism irresistibly prevalent, and a blind fatality our universal creed, our hopes at best would be a fruitless effort of endurance ; and our consolation a miserable uncertainty.—But a far more pleasing scene is exhibited, and from the opaque abodes of conjecture, rushes forth the perspicuity of truth ;—our borrowed powers strain every nerve in our behalf, but at last implicitly yield to infallible guidance.—We view ourselves as men subject to various incidents,—depraved and mortal,—but we see likewise our *support* ;—we behold the road to never-ending felicity, *not* strewn with sensual delights,—or immured between tranquillity and ease, but powerfully secured from every invader, beyond the reach of injury.'

Referring the sentiments, the reasoning, and the style of these passages to the remarks of the Reader, we shall only observe, that sentiments equally extravagant, metaphors equally harsh, and language equally inflated, may be found in every part of this extraordinary publication. But lest we should be thought to do injustice to the Author by partial quotations, we shall extract an entire essay, which we select, as being one of the shortest, and as containing the principal sentiments respecting human nature and divine revelation, which are repeatedly advanced in the course of the work :

' ON VICE.

'At the earliest period of time, when innocence ornamented humanity,—and purity wore an earthly form, extatic bliss reigned with uninterrupted sway, and illuminated every trace of being.—Danger was hitherto unknown,—fear had never shewn its affrighted aspect,—nor distress its armed host. Reflection yielded a succession of increasing joys—thought was the seed-time of apparent ease, and revolving moments as the harvest of complete fruition.—Encircled by the cheering rays of unremitting bliss, Nature exhilarated the happy pair with continual delights, and proved, in majestic lustre, its Author to be divine.—But, sad to relate,—the fatal hour arrived when spotless innocence exchanged its beauteous garb for that of vice.—A midnight gloom pervades the tragic scene ;—and shame veils guilt with awe. Horror stalks into the maze of life, and sonorous vengeance is in idea heard,—resentment is the expected messenger of woe, and injured justice the executioner of man. What conscious innocence had emboldened to enjoy, guilt with acrimony forbids, and flight proves the fancied refuge of an enfeebled—fallen creature.

'Vice here presents us with a dreadful view of the depravity of human nature, the guilt it has contracted,—and the punishment it has incurred. It has effected an awful separation between the creature and the Creator,—and occasioned enmity between God and

man,

man, strife and contention—envy and malice,—pride and revenge,—with diseases and death, every evil in the world it has entailed on the sons of men. Notwithstanding the destructive nature of vice,—we are too apt to listen to its voice, though conscience declares what will necessarily ensue. How vitiated!—how fallen!—how frail, then, is humanity, to become a willing slave to vice;—which threatens, though it may invite!—its promises are riches—pleasure—or profit, but these it cannot give.—It invites to happiness,—but woe alone appears;—to riches, but poverty impends;—to profit, but loss, yea dreadful loss, ensues.—Thus, at best, it is a deceiver.—The many specious forms which vice, on almost every occasion can assume,—renders it a more invincible adversary,—for it has a bait constantly suited to every genius and inclination.

Plato says, “Vice is involuntary; for no man can pursue ill, as such, without a prospect of some good, or fear of greater evil.”—Had humanity retained its original purity and innocence, it would have appeared formidable;—but our natures being depraved, it is fitly adapted to our will and inclination.—Though many unite in condemning vice in the theory, their reason testifying against it,—yet how few practically disavow it? The cause hereof is a vitiated nature,—the effect is vice in the practice. Vice comprises, in one single term, every degree of sin, and in every act is opposed to virtue. It is a principle counteracting and opposing every human virtue,—calculated to destroy our peace in the views of comfort, and to procure us misery in the hopes of joy.—It is an insatiable and inordinate principle;—insatiable, inasmuch as the gratification of one passion leads to many,—and the gratification of many leads to more. Inordinate, as it denies all authority,—claiming obedience to its will; and submission to its commands. The servants of vice are willing slaves to a most cruel tyrant;—but fond of their chains, are happy in a sad delusion. Vice, regardless of its promises, binds its wretched sons with fetters of alluring woe;—while virtue, with its gentle hand, conducts us to the plains of bliss.—Its reward is ruin, and its wages death,—hostilities commence between vice and reason, when the first prevails;—since passion, the promoter, is itself irrational.

This principle is the common enemy of Nature,—though we are naturally inclined to it. Every faculty of the mind—the whole human system is immediately affected by its influence,—and it is their mutual interest to resist its force, and withstand its flattering charms,—but so blinded are we to our common welfare, and so subtle is this dangerous foe, that he meets with little opposition. Instead of making the smallest efforts to counteract the latent and ruinous purposes of vice,—we are constantly extenuating—palliating—and sometimes vindicating its baneful exertions. Under the idea of *liberality of sentiment*, we become sceptical and unbelieving,—under the veil of *refinement*, dissipated—prophane,—in the garb of *honour*, we assimilate to the ferocity of the savage,—in the mask of politeness, hypocritical—under the auspices of refinement, indulge a levity of manners—with the plea of *modest assurance*—indelicate, amazonian,—and in the livery of custom,—fashionably abandoned.

If vices, by the usurped authority of the vicious, can be transformed into virtues,—and immoralities justified on the score of necessity,

sity, we cannot long hesitate in determining wherefore they are so generally practised.—There is no instance in which man acts so contrary to his own interest, as in the performance of evil, for whatever pleasure may be derived from a temporary gratification,—it invariably reverts injuriously to himself.—Though facts preach so loudly to us the consequences of vice, and every day presents us with some testimony of its destructive influence,—though it robs us of almost every comfort,—our peace of mind,—reputation,—friends,—though it annihilates our most valuable enjoyments, and renders our animal system as a disordered prison,—though it enervates the vigour of youth, and entails the infirmities of age,—though it threatens present, and future misery,—yet we blindly pursue it.—If we are thus infatuated in the slavery of vice—it must indisputably arise from an innate depravity of mind, that surmounts even the dictates of reason, or the still more powerful voice of self-interest.

* Vice acquired by our first parents is hereditary,—constitutional,—and transmitted to their whole posterity. The contenders for human dignity deny this glaring truth,—but the vitiosity of men and manners in general are a sufficient testimony.—Far greater than corporeal * ruin is produced by it, since it endangers every mental power, and the soul itself. Not satisfied with the wrecks of plunder and devastation in the human frame, it extends its poisonous darts unto the seat of life; and that which was formed for blissful immortality, it threatens with eternal woe.

* Vice is the friend of Death, and the sister of Destruction; the former it has ensured, the latter it desires. It is distinguished from virtue, as the former is the path to misery, the latter the road to happiness. Vice admits of degrees, and though an universal evil, not of equal prevalence. Were it to reign triumphant over the mental shore †, and claim unlimited domain, man would exceed the beast, and brutality might claim the preference. The whole five senses become impaired by it, and ruin effected through the whole natural system. The sight or understanding is blinded to every sense of virtue,—the hearing deaf to the voice of reason, or prudence;—the smelling insensible of the loathsome nature of vice;—the taste nauseated with the fruits of virtue, so as to loath and abhor it;—and the feeling benumbed by the destroying winter of sin.

* Thus vice threatens every faculty of soul and body with destruction. Happiness and contentment afford no asylum—peace and comfort no retreat,—ruin sounds the dread alarm, and the shattered building falls a wretched victim. Beauty now becomes deformed,—wisdom, foolishness,—and riches,—poverty. It frequently effects these changes.

* Original, as well as actual guilt, is included in the present theme;—the former some deny, the latter all confess.—Reason proves them true, and Revelation now confirms it.—A man must be apprized of danger, before he seeks relief.—Hence so many are easy in the slavery of vice, since they are not apprehensive of their danger.

* It should have been *corporeal*.

† Of this metaphor the Author is so fond, that he has twice made use of it.

Philosophers would refer us to reason as a warning; but vice overrules reason, and drowns it in the depth of madness. Here morality is at a stand, and its limits finish:—it condemns,—dethorsts and reproves;—but cannot change.—Nature being depraved, cannot be changed by nature.—This is a rational paradox. There must be something supernatural to change nature, since superiority of power is required to effect a natural purpose. Learning, says the rationalist, is an acquisition; will not that effect the design? Prudence is a rational virtue, seated in the mind; will not that produce the change? The negative reasonably replies.—According to the philosophic notions, vice cannot exist in the soul of man, or in the rational part, which they call the mind, because nature opposes it. Nature itself, being depraved, assents to,—intraid of opposing, vice.—The mind itself is vitiated, consequently reason alone cannot eradicate this ingrafted evil.

Vice, so far as it prevails, has dominion over reason, though the conquest is not complete. Prudence yields to vice, since nature is itself inclined thereunto. Every human refuge failing, whether mult offenders seek for pardon? Revelation, far superior to all other means of knowledge, directs the inquiring penitent to a medium, in which every divine attribute shines with equal lustre.—Justice and mercy embrace each other, and are mutually exalted. The offender is pronounced righteous, and the offended Deity reconciled. Here human reason is confounded. Nature teaches moral obedience, though incapacitated for the duty. Reason seeks for human satisfaction, but nature cannot grant it.

Omnipotence surmounts these difficulties, and with supernatural wisdom provides a way, in which vice can be atoned for, and the Almighty just.—To the astonishment of all ages—and the confusion of the unbelieving world, we are presented in the sacred pages of Revelation, with a view of perfect equity and consummate mercy.—uniting in one act of divine munificence.—Enemies become the favourites of heaven, and rebels the heirs of an eternal inheritance.—The offended is the propitiatory sacrifice for offenders,—and man, who had no claim to favour enjoys it uninterruptedly. Do we boast of sympathy or compassion?—Is benevolence in anywise the characteristic of man? Does the distress of others assail our most refined feelings? Can we prefer the interest—the pleasure—the happiness of others to our own? If a spark of philanthropy dwells in our breast,—what a diffusive flame of boundless compassion has appeared in the restoration of a ruined world!—Every benefit we derive in common—all that we can expect in future,—arises *solely* from this source of ultimate felicity.—While Virtue holds forth every social blessing,—Vice, every impending evil,—may infinite Wisdom direct our choice—that while we pursue the one,—avoid the other!

Those of our Readers who can digest the absurdity of an offended Deity becoming a propitiatory sacrifice for the offenders, may have a judgment and taste sufficiently perverted to approve of our Author's manner of writing. The more rational and judicious will, we believe, equally condemn his style and sentiments. The reflections on the principles of Deism are indeed

written in rather a more sober manner : but the Author's propensity to the false sublime frequently betrays itself, and the same kind of involved and inconclusive reasoning is here employed as in the essays.

It is with some regret that we give so unfavourable a character of this publication, as the Author appears to have written with a good design, and to be a man of a benevolent and liberal turn of mind. The ancients, from whom he so frequently quotes, might at least have taught him, that *ease* and *simplicity* are essential properties of good writing.

ART. III. *A Philosophical and Experimental Enquiry into the first and general Principles of Animal and Vegetable Life : likewise into Atmospheric Air, &c. With a Refutation of Dr. Priestley's Doctrine of Air : Proving, by Experiment, that the Breathing of Animals, Putrefaction, &c. do not phlogistificate, but dephlogistificate the Air ; and that the Office of that essential Organ, the Lungs, is not to discharge Phlogiston to the Air, but to receive it from the Air* By Robert Harrington, of the Corporation of Surgeons, London. 8vo. 5s. Boards. Cadell. 1781.

AS the title-page of this performance, and particularly the last part of it, which indicates a refutation of Dr. Priestley's doctrine of Air, will naturally excite some curiosity among our philosophical Readers ; we shall give a fuller account of it than it is intitled to from its intrinsic merits, or importance. It is evidently the work of a person, who, having early adopted a particular hypothesis, afterwards sees every philosophical fact through that particular *medium* only which best corresponds with his preconceived theory. Of a philosophical work, founded on such a basis, little is to be said : some specimens, however, of the Author's *manner* may be expected, in justification of what we have *already* intimated. We shall principally confine ourselves to that part of the Author's work, in which, according to the title-page, he undertakes to shew, ' by experiment, that the breathing of animals, putrefaction, &c. do not phlogistificate, but dephlogistificate the air ;' or rather to two experiments which he adduces, in proof of this strange doctrine.

' One animal,' says the Author, ' will swallow another when alive, throwing into his *stomach* all the effete and noxious fumes of phlogiston, which the devoured animal possessed ; yet it is so far from killing the devourer, that it is so *immediate* to its life, it could not live without it. I took a dog, and after making him very hungry, he ferociously devoured two quarts of blood, drawn warm from an ox, when those poisonous fumes, *agreeable to the Doctor*,'—meaning Dr. Priestley, or rather, we should suppose, his doctrine—' were exhaling rapidly ; yet he *breathed* them ;

them; and instead of killing the dog, as from the Doctor's theory might be expected, they sensibly *cherished* him, making him eat with greater glee and rapidity. In this fact, the noxious fumes and effete matter not only entered the stomach in immense quantity, but *was* likewise received by the lungs; yet, so far from *taking life* was the consequence, it was the support and feeder of life.

The Author was so adventurous—and this is his second experiment—as to introduce his head into a vessel containing some warm bullock's blood. 'I argued,' says he, 'from rational and philosophical principles, *a priori*, that if this fume is so very noxious and effete, as the Doctor calls it, that it would kill me, &c.—nobody being along with me at the time, to drag me from those pernicious fumes, in case I had been convulsed: but instead of its having that serious consequence, I found not the least bad effects from it; on the contrary, I found the *living principle entertained* by it, *feeding its appetite*.'—

On the strength of these experiments, the Author's good opinion of phlogiston has since carried him so far as to order 'consumptive patients to attend slaughter-houses, and to hang their heads over large collections of warm blood; and, that they might imbibe as much of the effluvia as possible, to give the blood motion with a stick; and their tender diseased lungs have found the advantage of it.'—Nay, butchers, he tells us, who according to Dr. Priestley's doctrine ought not to 'live five minutes,' in their slaughter-houses, thrive and grow fat there:—the lucky, but ignorant, rogues, it seems, owing all their *thrift* and fat to phlogiston.

Such are the Author's experiments. They incontrovertibly prove that a hungry hound can toss down two quarts of warm blood into his *stomach* with great glee, and much to his advantage; and that a hardy experimenter may snuff up the steam arising from a bucket of blood, without being thrown into convulsions. Farther than this, our logic will not carry us.

We shall give one curious instance more of the Author's mode of reasoning; where he undertakes to prove, that, in respiration, putrefaction, and other phlogistic processes, as they are called, the air is not phlogisticated, but *dephlogisticated*, or robbed of its phlogiston. We must beg leave to abridge considerably his pompous account of a putresying animal substance, which is diffused through four pages.

Take, says he, that part of the animal, which is most susceptible of putrefaction, viz. the animal *mucus*. You will find it to be an insipid, inodorous body, possessing *little or no phlogiston*; nay, if you throw it into the fire, it will absolutely *extinguish* it, like water. Expose it to the air, and you will soon find that it has acquired a fetid cadaverous smell, and a taste most

most pungent and noxious; and, in short, that it *now* so seems with phlogiston, that it *is become inflammable, and will burn.*—‘Here,’ says he, ‘is a *most pointed and wonderful fact.*’ Some great and important process in nature must have taken place. Here is a body which, before it was exposed to the air, possessed little or no phlogiston; and now, after such exposure, it contains, comparatively, nothing else. This immense quantity of phlogiston, therefore, has been all stolen *from the air*; for the mucus scarce contained an atom of that principle, till it had opportunity and time to rob the air of it; which accordingly has been *dephlogisticated* by the *sinking* mucus.—But hear the Author himself exulting towards the end of his *demonstration*, as he deems it:

‘Where does all this phlogiston come from? Will any one be so *ridiculously absurd* as to say it came from the animal mucus?—If there is any one so *grossly absurd*, I pity him; being not desirous, nor shall I offer, to refute him: but, as it is *as clear as any demonstration in Euclid* it could not come from the mucus, therefore, as there was no third body, it must have come from the air, by decomposing of it; in consequence it is not phlogisticating the air, but dephlogisticating of it.’

Will no *logician* step forth here—for we scarce seem to want a *chemist*—who can find out some other solution of this ‘pointed and wonderful fact?’ To a person almost wholly ignorant of chemistry, it will naturally occur, notwithstanding the Author’s pretended demonstration, that it was *possible*, at least, that this same mucus, in its *sound* state, might contain *as much* phlogiston (a chemist would say, *more*) *concealed* in it, in consequence of its strict *union* with the other principles; as presents itself afterwards, when the phlogiston is *let loose* in the putrefactive process, and is rendered apparent, in consequence of the *disunion* of the principles that constitute the mucus.

Sulphur, or flowers of sulphur, for instance, have nearly as little smell, or taste, and exhibit as few of the obvious marks of the presence of phlogiston, as the Author’s mucus: but expose this sulphur simply to *fire*, as the Author exposed his mucus to *air*; and presently there will appear abundance of phlogiston (to say nothing of the acid). According to the Author’s mode of reasoning, we should say, that as the sulphur, before its exposure, scarce shewed any signs of its containing phlogiston, it is demonstrable that it must have stolen the phlogiston from the fire, which it has accordingly dephlogisticated.

The reasoning throughout the whole of this work is nearly of the same kind. Thus the Author will allow little or no phlogiston to reside in vegetables that constitute the food of animals; and gives reasons just as cogent as those above assigned. On the other hand, he is exceedingly liberal in bestowing this prin-

ciple on other substances, where chemists would not think of looking for it. We shall only mention an example or two :

'Saltpetre,' says the Author, 'as chemists know, or at least ought to know, is principally phlogiston.' This is demonstrable, he afterwards says, from its being produced in greater purity and abundance in *hot* countries; and from its high state of *inflammability*, which is proved from its being the basis of gunpowder. Again, in speaking of the common experiment of decomposing lime-water, by means of fixed air, the Author tells us that a decomposition takes place, because the fixed air neutralises itself with 'the phlogiston of the water, which kept the lime in solution.' The Author surely could not learn these strange doctrines in the school of Dr. Black; by whom, he tells us, he 'had the honour and happiness to be taught chemistry.'

Having sufficiently exhibited our opinion of this performance, it is but fair to give our Readers the Author's opinion of his own work; which is indeed very different from ours.—'I think now,' says he, 'after establishing this *great doctrine* in this plain, obvious, and concise relation, which we have in this book laid down, that it will open to us the great *arcana* of nature, which all philosophers have been aiming at, and which has been so long so great a bar to science; having eluded the researches of such a number of learned ages; and yet, *before this publication*, having been almost as far from being discovered as ever; *some of the late doctrines tending rather to obscure it.*'

The philosophical Reader will not, we apprehend, be much prejudiced in favour of 'the *great doctrine*' here said to be established in this work; when he is told that the Author's supposed discoveries relating to air, animal life, and more particularly phlogiston, are the results of a new '*planetary system* of his own,' which he had previously 'established,' and 'which differs, in some points, considerably from Newton's.'—'Here,' says he, 'I found out what phlogiston is, and what are its powers and effects;—so that after I had thoroughly digested my *planetary system* upon paper, and then attended to its effects on animal, vegetable, and mineral life, I found not a great deal of difficulty in elucidating them, as I found out the *great key* before, in searching for *planetary life.*'

It gives us pain to mortify a young adventurer in philosophy, who, in numerous passages, expresses his high opinion of the great importance of his discoveries; and who does not appear to be in the least degree conscious that his extravagant theory, or his '*great doctrine*,' as he calls it, is confuted by a thousand facts or experiments, relating to phlogiston in particular, well known to every person conversant in inquiries of this

nature. Though he expresses his hopes, that the world will not 'too severely criticise upon his youthful labours;' we cannot avoid hinting to him—having an eye to the future works, the publication of which he announces in this performance—that his progress in *true* philosophy would have been greater, if, instead of looking up to the *planets* for information, with respect to the subjects of this treatise, he had condescended to cultivate more assiduously that humbler kind of knowledge which is to be acquired in the laboratory, and in the works of those who have of late so greatly enlightened the world by their experimental investigations. Even with respect to this last article, the philosophers of the present day will expect from him experiments better planned and executed; observations more direct and apposite to the subject of inquiry; and a mode of reasoning much closer, than are to be found in any part of this treatise; the language of which is, besides, in every page, remarkably ungrammatical.

ART. IV. *A free and serious Address to the Christian Laity, especially such as, embracing Unitarian Sentiments, conform to Trinitarian Worship.* To which is prefixed, An Introduction; wherein the Worship of the Holy Scriptures is contrasted with the Worship of the Church of England, and of Dissenters. 8vo. 1s. 6d. Johnson. 1781.

THE subject of this publication is a matter of the greatest importance. The Author has treated it with a becoming seriousness and earnestness. The doctrine of the Trinity is not only contained in the articles, but also interwoven with all the devotional services of the Church of England. The devotional exercises of the greater number of Dissenting congregations are likewise formed upon it. With what propriety, or good conscience, can Unitarians join in worship conducted in a manner so repugnant to their sentiments? The pious Author of this Address endeavours, from a variety of topics, to convince them that it is their duty to separate themselves, and to form distinct societies. In order to give the greater weight to his arguments, he has prefixed an Introduction, in which he has placed upon opposite pages, a number of rules, directions, and examples, respecting the object of worship, prayers, benedictions, and doxologies, collected from the New Testament, and others contained in the Liturgy of the Church of England, and in the writings of some eminent Dissenters. The contrast is manifest, and can hardly fail of striking the most careless, or the most prejudiced Reader. We shall give a specimen or two:

Directions,

• *Directions, &c. in the New Testament.*

‘*Matth. iv. 10. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord, thy God, and him only shalt thou serve.*—

‘—*vi. 6, 9. But thou, when thou prayest, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly.*—

‘*John iv. 21, 23. Jesus saith unto the woman, Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.—But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.*’

‘*John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing, in my name, I will do it.*’

‘*N. B.* This is the first mention that our Lord makes of prayer being offered up to God in his name. And it is remarkable, that though he tells them that he will *do* those things for them, which they shall ask of the Father; yet he does not bid them to ask those things of him, but of the *Father* in his name. Surely, if in any case he had intended to direct them to offer up prayer to himself, it would have been in those cases, where he would be the person to *do* those things for them which they asked.

• *Directions, &c. in the Liturgy of the Church of England.*

“The Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity.” *Athanasian Creed.*

“Almighty and everlasting God, who hast given unto us, thy servants, grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity.”

Collect for Trinity Sund.

“Above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ.—To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks.”

Exhort. at the Commun.

“Ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of Heaven, and everlasting life.”

Public Bapt. for Infants.

—Is not this inference necessarily to be drawn from hence, That our Saviour intended to instruct his disciples, that prayer was the *peculiar honour* due to the Father, the same as under the Old Testament, and as the light of reason directs?—An *Impartial Enquiry* what is the TEST of our Saviour's Miracles, &c. Printed for Noon, 1750, p. 56, 57.

‘ch. xvi. 23. *And in that day ye shall ask me nothing: verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.*

‘N. B. Lest they should mistake and think they were to pray to him for any thing when he left them, and returned to the Father, he expressly forbids them to do it. “In that day (says he), ye shall ask me Nothing.”

The Author produces many other passages both from the Gospels and from the Epistles, in which the Father is represented as the sole object of prayer and praise. We proceed to make an extract from another section of the Introduction :

‘Addresses, Prayers, and Benedictions, found in the New Testament.

‘Prayers, Addresses, &c. in the Book of Common Prayer, besides those directly offered up to God the Father.

• “Matth. vi. 9, 10. *After this manner therefore pray ye: Our Father, which art in Heaven, hallowed be thy name; Thy kingdom come. Thy will be done in Earth as it is in Heaven.*—

“Thou art the King of Glory, O Christ.” *Te Deum.*

“We therefore pray thee to help thy servants whom thou hast redeemed with thy precious blood.” *The same.*

• — xi. 25, 26. *At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight.*

“O God the Son, Redeemer of the world have mercy upon us, miserable sinners.

“O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.

“O holy, blessed, and glorious Trinity, three Persons, and one God, have mercy upon us, miserable sinners.

“Son of God, we beseech thee to hear us.

“O Lamb of God that takest away the sins of the world.

• John xvii. 1. 3. *These words spake Jesus, and lift up his eyes to Heaven, and said, Father the hour is come, glorify thy Son, that thy Son also may glorify Thee. — This is life eternal that they might know Thee, the only true God, and Jesus Christ whom thou hast sent.* And so throughout.

• 2 Cor. i. 3. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation.*

• Eph. i. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.*

• *Doxologies collected from the New Testament.*

• Matth. vi. 13. *For Thine is the kingdom, the power, and the glory. Amen.*

• Rom. xvi. 25. 27. *Now to him that is of power to stablish you, according to my Gospel, and the preaching of Jesus Christ — To God, only wise, be glory thro' Jesus Christ, for ever. Amen.*

• Gal. i. 4, 5. *According to the will of God the Father, to whom be glory for ever and ever. Amen.*

“ Have mercy upon us.

“ O Christ hear us.

“ Graciously hear us, O Christ : graciously hear us, O Lord Christ. *Litany.*

“ O Lord, the only begotten Son, Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that fittest at the right hand of God the Father, have mercy upon us.

“ For thou only art holy, thou only art the Lord : Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.”

Prayer after the Communion.

• *Directions, &c. as to the Object of Worship ; and Doxologies collected from the Writings of Dissenters.*

“ The second part of prayer is adoration, and it contains, (1) A mention of his nature as God ; and this includes his most original properties and perfections. His unity of essence, that there is no other God besides him. His inconceivable subsistence in Three Persons, the Father, the Son, and the Holy Spirit, which mystery of the Trinity is a most proper object of our adoration and wonder ; since it so much surpasses our understanding.”

Watts's Guide to Prayer, p. 6.
• Ephes.

‘ Ephes. iii. 20, 21. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.*’

‘ Phil. iv. 10. *Now unto God, even our Father, be glory for ever and ever. Amen.*’

‘ 1 Tim. i. 17. *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen.*’

“ We must give honour to the Three Persons in the God-head distinctly.”——

“ We pay our homage to the Three that bear record in Heaven, the Father, the Word, and the Holy Ghost, for these Three are One. We pay our homage to the exalted Redeemer, who is the faithful Witness. We also worship the Holy Ghost, the Comforter.”

Henry’s Method of Prayer.

“ Now to God the Father; the Son, and the Holy Ghost, that great name into which I was baptized, be honour and glory, dominion and praise, for ever and ever. Amen.”

The same.

“ Now unto the King eternal, immortal, invisible, the only wise God, and our God, in Three Persons, Father, Son, and Holy Ghost, be honour and glory, dominion and praise, henceforth and for ever. Amen.”

The same.

Such is the difference and opposition between the doctrine and language of the New Testament, respecting the object of worship, and those of modern Christians.—This Introduction likewise contains the *devout wishes* found in the New Testament, and *Doxologies*, applied to God the Father and to Christ, and to Christ alone; with remarks, partly the Author’s own, and partly collected from other writers.

In the Address itself, among other topics from which our Author argues, are the following: the sublimity and simplicity of the form of worship prescribed in the New Testament—its authority—the awful consequences of deviating in so important a matter from the Divine appointment, exemplified in the cases of *Nadab* and *Abihu*, and of *the Corinthians*—the insincerity, the duplicity chargeable on those who join in forms of worship so repugnant to their sentiments, and in such an important point as the *Object of worship*—the countenance hereby afforded to what they cannot but look upon as a great corruption of Christianity; and the ill effect of their conduct in preventing a reformation—

that

at Trinitarian worship is *idolatrous*—and the importance of conducting ourselves in such a manner, as that we may look forward to the appearance of Christ as Judge of the world, with pleasing hope and confidence.

To enable our Readers to form a judgment of the Author's manner of writing and reasoning, we shall lay before them the following paragraphs :

* It is a leading and essential qualification of Christian devotion, that we worship the Father in *spirit* and in *truth*. External worship is a duty only as it is bearing our testimony to the belief of a God and his Providence, and is calculated to impress and fuse sentiments of piety around us. But it cannot be genuine, and acceptable to the Being, who looketh at the heart, any further than as it is dictated by the inward veneration of his name, and correspondent to the sentiments of the heart. Were we to address a fellow-creature under a character which we are convinced doth not belong to him, merely in compliance with some established forms of compliment, our own minds must accuse us of insincerity; and did others know the dissonance between our language and our sentiments, they would condemn our hypocrisy. How much more blameable is our duplicity in the worship of the God of Truth?

* Did you certainly know that any who join in acts of public worship inwardly believed in their hearts that there was no God, or that he was not to be worshipped, nor would reward them that diligently seek him, would you not judge such persons acting an inconsistent and insincere part; as contradicting their own convictions, and assuming false appearances? Could you regard such as *honest* men? Be persuaded then to reflect, whether nearly your conduct resembleth theirs, if you continue to persist in the worship of beings, who, you are convinced, have no claim, on the authority of our only rule, to such prayer and praises as are offered to them. Can you exculpate yourselves, in this case, from the charge of insincerity?" p. 63, 64.

Your concurrence in the *Trinitarian* worship of the Church of England, or of any other church, gives countenance and support to that system by which numbers are kept in ignorance of the true character and government of God, are led to worship him as mighty under a false character—and are warped aside from the simplicity of the Gospel, by the dint of authority and the mystery of penetrating into awful mysteries. Your separation from the Church would serve to awaken the attention of others, to a serious and impartial inquiry, and to shake that slavish adherence to public forms, and the established religion which has hitherto protected absurdity and mysticism from a free examination. It would facilitate the spread of the Scriptural worship, and a rational service of God in the room of an obscure jargon. It is

no wonder if many, offended with the harsh sounds and the irreconcilable principles of the established Liturgy, forsake the assemblies of public worship, and are prejudiced against Christianity. Will it not be a service to such to set them an example of distinguishing between the Gospel and the corruptions of it? Will it not afford them a fair opportunity to judge of its truth, if you exhibit it in its plain and native dress? Let them see what Christianity is *in itself*. Your continued conformity misleads them, and contributes to keep out of sight the real and genuine Gospel. Every error retained obstructs a further reformation, and obscures the light and glory of the Gospel. Do justice then to Christianity.' p. 87.

'It is not easy, methinks, to evade the force of these remonstrances and persuasions: and yet some may feel a great difficulty how to act in this case. To those of you, who live near to any society of Dissenters, where the purity of Christian worship is preserved, and the One God and Father of all is adored and praised through *Jesus Christ*, the path to be pursued is plain and obvious, if you regard the convictions of your own minds, and the truth of God. If your situation be not so favourable to your sentiments and wishes, yet by communicating your sentiments to others, you may perhaps find a sufficient number to join you in forming a new society, which, like the respectable one that meets at *Essex* chapel in the *Strand*, shall have for the particular object of its association, the *worship of the one living and true God the Father*. A number of persons united upon this principle, are *like a city set upon a hill*: their conduct instructs men: it serves to disseminate far and wide the principles of true Christian worship, and to diffuse a spirit of serious and rational zeal. They are at once distinguished examples of sincerity and integrity in religion, and of attachment to the authority and simplicity of the Gospel. But if your situation be still less favourable to the prosecution of a conduct, which is consonant to your convictions and a sense of duty, permit me to ask, whether it be *essential* to the utility and acceptableness of social worship, that *numbers* should be assembled together in a house devoted to public worship, and with all the attendants of a minister regularly educated, and other officers? In the first ages of Christianity, we read of *churches* that did not extend beyond the circle of a family, nor even always to that; as the church in *Cesar's* house, and that in the house of *Philemon*, &c. It cannot admit a doubt, whether it be not preferable to worship the only true God with one's *family only*, agreeable to the Scriptures, and in the language of sincerity and truth, than to join the largest society, with every circumstance of state, convenience, and splendor, in a worship the Scriptures forbid, and our hearts disapprove. The judicious and pious head of an house, by
devoting

devoting the same portion of time to regular worship in his own dwelling, with the aid of good sermons and pre-composed prayers (of which the English language affords a variety and abundance) will procure weight to, and reflect dignity on, his own character—evince his own sincerity—edify his own house—and hold forth an instructive pattern to others.* p. 112, &c.

The sentiments contained in the latter part of this paragraph, respecting social worship, cannot, we think, but approve themselves to every liberal-minded Christian. Upon the whole, though the present publication is not a masterly performance, in regard to either style or composition, it contains many things worthy the most serious consideration of those to whom it is addressed: and the Author is much to be commended for the frankness with which he has expressed his own sentiments, and for the earnestness with which he hath addressed his fellow Christians, upon a subject which every serious mind must consider as of the first importance.

ART. V. *The Argonautics of Apollonius Rhodius*, in Four Books, by Francis Fawkes: The whole revised, corrected, and completed, by his Coadjutor and Editor; who has annexed a Translation of Coluthus's Greek Poem on the Rape of Helen, or the Origin of the Trojan War; with Notes. 8vo. 6s. Doddsley. 1780.

ART. VI. *The Argonautic Expedition*. Translated from the Greek of Apollonius Rhodius, into English Verse, with critical, historical, and explanatory Remarks, and prefatory Essays, with a large Appendix. Inscribed to his Grace the Duke of Marlborough. 8vo. 2 Vols *. 7s. in Boards. Payne. 1780.

IT is not ill observed by the Editor of Mr. Fawkes's translation, that Apollonius's noblest eulogy is to be found in the writings of Virgil. The passages which that judicious poet has borrowed from his Grecian predecessor, and transplanted into the *Æneid*, are as well known as they are numerous; and yet, notwithstanding that there are many passages to be met with in the *Argonautics*, which the Roman bard did not think unworthy of adoption; with respect to the general character of that performance, neither Longinus nor Quintilian have, we apprehend, decided uncandidly, when they assign it but a subordinate rank in the scale of poetical excellence.

Longinus in discussing the question, whether the great and sublime in composition, though accompanied by apparent inequality, is to be preferred to a faultless mediocrity? after deter-

* Two very elegant editions of the original have lately been published from the Clarendon press: the one in quarto, the other in two volumes octavo. The ingenious Editor is Mr. John Shaw, Fellow of Magdalen College, Oxford. Sold by Mr. Elmsley in the Strand.
mining

mining the question in the affirmative, proceeds, *επιτοί γε και απλutos ο Απολλωνιος ο των Αργοναυτικων ποιητης, αρ εν Ομηρος, εν μαλλον, η Απολλωνιος εθελοις γινεσθαι*; The censure of Quintilian is perhaps still more degrading: *Non contemnendum edidit opus æquali quâdam mediocritate*. *Inst. Orat. Lib. x. cap. 1.*

But it is not merely from a slavish submission to the authority of either of these respectable critics that the poem of Apollonius is not held in higher estimation, or at least more generally read by the moderns. To his countrymen the Argonautic expedition was, perhaps, one of the most flattering subjects that a Grecian poet could have made choice of. But at this remote period, whether it be considered, as most probably it was considered by the Greeks, as an historical event; or, according to later opinions, as a mythological allegory; it appears through a very different medium from that through which it was viewed by Apollonius's cotemporaries. The difficulty of making the merely English reader interest himself in mythological allusions which he could rarely understand, or in events which bear no relation to any thing now existing, and which he cannot believe, may have been the principal reason why only detached parts of this poem, previous to the present attempts, have hitherto appeared in our language. These attempts we are now to introduce to our Readers.

Mr. Fawkes's reputation, as a translator, has been long established. The favourable reception which his versions of Anacreon and Theocritus have met with, has sufficiently proved he was not mistaken in his talents when he applied them to translation; an employment for which, indeed, he appears to have been not ill qualified. His versification is, for the most part, easy, fluent, and perspicuous. And though his language, it must be confessed, is too frequently deficient in elevation and dignity, yet that deficiency is in some degree compensated for by a clearness of expression, which seldom fails to reflect the sense of the original with a distinctness and truth not always to be met with in translation. Were we to draw any comparison between Mr. Fawkes's translation and that of his competitor, especially after what has been premised, it might appear to be invidious: let each, therefore, speak for itself.

The passage we shall select is that very beautiful one in which Medea's passion first discovers itself. Which Translator approaches nearest to the exquisite simplicity of the original, a simplicity, not unworthy of the great father of the epic himself, let the learned Reader determine.

Θισπισιον δ' εν πασσι μετεπρεπεν Αισονος υιος
Καλλι και χαριτεσσιν' επ' αυτω δ' οματα κρη
Λοξα παρα λιπαρην χομειην θηκετο καλυπτρην,

Ἐν ἀχέι σμυχέστα' νοός δέ οἱ, νητ' οὐνερός,
 Ἐρπυζῶν πιποτήῳ μετ' ἰχθῖα νισσομένοιο.
 Καὶ β' οἱ μὲν ῥα δομῶν ἐξηλυθὼν ἀχαλῶντες·
 Χαλκίοπῃ δὲ χολὸν πεφυλαγμένη Αἰήταο,
 Καρπαλίμως θαλαμονδὲ συν υἱασὶν οἷσι βεβήκει.
 Αὐτῶς δ' αὖ Μήδεια μετεγίχει' πολλὰ δὲ θυμῷ
 Ὀρμαιν', ὅσσα τ' ἐρώτες ἐποτρύνει μελεσθαι.
 Προπρὸ δ' ἀρ' ὀφθαλμῶν ἐπὶ οἱ ἰνδαλλετο πάντα·
 Αὐτὸς δ' οἷος ἐπν, οἷοισι τε φαρῆσιν ηἴο,
 Οἷα τ' εὐφ' ὥς δ' ἐζέτ' ἐπὶ θρόνῳ, ὥς τε θυράζει
 Ἥϊν' ἔδῃ τιν' ἄλλον οἰσάτο πορφύρεσσι
 Ἐμμέναι αἰετὰ τοῖον· ἐν κασί δ' αἰὲν ὀρώρει
 Λυθὴ τε μυθοὶ τε μελιφροῖες, ἥς ἀγρεύσει.
 Τάρβει δ' ἀμφ' αὐτῷ μὴ μιν βεῆς, ἥ καὶ αὐτὸς
 Αἰήτης φθίσειν· ὀδυρετο δ' ἤνυτε παμπαν
 Ἡδὴ τεθνεῖσθ'· τέρην δὲ οἱ ἀμφὶ παρῖας
 Δακρυῶν αἰνοτάτῳ ἑλὼν ῥέει κηδοσυνήσιν.
 Ἡκὰ δὲ, μυρομένη λίγῳ, ἀνενεύκατο μυθόν.
 Τίπτει μὲ θεῖλαιν τοῦ ἔχει ἀχθ'· εἰδ' οὐ πάντων
 Φθίσεται ἥρωον προφειγασθ', εἴτε χερσίων,
 Ἐρέτω· ἥ μιν κφελλὲν ἀκηρὶ ἐξαλασθαι.
 Ναὶ δὴ τά το γέ, ποῦνα θεία Περσηί, πείλοιο·
 Οἰκαδὲ νοσῆσαι φυγῶν μορὸν· εἰ δὲ μιν αἶσα
 Διμηθῆναι ὑπὸ βῆσι, τοδὲ προπαροῖδε δαίει,
 Οὐνεῖον ἄχ' οἱ ἐγὼ γέ κ' ἀπὸ πάγῃ παγαιοίμαι· ἀτῇ.

Mr. Fawkes's translation :

' Far o'er the rest, in grace unmatched alone,
 And charms superior youthful Jason shone.
 Him thro' her veil the love-distracted maid
 With melting eyes, and glance oblique survey'd :
 Her mind, as in a dream, bewilder'd ran,
 And trac'd the footsteps of the godlike man.
 Sorrowing they went : to shun the monarch's ire,
 With fond Chalciope her sons retire ;
 Medea follow'd, but with cares oppress'd ;
 Such cares as love had rais'd within her breast.
 His graceful image in her mind she bore,
 His gait, his manner, and the robe he wore,
 His pointed words : thro' earth's remotest bound
 No prince she deem'd with such perfections crown'd.
 His tuneful voice still, still she seems to hear,
 Still the sweet accents charm her listening ear.
 The bulls and wrathful King excite her dread :
 She mourns his fate, as if already dead.
 From her bright eyes the shower of anguish breaks,
 And thus, o'erwhelm'd with woe, Medea speaks :
 " Why fall the tears of sorrow from my eyes,
 " Though he the first or last of heroes dies ?

"Perish the man!—no, safely let him sail;
 "And may my prayer, kind Hecate, prevail!
 "Safe sail he home: but, ah! if doom'd to bleed,
 "Teach him, that I rejoice not in the deed."

Mr. Green's translation:

Each smile of beauty, each attractive grace
 Bright o'er his form, and manly in his face,
 Great Jason stood; oh! much-enamour'd maid
 Beneath the veil with various tints display'd
 Still the dear youth oblique thy looks pursue:
 There fix'd indulge the sadly-pleasing view.
 As in a dream absorb'd, a whirling maze
 She creeps, she flies where'er her Jason strays.
 Sorrowing the heroes wander!—from her fire
 The mother throbbing with affection's fire
 Her chamber seeks, protective of her sons;
 A sister's office nor Medea shuns.
 Such tides of anguish in her bosom roll
 As swell the storm, when love usurps the soul.
 All, all of Jason fills her objects' scene,
 The flowing vestment and the radiant mien;
 Ease, his deportment, while he stalks, or sits,
 The dome with native majesty he quits;
 Perfection's theme the fond ideas scan;
 "Earth never bore thy like, thou more than man!"
 Still sweetly tun'd his melting voice she hears,
 The thrilling music dies upon her ears:
 Deep was her anguish, lest the warrior's breath
 Sink by the monarch, or his bolts, to death.
 At once she shrieks; she gives him to the dead,
 Her paly cheeks the tear of pity shed,
 Pour'd from affliction's channel; silent grief,
 'Till the sobb'd accents sigh a sweet relief.
 "Ah! why, where'er I look, the sight of woe?
 "If doom'd my Jason to the shades below,
 "A God in worth, or dastard in his might,
 "Be his to perish!—yet a wish!—the sight
 "Uninjur'd close he: be his conquest sang,
 "Auspicious Goddess, thou from Perseus sprung!
 "Be his the blessing of his native state!
 "But if his hapless fall the voice of fate,
 "Oh! tell him, Hecate, his Medea's love
 "Could o'er her Jason's death affliction prove!"

This latter, to the *unlearned* Reader, will be *ignotum per ignotius*; while the more learned one must refer to the original for the sense of the translation. Mr. Green's translation is accompanied by a long, a very long, Appendix; in which almost every thing is introduced except what relates to his Author. The greatest share of it is indeed occupied by Mr. Green's theological connundrums; matters that are tacked with as little propriety

priety to the Argonautics of Apollonius, as would be a profound dissertation on the Masoretic points to a new edition of the history of Tom Thumb.

ART. VII. *Johnson's Biographical Prefaces*, CONCLUDED.

THE life we are now entering upon is that of Dr. Young, written, at the request of Dr. Johnson, by Mr. Herbert Croft, junior, of Lincoln's Inn, a friend of the poet's son.

From the narrative part of this well-written piece of biography, we learn, that Dr. Young's father was Edward Young, at that time Fellow of Winchester College, and Rector of Upham; afterwards Dean of Sarum, and Chaplain to King William and Queen Mary. He was a learned and ingenious man, and is still remembered as the Author of two volumes of sermons.

Young, the Poet, was educated at Winchester. Remaining there till he was in his nineteenth year, he missed the opportunity, being superannuated by the statutes, of being elected upon the foundation at New College in Oxford. He was, however, admitted an independent member of that society, in October 1703. Here he continued only three months. The Warden, who was a particular friend of his father, dying, he removed to *Corpus*; invited there also by another friend of his father, the President of the College; who, in order to lessen his academical expences, accommodated him, as had the Warden of New College, at his own lodgings. In 1708, he was nominated by Archbishop Tennison to a Law Fellowship at All Souls. In 1714, he took the degree of Bachelor of Civil Law, and the degree of Doctor in 1719.

There are who relate, 'says Mr. Croft,' that, when first Young found himself independent, and his own master at All Souls, he was not the ornament to religion and morality which he afterwards became. The authority of his father, indeed, had ceased by his death in 1705; and Young was certainly not ashamed to be patronized by the infamous Wharton. But Wharton befriended in Young, perhaps, the poet, and particularly the tragedian. If virtuous authors must be patronized only by virtuous peers, who shall point them out?"

Mr. Croft afterwards accounts for the connection between them from motives which, while they exculpate the poet, do credit to the peer:

Young's father had been well acquainted with Lady Anne Wharton, the first wife of Thomas Wharton, Esq; afterwards Marquis of Wharton—a Lady celebrated for her poetical talents by Burnet: and by Waller. To the Dean of Sarum's visitation sermon, already mentioned, were added some copies of verses "by that excellent poetess Mrs. Anne Wharton," upon its being translated into English, at
Rev. Feb. 1782. I the

the instance of Waller, by Atwood. Wharton, after he became ennobled, did not drop the son of his old friend. In him, during the short time he lived, Young found a patron, and in his dissolute descendant a friend and a companion. The Marquis died in April 1715.

Sometime about the year 1721 he made an unsuccessful attempt, through the support of his patron, to get into parliament. He did not take orders till the year 1728, soon after which he was appointed chaplain to George the Second.

In July 1730 he was presented by his College to the rectory of Welwyn in Hertfordshire. In April 1732 he married Lady Elizabeth Lee, daughter of the Earl of Litchfield, and widow of Colonel Lee. His connection with this Lady arose from his father's acquaintance, already mentioned, with Lady Anne Wharton, who was co-heiress of Sir Henry Lee of Ditchley, in Oxfordshire.

This connection lasted only till the year 1740; death not only depriving him of his lady, but of her amiable daughter, the child of her former husband, who was just married to Mr. Temple, son of Lord Palmerston. Dr. Young's lady brought him one son, Frederic, now living; a gentleman whom the world, with a malignant cruelty scarcely to be paralleled, has for many years supposed to have sat for the picture of Lorenzo in the *Night Thoughts*. The refutation of this infamous slander we shall give in the words of Mr. Croft:

'The humanity of the world, little satisfied with inventing a melancholy disposition for the father, proceeds next to invent an argument in support of their invention, and chooses that Lorenzo should be Young's own son. The *Biographia* pretty roundly asserts this to be the fact; of the absolute impossibility of which the *Biographia* itself, in particular dates, contains undeniable evidence. Readers I know there are of a strange turn of mind, who will hereafter peruse the *Night Thoughts* with less satisfaction; who will wish they had still been deceived; who will quarrel with me for discovering that no such character as Lorenzo ever yet disgraced human nature, or broke a father's heart. Yet would these admirers of the sublime and terrible be offended, should you set them down for cruel and for savage.

'Of this report, inhuman to the surviving son, if it be untrue, in proportion as the character of Lorenzo is diabolical, where are we to find the proofs? Perhaps it is clear from the performance itself. From the first line to the last of the *Night Thoughts* no one expression can be discovered which betrays any thing like the father. In the second *Night* I find an expression which betrays something else; that Lorenzo was his friend; one, it is possible, of his former companions; one of the Duke of Wharton's set. The Poet styles him *Gay Friend*—an appellation not very natural from a pious incensed father to such a being as he paints Lorenzo, and that being his son.

'But let us see how he has sketched this dreadful portrait, from the sight of some of whose features the artist himself must have turned away with horror!—A subject more shocking, if his only child really sat to him, than the crucifixion of Michael Angelo; upon the horrid story told of which, Young composed a short poem of fourteen lines

lines in the early part of his life, which he did not think deserved to be republished.

* In the first *Night*, the address to the Poet's supposed son is,
Lorenzo, Fortune makes her court to thee.

* In the fifth *Night* —

And burns Lorenzo still for the sublime
Of life? To hang his airy nest on high?

Is this a picture of the son of the rector of Wellwyn?

* Eighth *Night* —

In foreign realms (for thou hast travell'd far) —

which even now does not apply to his son.

* In *Night* five —

So wept Lorenzo fair Clarissa's fate,
Who gave that angel-boy on whom he dotes,
And died to give him, orphan'd in his birth!

* At the beginning of the fifth *Night* we find —

Lorenzo! to recriminate is just.

I grant the man is vain who writes for praise.

* But, to cut short all enquiry, if any one of these passages, if any passage in the poems be applicable, my friend shall pass for Lorenzo. The son of the author of the *Night Thoughts* was not old enough, when the *Night Thoughts* were written, to recriminate, or to be a father. The *Night Thoughts* were begun immediately after the mournful events of 1740. The first *Nights* appear in the Stationers books as the property of Robert Doddsley, in 1742. The Preface to *Night Seven* is dated July the 7th, 1744. The marriage, in consequence of which the supposed Lorenzo was born, happened in April 1732. Young's child was not born till June 1733. In 1740 this Lorenzo, this finished infidel, this *father*, to whose education Vice had for some years put the last hand, was only *seven* years old. An anecdote of this cruel sort, so open to contradiction, so impossible to be true, who could propagate? Thus easily are blasted the reputations of the living and of the dead.

Having in vain panted after advancement, and (we are sorry to add) courted it by all the arts of adulation through every period of his life, he at last, at the age of fourscore, was appointed, in 1761, Clerk of the Closet to the Princess Dowager of Wales. He lived to be fourscore and four, dying in April 1765.

How Young, with every advantage in his favour that a candidate for preferment could wish for, should end his days at eighty-four upon a College living, is a problem not easily to be solved. It has been said, and indeed seems probable, that his talents, or at least the manner in which he employed them, procured him a pension of 200 *l. per annum* from the late King.

For Young's poetical life we must refer to Mr. Croft; having no room to insert what he has said on that subject, entertaining as it is, in this place. With respect to the title of Mr. Croft's composition, the Reader will be amused to observe how well he has taken off the manner of his friend, Dr. Johnson.

He has done it, indeed, so ingeniously, that it must be a shrewd critic who, from internal evidence, would suspect that the life of Young was not written by the same pen which produced the rest of the lives in this collection.

Young's poetical character has, however, devolved upon Dr. Johnson; and he has drawn it with impartiality and precision:

'Of Young's Poems it is difficult to give any general character; for he has no uniformity of manner: one of his pieces has no great resemblance to another. He began to write early, and continued long; and at different times had different modes of poetical excellence in view. His numbers are sometimes smooth, and sometimes rugged; his stile is sometimes concatenated, and sometimes abrupt; sometimes diffusive, and sometimes concise. His plan seems to have started in his mind at the present moment, and his thoughts appear the effects of chance, sometimes adverse, and sometimes lucky, with very little operation of judgment.'

'In his *Night Thoughts*, he has exhibited a very wide display of original poetry, variegated with deep reflections and striking allusions, a wilderness of thought, in which the fertility of fancy scatters flowers of every hue and of every odour. This is one of the few poems in which blank verse could not be changed for rhyme but with disadvantage. The wild diffusion of the sentiments, and the digressive sallies of imagination, would have been compressed and restrained by regard to rhyme. The excellence of this work is not exactness, but copiousness; particular lines are not to be regarded; the power is in the whole, and in the whole there is a magnificence like that ascribed to Chinese Plantation, the magnificence of vast extent and endless diversity.'

'It must be allowed of Young's poetry, that it abounds in thought, but without much accuracy or selection. When he lays hold of an illustration, he pursues it beyond expectation, sometimes happily, as in his parallel of *Quicksilver* with *Pleasure*, which I have heard repeated with approbation by a Lady*, of whose praise he would have been justly proud, and which is very ingenious, very subtle, and almost exact; but sometimes he is less lucky, as when, in his *Night Thoughts*, having it dropped into his mind, that the orbs, floating in space, might be called the *cluster* of Creation, he thinks on a cluster

* Dr. Johnson is pointedly severe upon Pope for making an ostentatious display of his intimacy with *the Great*. If the principle upon which he censures him be just, it may with equal propriety be applied to himself with respect to *the Fair*; with whom the Doctor takes frequent opportunities, as in the passage above, of hinting that he lives in the greatest familiarity. In truth, no one, not troubled with the spleen, will think there is much room for reprehension in either case: why might not the Poet very innocently mention those with whom it was well known he constantly associated? and why may not the Critic be permitted to go a little out of his way to pay a compliment to the anonymous Ladies, by whose smiles and approbation he appears, and, we presume, not without reason, to be so highly gratified?

of grapes, and says, that they all hang on the great Vine, drinking the *nectareous juice of immortal Life*.—

His verses are formed by no certain model; for he is no more like himself in his different productions than he is like others. He seems never to have studied prosody, nor to have had any direction but from his own ear. But, with all his defects, he was a man of genius, and a poet.

The next in succession is Dyer; the slender particulars of whose life being already known, it were needless to repeat them.

In the year 1757 he published the *Fleece*, his greatest poetical work; 'of which,' says Dr. Johnson, 'I will not suppress a ludicrous story. Dodsley the bookseller was one day mentioning it to a critical visiter, with more expectation of success than the other could easily admit. In the conversation the author's age was asked; and being represented as advanced in life, *He will, said the critic, be buried in woollen*.'

With most profound submission to the recorder of this ludicrous story, as it is here called, the critical visiter's remark is, surely, as lame an attempt at wit as ever disgraced the vilest pages of the vilest jest book.

Of *Grongar Hill*, Dyer's earliest production, we are told, that when it is once read, it will be read again; of the *Ruins of Rome*, that the title raises greater expectation than the performance gratifies. And of the *Fleece*, which never became popular, that it is now universally neglected, and that little can be said likely to recal it to attention. 'The woolcomber and the poet, appear to me such discordant natures, that an attempt to bring them together is to couple the serpent with the fowl. When Dyer, whose mind was not unpoetical, has done his utmost, by interesting his reader in our native commodity, by interspersing rural imagery and incidental digressions, by cloathing small images in great words, and by all the writer's arts of delusion, the meanness naturally adhering, and the irreverence habitually annexed, to trade and manufacture, sink him under insuperable oppression; and the disgust which blank verse, encumbering and encumbered, superadds to an unpleasing subject, soon repels the reader, however willing to be pleased.'

Let me however honestly report whatever may counterbalance this weight of censure. I have been told that Akenfide, who, upon a poetical question, has a right to be heard, said, 'That he would regulate his opinion of the reigning taste by the fate of Dyer's *Fleece*; for, if that were ill-received, he should not think it any longer reasonable to expect fame from excellence.'

We fear it is more owing to a decline of poetical taste than to any defects that are here pointed out, that Dyer's *Fleece* has been so undeterredly neglected. Indeed, if the time would permit, it would be no difficult undertaking to prove, that the greatest part of the objections that Dr. Johnson has raised against this excellent poem might with equal justice be brought against the

Georgics of Virgil, a performance which, nevertheless, will be admired as long as poetry is understood.

Of David Mallet, having no written memorial, I am, says his Biographer, able to give no other account than such as is supplied by the unauthorized loquacity of common fame, and a very slight personal knowledge.

'He was by his original one of the Macgregors, a clan that became, about sixty years ago, under the conduct of Robin Roy, so formidable and so infamous for violence and robbery, that the name was annulled by a legal abolition; and when they were all to denominate themselves anew, the father, I suppose, of this author called himself Malloch.'

He had his education at Edinburgh, and was afterwards engaged by the Duke of Montrose as tutor to his sons. Through this connexion, he got introduced into the capital:

'Having cleared his tongue from his native pronunciation so as to be no longer distinguished as a Scot, he seems inclined to disencumber himself from all adherences of his original, and took upon him to change his name from Scotch *Malloch* to English *Mallis*, without any imaginable reason of preference which the eye or ear can discover. What other proofs he gave of disrespect to his native country I know not; but it was remarked of him, that he was the only Scot whom Scotchmen did not commend.'

If what we are told in a subsequent part of this narrative be true, his countrymen are fully justified in withholding their commendation from him:

'In the beginning of the last war, when the nation was exasperated by ill success, he was employed to turn the public vengeance upon Byng, and wrote a letter of accusation under the character of a *Plain Man*. The paper was with great industry circulated and dispersed; and he, for his seasonable intervention, had a considerable pension bestowed upon him, which he retained to his death.'

We are not to be surprised, that they, who were every moment expecting the tide of public vengeance to overwhelm them, should make little scruple to sacrifice another to favour their own escape. But what sentiments are we to entertain of that human bloodhound, who could be base enough to undertake, from the meanest of all motives, the diabolical business of hunting down a wounded, perhaps an innocent, man! If the enormity of the crime be considered in its full extent, as affecting not only the unfortunate victim, but his remotest connexions, the assassin, who at once plants a dagger in your heart, is, compared with such a monster as this, a character of innocence. It is wonderful there could be found any one to execute such a fiend-like employment. But it is still more wonderful, that Dr. Johnson, the delicacy of whose moral feelings can on some occasions assume such exquisite sensibility, should coolly pass over so atrocious an instance of unprincipled depravity as this, with no other remark than, that 'for his seasonable intervention he had a considerable pension bestowed upon him, which

which he retained to his death.' We may say in the words of the poet,

Are these the paths that lead to pension'd ease!

But let us turn from such a character as this, and contemplate the features of benevolence and humanity in the blameless life of Shenstone.

Shenstone was born in November 1714, at the Leasowes in Hales-Owen, near Hagley. After being awhile at the Grammar-school in Hales-Owen, he was placed with Mr. Crumpton, an eminent school-master at Solihul. From school he was sent in 1732 to Pembroke-College in Oxford, of which society, though he took no degree, he continued a member ten years. In 1737, he published a small miscellany, without his name.

He then for a time wandered about, to acquaint himself with life; and was sometimes at London, sometimes at Bath, or any other place of public resort; but he did not forget his poetry. He published in 1740 his *Judgment of Hercules*, addressed to Mr. Lyttelton, whose interest he supported with great warmth at an election: this was two years afterwards followed by the *School mistress*.

Mr. Dolman, to whose care he was indebted for his ease and leisure, died in 1745, and the care of his own fortune now fell upon him. He tried to escape it a while, and lived at his house with his tenants, who were distantly related; but finding that imperfect possession inconvenient, he took the whole estate into his own hands, more to the improvement of its beauty than the increase of its produce.

Now began his delight in rural pleasures, and his ambition of rural elegance: he began from this time to point his prospects, to diversify his surface, to entangle his walks, and to wind his waters; which he did with such judgment and such fancy, as made his little domain the envy of the great, and the admiration of the skilful; a place to be visited by travellers, and copied by designers.

How exquisite Dr. Johnson's taste is in matters of this kind may be collected from his comment on what he calls the ambition of rural elegance. 'Whether to plant a walk in undulating curves, and to place a bench at every turn where there is an object to catch the view; to make water run where it will be heard, or to stagnate where it will be seen; to leave intervals where the eye will be pleased, and to thicken the plantation where there is something to be hidden, demands any great powers of mind, I will not enquire; perhaps a sullen and surly speculator may think such performances rather the sport than the business of human reason.' These splenetic remarks are, however, in some degree qualified by what follows: 'But, continues he, it must at least be confessed, that to embellish the form of Nature is an innocent amusement; and some praise must be allowed, by the most supercilious observer, to him, who does best what such multitudes are contending to do well.'

Shenstone's death, which his anxieties probably contributed to hasten, was occasioned by a putrid fever, February 1763.

His poems consist of elegies, odes, and ballads, humorous fallies, and moral pieces. 'Of his elegies, Dr. Johnson remarks, that the thoughts are pure and simple; but, wanting combination, they want variety. The lines are sometimes, such as elegy requires, smooth and easy; but to this praise his claim is not constant: his diction is often harsh, improper, and affected; his words ill-coined, or ill-chosen, and his phrase unskilfully inverted.

'The Lyric poems are almost all of the light and airy kind, such as trip lightly and nimbly along, without the load of any weighty meaning. From these, however, *Rural Elegance* has some right to be excepted. *I once heard it praised by a very learned lady*; and though the lines are irregular, and the thoughts diffused with too much verbosity, yet it cannot be denied to contain both philosophical argument and poetical spirit.'

Speaking of the Pastoral Ballad, Dr. Johnson says, 'I cannot but regret that it is pastoral; an intelligent reader, acquainted with the scenes of real life, sickens at the mention of the *crook*, the *pipe*, the *sheep*, and the *kids*, which it is not necessary to bring forward to notice, for the poet's art is selection, and he ought to shew the beauties, without the grossness of the country life.'

So far from agreeing with the Doctor, in regretting that it is pastoral, we should regret (and we believe most readers would join with us) if it were any thing else than what it is. An intelligent reader may be allowed to sicken at the mention of the crook, the pipe, the sheep, and the kids, by

A Pastoral Poet in Leadenhall-street;

but he must be unacquainted with the scenes of real life (unless Dr. Johnson confine the idea of real life to the smoke of a city) who knows not that pastoral images, to a man, who, like Shenstone, employed the chief part of his time in cultivating and embellishing his grounds, are obvious and familiar, and, consequently, their introduction into his poetry is natural and in character. The grossness of such images as are neither physically impure, nor in their own nature disgusting, it is not easy to discover.

Dr. Akenfide, whose life and poetical character come next in review, was a native of Newcastle upon Tyne, where his father was a butcher. At the age of eighteen he was sent to Edinburgh, that he might qualify himself for the office of a Dissenting Minister; his inclination, however, directed him to the study of physic. 'Whether, when he resolved not to be a Dissenting Minister, he ceased to be a Dissenter, says Dr. Johnson, I know not. He certainly retained an unnecessary and outrageous zeal for what he called and thought liberty.' This unnecessary and outrageous zeal for LIBERTY seems to have given his Biographer (who seldom overlooks THAT object) great offence,

as he has stigmatized it in almost every page of this short history.

In 1741 he went in pursuit of medical knowledge to Leyden. He there took the degree of Doctor of Physic. On his return to England he first practised at Northampton. From thence he removed to Hampstead, which, after two years residence, he quitted for London. 'At London he was known as a poet, but was still to make his way as a physician; and would perhaps have been reduced to great exigencies, but that Mr. Dyson, with an ardour of friendship that has not many examples, allowed him three hundred pounds a year.'

He lived only to be forty-eight; dying in June 1770.

Of his great work, the Pleasures of the Imagination, Dr. Johnson speaks in terms of approbation. To his Lyric compositions he is less favourable.

The remaining lives to be considered are those of Lyttelton, West, and Gray. Of Lyttelton we are told, 'he was a very early writer, both in verse and prose. His *Progress of Love*, and his *Persian Letters*, were both written when he was very young; and, indeed, the character of a young man is very visible in both. The Verses cant of shepherds and flocks, and crooks dressed with flowers; and the Letters have something of that indistinct and headstrong ardour for liberty which a man of genius always catches when he enters the world, and always suffers to cool as he passes forward.'

This last remark is, surely, neither just with respect to the person against whom it is particularly directed; nor is it true in its more general application. Lord Lyttelton's subsequent life and writings fully evince, that the sentiments of liberty which he imbibed in youth he retained to old age. There is, perhaps, no passion, when once it has taken firm possession of the mind, that burns with more unabating ardour than that which has liberty for its object: and for this very obvious reason; liberty is an object that is equally desirable through every period of life.

Gilbert West was the son of the Reverend Dr. West; his mother was sister to Sir Richard Temple, afterwards Lord Cobham. In the early part of life he had a commission in a troop of horse; finding himself afterwards more inclined to civil employment, he laid down his commission and engaged in business under Lord Townshend, then Secretary of State. His adherence to Lord Townshend does not appear to have been attended with very lucrative advantages; it ended in nothing but a nomination (May 1729) to be Clerk Extraordinary of the Privy Council, which produced no immediate profit. It was not till the year 1752 that he received any benefit from his nomination. 'It is reported that the education of the young Prince was offered to him, but that he required a more extensive power of superintendence than was thought proper to allow him.'

This amiable and exemplary man was taken off by a stroke of
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the palsy in March 1756. His poetry and its character, which is here confirmed, are both sufficiently known.

In estimating the poetical pretensions of Mr. Gray, Dr. Johnson deviates so widely from the general opinion, that it may not be amiss to pay more than usual attention to what he has advanced on this subject. We shall confine ourselves, however, to his critique on what he calls *The wonderful wonder of wonders*, the two Sister Odes; 'by which, says he, though either vulgar ignorance or common sense at first universally rejected them, many have been since persuaded to think themselves delighted. I am one of those that are willing to be pleased, and therefore would gladly find the meaning of the first stanza of the *Progress of Poetry*.

'Gray seems in his rapture to confound the images of *spreading sound* and *running water*. A *stream of musick* may be allowed; but where does *Musick*, however *smooth and strong*, after having visited the *verdant vales*, *rowl down the steep* again, so as that *rocks and madding groves rebellous to the roar*? If this be said of *Musick*, it is nonsense; if it be said of *Water*, it is nothing to the purpose.

'The second stanza, exhibiting Mars's car and Jove's eagle, is unworthy of further notice. Criticism disdains to chase a school-boy to his common places.

'To the third it may likewise be objected, that it is drawn from Mythology, though such as may be more easily assimilated to real life. *Idalia's velvet-green* has something of cant. An epithet or metaphor drawn from Nature ennobles Art: an epithet or metaphor drawn from Art degrades Nature. Gray is too fond of words arbitrarily compounded. *Many-twinkling* was formerly censured as not analogical; we may say *many-spotted*, but scarcely *many-spotting*. This stanza, however, has something pleasing.

'Of the second ternary of stanzas, the first endeavours to tell something, and would have told it, had it not been crossed by Hyperion: the second describes well enough the universal prevalence of Poetry; but I am afraid that the conclusion will not rise from the premises. The caverns of the North and the plains of Chili are not the residences of *Glory* and *generous Shame*. But that Poetry and Virtue go always together is an opinion so pleasing, that I can forgive him who resolves to think it true.

'The third stanza sounds big with *Delphi*, and *Egean*, and *Ilissus*, and *Meander*, and *hallowed fountain* and *solemn sound*; but in all Gray's odes there is a kind of cumbrous splendor which we wish away. His position is at last false: in the time of Dante and Petrarch, from whom he derives our first school of Poetry, Italy was over-run by *tyrant power* and *corrupt vice*; nor was our state much better when we first borrowed the Italian arts.

'Of the third ternary, the first gives a mythological birth of Shakespeare. What is said of that mighty genius is true; but it is not said happily: the real effects of his poetical power are put out of sight by the pomp of machinery. Where truth is sufficient to fill the mind, fiction is worse than useless; the counterfeit debases the genuine.

'His account of Milton's blindness, if we suppose it caused by *lady in the formation* of his poem, a supposition surely allowable, is poetically

poetically true, and happily imagined. But the *car* of Dryden, with his *two courfers*, has nothing in it peculiar; it is a *car* in which any other rider may be placed.

* *The Bard* appears, at the first view, to be, as Algarotti and others have remarked, an imitation of the prophecy of Nereus. Algarotti thinks it superior to its original; and, if preference depends only on the imagery and animation of the two poems, his judgment is right. There is in *The Bard* more force, more thought, and more variety. But to copy is less than to invent, and the copy has been unhappily produced at a wrong time. The fiction of Horace was to the Romans credible; but its revival disgusts us with apparent and unconquerable falsehood. *Incredulus edi.*

* To select a singular event, and swell it to a giant's bulk by fabulous appendages of specres and predictions, has little difficulty, for he that forsakes the probable may always find the marvellous; and it has little use, we are affected only as we believe; we are improved only as we find something to be imitated or declined. I do not see that *The Bard* promotes any truth, moral or political.

* His stanzas are too long, especially his epodes; the ode is finished before the ear has learned its measures, and consequently before it can receive pleasure from their consonance and recurrence.

* Of the first stanza the abrupt beginning has been celebrated; but technical beauties can give praise only to the inventor. It is in the power of any man to rush abruptly upon his subject, that has read the ballad of *Johnny Armstrong*.

Is there ever a man in all Scotland——

* The initial resemblances, or alliterations, *ruin, ruthless, helm nor hauberk*, are below the grandeur of a poem that endeavours at sublimity.

* In the second stanza the *Bard* is well described; but in the third we have the puerilities of obsolete mythology. When we are told that *Cadwalllo bust'd the stormy main*, and that *Modred made huge Plinlimmon bow his cloud-top'd head*, attention recoils from the repetition of a tale that, even when it was first heard, was heard with scorn.

* The *weaving* of the *winding sheet* he borrowed, as he owns, from the northern Bards; but their texture, however, was very properly the work of female powers, as the art of spinning the thread of life is another mythology. Theft is alway dangerous; Gray has made weavers of his slaughtered bards, by a fiction outrageous and incongruous. They are then called upon to *Weave the warp, and weave the woof*, perhaps with no great propriety; for it is by crissing the *woof* with the *warp* that men *weave* the *web* or piece; and the first line was dearly bought by the admission of its wretched correspondent, *Give ample room and verge enough*. He has, however, no other line as bad.

* The third stanza of the second ternary is commended, I think, beyond its merit. The personification is indistinct. *Thirst* and *Hunger* are not alike; and their features, to make the imagery perfect, should have been discriminated. We are told, in the same stanza, *how towers are sed*. But I will no longer look for particular faults; yet let it be observed, that the ode might have been concluded with

an action of better example; but suicide is always to be had, without expence of thought.

‘ These odes are marked by glittering accumulations of ungraceful ornaments; they strike rather than please; the images are magnified by affectation; the language is laboured into harshness. The mind of the writer seems to work with unnatural violence. *Double, double, toil and trouble*. He has a kind of strutting dignity, and is tall by walking on tiptoe. His art and his struggle are too visible, and there is too little appearance of ease or nature.

‘ To say that he has no beauties would be unjust: a man like him, of great learning and great industry, could not but produce something valuable. When he pleases least, it can only be said that a good design was ill directed.’

Dr. Johnson sets out with telling his Readers, that *he is one of those that are willing to be pleased*, and that, consequently, he would be glad to find the meaning of the first stanza of the Progress of Poetry. It seems rather, that he is less desirous of finding the meaning of it himself, than of preventing others from finding it. Nothing can be more obvious and intelligible, we had almost said trite, than the allegory with which the Progress of Poetry commences. It is true, there is an inaccuracy in suffering the concealed idea to break through the figurative expression, as it does in the seventh line:

Now the rich stream of music winds along.

Of this, little as it can add to the embarrassment of the scene, the Critic has, however, spared to pains no avail himself.

The objection to the second stanza (part of which, indeed, is borrowed from Pindar) will lose much of its force if we advert only to the almost inseparable connection between the poetry of the ancients and their mythology: we shall then perceive, that the influence of the poetical art upon the inhabitants of Greece may not be improperly described by classical imagery.

What is said of the second ternary of stanzas will be found, we are of opinion, a continued tissue of misrepresentation.

‘ The first, says he, endeavours to tell something, and would have told it, *had it not been crossed by Hyperion*.’ The liberality and candour of this criticism will best appear, by confronting it with the beautiful passage against which it is levelled:

Man's feeble race what ills await,
Labour, and penury, the racks of pain,
Disease, and Sorrow's weeping train,
And death, sad refuge from the horrors of fate!
The fond complaint, my song, disprove,
And justify the laws of Jove.
Say, has he giv'n in vain the heav'nly Muse?
Night, and all her sickly dews,
Her spectres wan, and birds of boding cry,
He gives to range the dreary sky:

Till down the eastern cliffs afar
Hyperion's march they spy, and glitt'ring shafts of war.

Gray is next represented as telling his readers that the caverns of the North and the plains of Chili are the residence of *Glory and generous Shame*. Whoever will look into the stanza from whence this information is collected, will find that he says no such thing. All that he tells his readers (divesting it of its poetical language) is, that there have been poets even among the natives of Greenland and Chili; and that in those breasts, that are susceptible of the impressions of poetry, there is the residence of Glory,

And generous shame,

Th' unconquerable Mind, and Freedom's holy flame——

An assertion not only poetical, but, if taken with that degree of latitude with which a general assertion ought to be, philosophically true.

It was sufficient to assert, that *The Bard* is but a copy from the Prophecy of Nereus (an assertion, however, which every one will not, probably, agree to), without degrading it by a charge of a still meaner plagiarism: it certainly required singular ingenuity to find out, that the abrupt manner in which it opens was suggested by the ballad of Johnny Armstrong! The weaving of the winding-sheet may be given up: Gray was no Spitalfields poet.

That 'his odes are marked by glittering accumulations of ungraceful ornaments, that strike rather than please; and that his images are magnified by affectation,' will, at least, be thought severe: but it is, surely, more than severe to say, that 'he has a strutting kind of dignity, and that he is tall by walking on tip-toe.'

It is not to be wondered at, if, to the professed admirers of Mr. Gray, the manner in which he has been treated by Dr. Johnson should appear not only hostile, but malignant: and if they once entertain an opinion that there is malignity in his censure, they will suspect, it is to be feared, that there is treachery in his praise; the passage, upon which he has bestowed his warmest commendations, being, perhaps, the most exceptionable that the severity of criticism could have selected. It is that in which he accounts for Milton's blindness:

Nor second he, that rode sublime
Upon the seraph wings of ecstasy,
The secrets of th' abyss to spy,
He passed the flaming bounds of place and time:
The living throne, the sapphire-blaze,
Where angels tremble while they gaze,
He saw; but blasted with excess of light,
Closed his eyes in endless night.

It is not to be denied that the images he employs are splendidly magnificent: but that the exertions of intellectual vision should extinguish the poet's corporeal eyes, is a forced and unnatural idea. It is one of those false and hyperbolical thoughts, which, though they may possibly be admired in the poetry of Spain, the chaste simplicity of classical composition ought not to admit of. But even supposing the possibility of the fact, the consequence is inadequate to its cause; so that, whichever way the sentiment be examined, it comes under the class of the false sublime: for if just, it is an anticlimax; if not, it is bombast. And yet it is this sentiment which Dr. Johnson has particularly marked as 'poetically true and happily imagined.'

But, peace to the manes of the Poet!

The eagle tow'ring in his pride of place

is still an eagle, notwithstanding a defective feather in his wing.

After the minute and particular attention that has been bestowed upon these volumes as they came before us in succession, to enter into a general discussion of them collectively would be superfluous. It may not, however, be unnecessary to observe, notwithstanding they contain a fund of profound and original criticism, which, perhaps, no other pen but the Doctor's could have supplied, that some caution is, nevertheless, required to peruse them with advantage. Instances too frequently occur, in which the Critic's judgment seems altogether under the dominion of predilection or prejudice. To think for himself in critical, as in all other, matters, is a privilege to which every one is undoubtedly intitled: this privilege of critical independence, an affectation of singularity, or some other principle, not immediately visible, is for ever betraying him into a dogmatical spirit of contradiction to received opinions. Of this there need no farther proofs than his almost uniform attempt to depreciate the writers of blank verse, and his rough treatment of Gray. He observes of Shenstone, that he set little value upon those parts of knowledge which he had not cultivated himself; his own taste of poetry seems in some degree regulated by a similar standard: method, ratiocination, and argument, especially if the vehicle be rhyme, oftentimes obtaining his regard and commendation, while the bold and enthusiastic, though perhaps irregular, flights of imagination, are past by with perverse and obstinate indifference. It is not, then, to be wondered at, that the panegyrist of Blackmore should withhold from Collins and Gray what he has bestowed upon Savage and Yalden. Through the whole of his performance the desire of praise, excepting in the case of some very favourite author, is almost always overpowered by his disposition to censure; and while beauties are passed over 'with the neutrality of a stranger and the coldness of a critic,' the slightest blemish is examined with microscopical sagacity.

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The truth of this observation is particularly obvious when he descends to his cotemporaries; for whom, indeed, he appears to have little more brotherly kindness than they might have expected at Constantinople. And so visibly does the fastidiousness of his criticism increase, as his work approaches to a conclusion, that his Readers will scarcely forbear exclaiming, with honest Candide, What a wonderful genius is this Pococurante! Nothing can please him!

ART. VIII. *A Scriptural Refutation of the Arguments for Polygamy, advanced in a Treatise entitled Thelyphthora. By T. Haweis, LL. B. Rector of All Saints, Aldwinckle. 8vo. 11. 6d. Dilly. 1781.*

THE Author informs us, that at the first appearance of Thelyphthora, it was his intention to exert his best talents to refute its pernicious principles, and counteract, as far as he was able, its fatal influence on the peace and morals of society. A long state of ill health prevented him from making the progress he hoped; but as soon as he was able he resumed the task.

Mr. Haweis modestly disclaims all pretensions to superior erudition, or superior piety. He flatters himself that he hath enough of the former to confute Mr. Madan; and enough of the latter to credit his professions of zeal for the purity of the gospel.

We think that the Author hath taken a very proper method to confute the prevailing errors of Thelyphthora. He proceeds on plain, scriptural grounds, and hath examined, with great perspicuity, all those texts of the New Testament in which marriage is either directly treated of, or incidentally referred to.

On the whole, we think the present work calculated to answer the good intentions of the Author. It is designed for general use; and is a good antidote for the impiety and the impurity, which Mr. Madan's Treatise was too well calculated to promote.

Mr. Haweis was originally one of Mr. Madan's most intimate friends. Perhaps it may be thought, that it was scarcely consistent with the remembrance of such a connection, to treat Thelyphthora with such unsparing rigour, as Mr. Haweis hath exercised on it, and (which will shock the nicer casuists in friendship still more) on the luckless author himself! We leave these delicate questions to be decided by *sentimental* critics.

We never had the honour of Mr. Madan's acquaintance; we never saw his face: and as to the writer of the several criticisms on Thelyphthora, he is certain that Mr. Madan never heard of his name, and almost as certain that he never will. He conjectured from Mr. Madan's own works that he was not a man of
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solid learning, and had dealt abundantly more in translations than in originals. His old friend Mr. Haweis steps forwards, and confirms the conjecture; and from a long and intimate acquaintance with the man—his studies, acquisitions, and abilities—declares it to be his firm opinion, that Mr. Madan ‘can no more understand a page of a Greek classic, or a chapter of the Hebrew prophets, without a translation, than the Chinese;’ and notwithstanding his insolent and magisterial treatment of the primitive Fathers, Mr. Haweis suspects, with our Critic, ‘that he is not conversant in their writings; and that whatever parade of learning he may make in his Thelyphthora, that he is not able to read them, except through the medium of a translation.’

Mr. Haweis justly considers Mr. Madan's Thelyphthora ‘as one of the most dangerous attacks on the Christian religion which this age hath produced; most calculated to harden the hearts of infidels, and confirm their prejudices against Divine Revelation.’

We have already expressed our satisfaction at the abhorrence which the Methodists have universally shewn to this specious and wicked performance of a man so long held in veneration by the most eminent of their ministers—Their eyes are now opened.

But there is a class of men, who, though they despise Mr. Madan's fanaticism, are yet strongly disposed to favour his Thelyphthora. *Half sceptics*, who with some remains of reverence for the Bible, are nevertheless very eager to bring Mr. Madan's system into repute. The *only* obstacle which they had to the indulgence of those licentious passions with which they are swayed, arose from some secret fear of the consequences; which fear, as it was originally begotten by a Christian education, they could not entirely subdue, because they could not *wholly* renounce the sacred Scriptures. Now Mr. Madan, by accommodating *these* Scriptures to their inclinations, hath removed the only barrier to the full freedom of indulgence.

Thelyphthora is perfectly suited to flatter the wishes of a gentleman of fortune, who comes under the predicament we have just mentioned. He flouts at the forms and ceremonies of marriage; personal union is the *fac totum*;—this is God's holy and simple ordinance!

In consequence of this persuasion, a rich man seduces, or, as he would call it, *marries* the girl whom he wishes to enjoy. Were he bound to adhere not only to this woman, by all “due benevolence,” but to her *alone*, he would be more cautious of the connection, and in all probability would not indulge his appetite at the expence of his liberty. But on Mr. Madan's plan, a farther provision is made for his lusts. He may marry (in the same

same manner) another and another; and as many as he may find it "expedient" for his fortune to support.

But (it may be said) "till the laws of the land give a sanction to Mr. Madan's system, the proposal of it in *theory* can do no other harm, but that which arises from the altercations of critics." Yea it may:—and very probably will produce more serious effects. The gentlemen, whom we have been just describing, will content themselves with acting as *conscience* directs, and the *law of God* justifies—that is, on the casuistry of Thelyphthora. They will recur, and very naturally, on the principles of *such* a casuist, to this specious plea, "Why should we be in needless bondage, when 'the word of God is not bound?' Shall human governments subvert the divine æconomy of Heaven's own legislator? No. But our own security calls us to act with precaution. We will act prudently. We will not *openly* insult that government to which we are obliged, and which we are unable, to rectify. We will accommodate matters between public interest and private indulgence. The latter we are allowed by the word of God; and the former we must endeavour to secure by saving appearances, till human laws being reduced to the standard of the divine, we shall no longer be obliged to secrecy for our protection."

These, we are convinced, will be the reasonings of many who can bring themselves, by the help of Thelyphthora, to believe, that *marriage requires no forms*; and that *polygamy may be practised with impunity by a CHRISTIAN*. To the man who would attempt to establish so wicked a position, we would make no scruple to apply the words of Plautus—*Impudens, impurus, inverecondissimus*.

We shall now quit this subject. We believe our Readers are tired of it. We will assure them we are: and our Critic exclaims, that *he is sick at heart!*

ART. IX. *Mount Henneth: A Novel.* 2 Vols. 12mo. 6s. Lowndes. 1782.

WE should be indeed mortified, if the very sensible and ingenious Author of this Novel meant a satire on the *Monthly Reviewers*, by the little Critique which he himself hath drawn up on *his own performance*. Was there ever a work like the present, that even in the fulness of their spite, they were so unjust or so foolish as to pronounce destitute of "wit, humour, plot, character or keeping?" Let him point it out—if he can.

In the mean time, we think we shall be much better employed—no, not in pointing out the various beauties of *Henneth Castle*—for that would employ too large a portion of our Review—but in recommending it, with the most sincere conviction.

REV. Feb. 1782.

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tion of its superior merit, to the perusal of our Readers: for we do not remember that we have, for many years, had the satisfaction of reviewing a work of this kind, that abounds with more lively strokes of wit, or sallies of fancy; with more judicious reflections, or pleasing and interesting characters. Its sentiments are liberal and manly, the tendency of it is perfectly moral; for its whole design is to infuse into the heart, by the most engaging examples, the principles of honour and truth, social love, and general benevolence.

To abridge this Novel, or even to give a general outline of its characters, plot, or *denouement*, would exceed the limits of our Work: we shall therefore present our Readers with only the following little episode, as a specimen of the Author's sprightly manner of reasoning on a subject which graver politicians have not discussed with more solid argument, in long orations in the house, or in laboured productions from the press.

' Carthage had settled colonies in the Hesperides, which in time grew to be worth something. Carthage desired to tax these fortunate islands. The fortunate islands did not desire to be taxed.

The marrow of their negotiations may be comprised in the following short Dialogue:

' *Carth.* We are to desire you, gentlemen, to submit patiently and lovingly to a few taxes which our country will do itself the honour to lay upon yours, as times and occasions may offer.

' *Hesp.* We must beg the favour of you to permit us to tax ourselves, as the people of your good country are accustomed to do, whom we are fond of imitating, and of calling our friends and brethren upon all occasions.

' *C.* To tax yourselves will not answer *our* purpose; for how can you be judges of what we want?

' *H.* At least as well as you can be of what we are able to pay.

' *C.* But if you give us no more than you like, that will probably be too little.

' *H.* And if you take from us what you please, that will probably be too much.

' *C.* We have laid a heavy load on ourselves for your emolument. Gratitude ought to induce you to submit to our demands.

' *H.* Honestly, now, did you do this for *our* sake or *your own*? But be it for ours, we are making your people a large return, by working for them with all our might. The greatest part of the whole profit of our industry has been always yours. Permit it to continue so. Turn all our trade into your own harbours, as you are wont. Tax in your own country the commodities you make us buy; but let us be favoured with the privilege your people so justly boast of as their greatest safeguard; let us give and grant *our own* money.

' *C.* As

‘C. As to the benefit of your trade, it may be something to our people in general. But what is that to the necessities of government? We want a benefit flowing full and fast into the exchequer. We don’t understand your round-about way of sending it through the body of the people.

‘H. We believe it; otherwise you would certainly be content with receiving it as you do, in the best manner possible, for the good of the whole.

‘G. What we *have already* we have no reason to demand.—More, gentlemen, more;—and by the straight forward road.

‘H. We cannot consent to it.

‘C. Then, by G—d, we will dragoon you till you do.

‘H. Pray, gentlemen, consider.—Let us beg you to hear what we have to say.—Let us beg it for both our sakes, gentlemen.

‘C. Implicit obedience—unconditional submission—and your money, are the things we want, and will have.

‘H. Win them and wear them.

‘——— And so Carthage sent out fleets and armies, and spent as much of her own money in five years, as she had expected to get of her colonies in one hundred!’

Act. X. *The History of John Juniper, Esq; alias Juniper Jack: Containing the Birth, Parentage, Education, Life, Adventures, and Character, of that most wonderful and surprising Gentleman. By the Editor of the Adventures of a Guinea.* 12mo. 3 Vols. 9 s. sewed. Baldwin. 1781.

THE general and predominant character of this ‘most wonderful and surprising gentleman,’ may in some good degree be guessed at from the motto which is prefixed to his History.

*Aude aliquid brevibus Gyaris et carcere dignum
Si vis esse aliquis.*

In plain English—“If a man is ambitious of being distinguished as *somebody*, let him do *something* that will intitle him to the gallows.” This *wholesome* lesson of advice was not, we are told, lost on Juniper Jack. It met his early wishes; and from a child he discovered a strong propensity to put it in practice. It mingled with all the schemes of future life; and amidst the various characters he displayed, *artful villany* was the ruling principle.

The Author very frequently, and with an air of triumph not often assumed by faithful narrators of plain and simple facts, calls this ‘a true history.’—But it is with a *salvo* that he adopts this title for the work before us. ‘Though (says he) every fact is true, the assemblage that makes the apparent character is invariably *fiction*, and designedly grouped in such a manner,

as not to resemble any one person living.' Of the truth of this assertion we leave our Readers to judge by the following outline of the hero's character.

... 'He *squints* like the devil from his birth; and the obliquity of his mind is only shadowed forth by that of his eyes. The tricks of his youth favour only of mischief; and the subtilty of his understanding is only equalled by the wickedness of his heart. He is a mimick and a hypocrite from his very cradle; faithless and fickle through every scene of youth: and in riper years, what he wants in vigour he makes up in craft and malignity.—Moreover Juniper was a thief! not that he robbed for the sake of the *money*, but for the sake of what the money would procure him;—which, we verily believe, is the case with the greatest part of those *worthy* gentlemen who "do things worthy of Tyburn!" In short, to sum up Mr. Juniper's respectable character in the words of his "true and faithful historian," 'He bubbled and was bubbled. He borrowed without designing to pay: he lent without expecting to be paid. He professed what he meant not: he suffered himself to be duped by professions which he saw through. He talked of honour in the moment he was committing the basest villany; and was ready to face death in defence of a character to which every action of his life gave the lie.'

It is, however, from our Jack's *political* character that we discern the most striking features of the person whom this history was designed more particularly to delineate. When our hero's affairs grew desperate; when he found himself totally incapacitated to discharge his debts, whether those which are denominated *legal*, or those which have been called, by the courtesy of the fashionable world, debts of *honour* (as if *honour* and *law* stood in opposition to one another), he 'turned his hand (as his historian says) to politics;' and thus applied himself to the affairs of the Public when he had none of his own to mind.

"For this purpose, as he knew the ladder of ambition must be fixed in the dirt to prevent its slipping, he immediately made it his business to mix with the people, in that style of familiarity which never fails to conciliate their favour, by freeing them for the time from the irksome distinctions and distance of rank. And as he knew also that the human heart is most sensible of impression when warmed by the social cup, he linked himself a member of all the clubs formed for the patriotic purposes of promoting the interest of their country, by the consumption of its own produce, and those of its colonies, beer, punch, and tobacco; and watching over the constitution, by abusing the ministers and measures of government, in the true spirit of English liberty; a spirit, by the judicious direction of which

he had seen men climb up to consequence, without any other qualification or merit whatsoever.

There cannot be conceived an instance in which the inconsistency of the human heart appears more glaring, than that a man, whose life was one continued insult to honour, honesty, and truth, who gloried in the grossest violations of every moral virtue, and founded his pretensions to wit, on turning religion into ridicule, should gain such credit with the people, as to become of consequence to the state. Yet so it was: so easily is man persuaded of the truth of what he wishes to be true, that the very persons who would not trust to his probity for the payment of a penny; who, if he said the sun shone at noon, would not believe without seeing it, merely because he said so; not only gave implicit credit to his calumnies (though unsupported by the appearance of probability, though inconsistent with each other, and often contrary to their own knowledge), but gave their money also with a liberality (not often shewn in a better cause) to support him in the propagation of them, because they tended to bring down to their own level those whom they could never hope to rise to a level with.

Nor did his credit appear to be confined to those who knew no better. Many whose superior actions raised them above the reach of such gross imposition, were not ashamed to caress a man whom they equally despised and detested; and to give the sanction of their acceptance to slanders which they knew to be groundless, because they knew also, that when those slanders should have worked their effect, they could turn that effect to their own use.

But what (the Reader will naturally ask) becomes of this 'most wonderful and surprising gentleman' at last? Is he hanged?—His 'faithful historian' anticipates the question, and makes the following *fly* remark on it: 'I make no doubt but some of those nice-noted gentry, called critics, have smelled a fault, in my not having given my hero so *exalted* an end as his exploits deserved; which I am well aware they will call a violation of poetical justice.—But a word in their ears: Were every man to meet his deserts in that way, perhaps there might not be so many critics at leisure to find faults.' We might whisper a word in our Author's ear about 'true and faithful-historians,' and inform him, that if they were to meet with their deserts, they would not find leisure to record the crimes, or adjudge the punishment of their fellow-sinners, having enough to call their attention to themselves.

FOREIGN LITERATURE.

ART. XI. *Elémens de Chymie, &c.* Elements of Chemistry, in Theory and Practice; digested according to a new Method, and after modern Discoveries, &c. 12mo. 3 Vols. Dijon.

THOUGH the first volume of this excellent system was published three or four years ago, the two following, which complete the work, have not reached us till lately. They deserve to be made known to those who wish to cultivate the science of chemistry: we shall therefore give a short account of the method adopted by the authors (Messrs. de Morveau, Maret, and Durande), which is entirely new, and well adapted to facilitate the study of that science; the bounds of which have of late years been so greatly enlarged. Though an elementary work, it is not a mere compilation; but contains many original observations made by the authors, as well as several new processes executed by them. We shall select one of the most interesting of these last, and add a few observations of our own relative to it.

The authors adopt, as M. Bergman has likewise done, the great law of attraction, as most clearly and satisfactorily explaining all the phenomena of *chemical affinity*. The application of this principle is carried so far by the authors, in the theoretical part of this work; that, in the first volume, the results of some *philosophical* experiments are related, in which the *attraction of cohesion* of mercury to polished plates, all of the same superficial dimensions, and formed of ten different metals or metallic substances, is ascertained, and actually denoted in *numbers*; which, it must be observed, correspond in a very singular manner with the respective *chemical affinities* of that fluid to those substances.

The particular *method* which the authors have adopted, in order to present the numerous substances, which are the objects of chemistry, in one general and clear point of view, is that of considering them as *solvents* or *soluends*; and that too reciprocally: for a body, which is the solvent in one case, becomes the solvend in another. Thus mercury which, in one case, is the solvent of gold, lead, &c. is itself dissolved by various acids, &c.: but, in fact, as the authors, after Gellert, observe, all bodies act *simultaneously* upon each other: and the dissolving power cannot properly be said to reside more in the *aqua fortis* in which marble is dissolved, than in the marble. The authors, however, very properly restrain the appellation of solvent, to that of the two bodies which possesses the essential condition of all solutions, *fluidity*.

Accordingly, after some necessary preliminary observations, the authors proceed regularly through the various classes of *solvents*. They treat successively of—*dissolutions effected by fire*;
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—by air;—by water;—by the three mineral acids, and *aqua regia*;—by arsenic;—by the sedative acid;—the acetous;—and the acid of tartar;—by the phosphoric acid;—by the vegetable, fossil, and volatile alkalis;—by vinous spirits;—by ether;—by the essential and fat oils;—by the *astringent principle*;—and lastly, by mercury. Under these few heads, the authors have had the address to reduce nearly all the principal operations of chemistry.

The results of all these solutions are comprehended and condensed in one large sheet; in which, at one view, is presented ‘a synoptical table of chemical solvents, and of their most simple bases,’ or solvents: the former arranged horizontally, and the latter perpendicularly; while the compound, or the product of the union of the two bodies, is found at the coincidence of the two lines.

As a specimen of the new matter to be found in this work, we shall abridge only one of their processes; as furnishing us with an opportunity of adding some further particulars to the account we have already given of the curious and easy method of procuring the *phosphoric acid* from *bones*, originally discovered by M. Scheele*: adding occasionally a few observations made by ourselves, respecting the detail of such parts of the process as they have overlooked, or which require further explanation.

They used twelve pounds of bones calcined to whiteness, finely powdered and sifted, and added to them ‘a *sufficient quantity* of the common or strong oil of vitriol, *till an effervescence no longer appeared.*’ They then added a little more of the acid, and afterwards a little water, in order to promote the action of the acid upon the earth.

We shall here stop to observe that the direction above given, of adding a *sufficient quantity* of the oil of vitriol, *till the effervescence disappears*, is not only too indefinite; but, in fact, the effervescence appears to us to have no *necessary* connection with the main process, or the expulsion of the phosphoric acid from the bones, as it depends only on the expulsion of a certain quantity of *fixed air* contained in them. In this, as well as in M. Macquer’s, and indeed every other account of this process that we have yet seen, the quantity of the oil of vitriol has not been ascertained. A quantity of the strong spirit sufficient only to bring the powder into a kind of semi-fluid state, would, as we have experienced, be abundantly too large, for the purpose of extricating the phosphoric acid from the calcined bones. The expence, indeed, of an excess of vitriolic acid is trifling;

* See our account of the new edition of Mr. Macquer’s *Chemical Dictionary*, in the Appendix to our LXXIII^d volume, December 1780. p. 508.

but the subsequent expulsion of it greatly increases the trouble of the operator.

For the sake of those who may wish to procure, for the purpose of experiments, an acid hitherto so costly, by a very easy process, we shall supply the abovementioned deficiency from our own experience,—by adding, that in a process of this kind (in which the produce of phosphoric acid was comparatively as great as that hereafter mentioned by the authors), *ten* ounces, in weight, of the strongest oil of vitriol, were added to *eight* ounces of burnt hartshorn, or the CCC of the shops. The powder was far from being even thoroughly *moistened* by this quantity of acid; yet in the subsequent stages of the process, or towards the end of the evaporation of the diluted liquor, it was found that more than a sufficient quantity of vitriolic acid had been employed. Perhaps the diluted acid might properly be used at first; though of this we are not certain. But to return to the process of our authors.

They afterwards boiled this matter for a long time, and added a large quantity of water, which was afterwards filtered; and the matter remaining in the filtre was repeatedly edulcorated with hot water. The whole quantity was then set to evaporate; first in earthen vessels, and afterwards in capsules of glass or china ware. The selenite deposited during the evaporation was likewise washed with fresh water. Even the white matter, which appeared afterwards on the sides of the vessels, when the acid vapours had begun to rise, was found to contain more phosphoric acid than selenite: for on drying it, and laying it on burning coals, it was converted into a vitreous substance.

To expel the vitriolic acid from the liquor thus concentrated, M. Scheele directs that it should be distilled to dryness, in a glass retort placed in a reverberatory furnace. The authors effected this expulsion with less trouble in the glass capsules; and then put the dry matter into a crucible, where it was kept in fusion, till it ceased to yield sulphureous vapours. It was then poured out of the crucible in a vitreous state; and was found to weigh two pounds nine ounces, exclusive of what adhered to the crucible.

‘When the vitrification has been complete,’ say the authors, ‘the matter appears to be a glass of a milky hue, which is *not so* *uble* even in boiling water.’

With respect to this last circumstance, we shall observe that, though a piece of the vitreous substance, which we obtained in the process abovementioned, may, when first poured out of the *crucible*, be kept in the mouth some time, before any sensible *acidity* be perceived; yet it is certain that it afterwards becomes *soluble and acid*, probably by the united powers of air and moisture;

moisture: for on keeping the matter some weeks exposed to the air in a tea saucer, or even in an open vial, this seemingly insoluble substance deliquesces, and the liquor into which it is resolved is intensely acid. What share the *air* may have in this change we have not enquired*.

To procure the phosphoric acid, however, in a state of greater purity, or more free from selenite, or earth, it is proper first to convert it into phosphorus. For this purpose, the authors having reduced the whole of the vitreous substance into powder, and mixed it with one-third of its weight of powdered charcoal, the mixture was distilled in an earthen retort. From the quantity of calcined bones abovementioned they obtained *six ounces and seven drachms* of excellent phosphorus. From this, the acid may easily be afterwards obtained in its purest state, by the usual method of accension, &c.—We have elsewhere learned that the phosphoric acid may be procured, in still greater quantity, from *egg-shells*; and that it has even been found in the *mineral* kingdom, and obtained from certain white lead ores.

We shall only further notice two curious particulars relating to this acid. In the attempts made by the authors to procure a *phosphoric ether*, they did not completely succeed; but the results were singular. On distilling equal parts of phosphoric acid and rectified spirits, the spirit was found to have acquired some new properties, the most remarkable of which, perhaps, was, that it came over exceedingly *acid*. This shews that there had been an actual combination of the spirit with the phosphoric acid; which last, alone, as is well known, cannot be raised into vapours even with a strong red heat, but is converted into a glass. A short account is likewise given of a process, in which the phosphoric acid appears to have been attracted from the powder of calcined bones, *directly*, by means of an alkaline salt fused together with it in a crucible. In this case, the alkali is found to be neutralised by the phosphoric acid, which it must have attracted *immediately* from the bones.

* Since this was written, we have found that if the matter be exposed for a long time, to a very intense heat, the phosphoric glass will not so readily, or perhaps at all, deliquesce in the air. The deliquescence is therefore probably, in part, owing to some remaining vitriolic acid, which had not been expelled by the heat. In a process, where a much smaller proportion of the oil of vitriol than that which we have above indicated, was used, viz. only half the weight of the C.C.C. a glass was procured, as transparent, colourless, and insoluble as crown glass.

ART. XII. *Nouvelle Construction, &c.* A new Method of constructing Alembics, for the Purpose of Distillation of large Quantities; so as to encrease the Product, and lessen the Expence of the Operation. 4to. 1781.

THIS publication appears to us to contain some considerable improvements in the art of distillation, which deserve to be generally known. One edition of it has been printed off, with a view to its being distributed *gratis*, throughout all the provinces of France. It contains a very particular description of an improved method of conducting the distillation of spirituous liquors; as well as of procuring fresh water from that of the sea. This method has been reduced to practice on a large scale, with success, under the inspection, and with the approbation, of some of the most distinguished persons in France, both with respect to rank and science; particularly M. Turgot, comptroller-general of the finances, M. Trudaine, Messrs. Macquer, Le Roi, Lavoisier, and many others.

In the preface some hints are given as if Dr. Irwin, who is said to have received a reward of 5000 *l.* from the British parliament, might possibly have availed himself of some of the present anonymous author's improvements; the principal of which, though they now appear for the first time in print, were well known to many persons at Paris, so long ago as the year 1773. According to the authors' own account, however, Dr. Irwin's apparatus very little resembles his own; and his description of it, for the purpose of distilling sea water, was published in 1774, in the account of the voyage to the north pole, undertaken in 1773; and it is reasonable to suppose that some considerable time must have elapsed, before Dr. Irwin's invention could have made its way into the navy.

The mode of distillation here described appears to us to be preferable, in theory at least, to any hitherto proposed, both with respect to the distilling of vinous spirits, and the still more useful art of procuring fresh water from that of the sea. With respect to the latter, in particular, the author fixes his distilling vessel in such a situation between the two fire-places that are used for the cooking of the captain's and the ship's company's provisions, in two-decked ships, that little or no additional fuel is requisite: but the following is the principal circumstance that distinguishes this new construction from all others.

The tube, or *worm* as it is called, used in the common distilling apparatus, generally consists of a small cylindrical pipe, which quickly acquires from the vapour a considerable degree of heat, that is very soon communicated to the water in the refrigerator,

frigeratory, or to the other substances employed to cool and condense the vapour. The author, for this purpose, uses a capacious square tube, formed of tin-plates, twelve feet long, or of a still greater length, each side of which measures eight or ten inches. This is inclosed within another square tube, the sides of which are distant from those of the other above half an inch. Through this space, or between the two tubes, a stream or lamina of cold water is continually passing and running off. This cold water is admitted from a reservoir placed above; and which is replenished, in particular at sea, by means of a pump which communicates with the sea water.

The vapour, being thus exposed to a very large surface, kept continually cold by the water moving in contact with its four sides, is readily and copiously condensed: so that, with an apparatus of a much smaller size than that which is here proposed for the sea service, the author has, in the presence of the gentlemen abovementioned, distilled above fifteen French pintes † in an hour. But allowing that the fire may not be constantly kept up to the same degree, and that only 12 French pintes are distilled in an hour, the daily produce will amount to 288 pintes.

On the whole, the author's project appears to be founded on true philosophical principles, and to be practicable at sea as well as on shore. The detail is minutely described, and the construction of every member of the apparatus, particularly at sea, is very satisfactorily delineated on four large copper-plates.

† We believe that the French pinte is about equal to an English quart.

ART. XIII. *Memoire sur le Caoutchouc, &c.* An Essay on the Caoutchouc, known by the Name of the Elastic Gum. By M. Bernard.

IN the Appendix to our 46th volume, June 1772, page 689, we gave a pretty full account of M. Macquer's curious experiments on this singular vegetable production; which might be applied to numerous useful purposes in experimental philosophy, and the arts, if an easy method of dissolving it, without depriving it of its most material properties, could be discovered. This little essay, which seems to have been lately reprinted from some periodical journal, contains a series of experiments made on this substance: and though the author has not fully succeeded in his principal design, a knowledge of the results of some of his trials may lead others to more successful attempts.

Some portions having been digested with rectified spirit, were only so far acted upon by the menstruum, as to shew the manner

manner in which the specimens which we receive from South America in the form of bottles, are manufactured. Each fragment was found to be composed of twenty-seven distinct *laminae*, severally distinguished from each other by a blackish line. This last appearance, as the author supposes, has been produced by the successive application of smoke to each layer of the milky juice, in order to give it a certain degree of consistence, before a fresh portion of the juice of the plant was applied to the mould.

The author failed in dissolving the *Caoutchouc* in *vitriolic ether*, though he followed M. Macquer's directions; which he complains are not sufficiently particular. He found, however, that *nitreous ether* acted upon this substance, but not in such a manner as to promise any useful result, rather decomposing than dissolving it: for the seeming solution was found, on evaporation, to be totally soluble in spirit of wine, and in fact a true resin, but *not elastic*.

Certain essential oils, however, and even the common oil of turpentine, assisted by heat, appear to have actually dissolved the *Caoutchouc*, in the proportion of nine drachms to one ounce of the oil. After proper evaporation, a matter was left of an adhesive nature like pitch, but nevertheless elastic, and which weighed twelve drachms. Though the author kept this substance in the chimney during the winter, it did not in all that time lose its pitchy and adhesive quality. He therefore thinks it impossible to derive any advantage from this manner of operating on the *Caoutchouc*.

It appears afterwards, however, in an attempt to analyse this substance alone, in a glass retort, that a *volatile alkali* came over; and the author accounts very plausibly for this singular product, by supposing that it proceeds from the *smoke* which the Indians successively apply, with a view to dry the different layers of the original vegetable juice. We are surprised that the author should have desisted from prosecuting this experiment further; and would hint whether this *oily* solution of the *Caoutchouc* might not be deprived of its pitchy and adhesive quality, or made perfectly dry, by proceeding with it in the same manner as is practised by the Indians; that is, by applying it successively to a proper substance, or mould, and then attempting the drying of each layer by means of smoke. Possibly the *volatile alkali*, or some of the other principles in the smoke, may produce this desirable effect, independent of the mere *heat* employed at the same time. He himself shews that oil (*huile grasse*) is one of the two constituent principles of this singular substance.

MONTHLY CATALOGUE,

For FEBRUARY, 1782.

POLITICAL.

Art. 14. *A Second Letter to the Right Honourable Charles Jenkinson.* 8vo. 1s. Murray. 1781.

THE Writer of this *second** Letter to the present Secretary at War, may, in some respects, be considered, as the Answerer of the *first*. He signs himself 'A Citizen of the World,' and dates from *Brussels*; but he stands forth in the character of a Briton, laudably concerned for the honour and welfare of his native country. He combats many assertions and representations contained in the former Letter; and, in general, he is the strenuous defender (though, in some instances, rather the modest apologist) of our Statesmen: yet, at the same time, he candidly acknowledges that the performance of his opponent* has great merit; and particularly that it contains many just censures on the conduct and measures of Administration in Britain; the advisers *whosoever* should be made to answer to the nation with their fortunes and lives.'

This candid and intelligent politician, not being entirely satisfied with the liberty taken by the Author of the former Letter, 'in rooting out the present set of men in Administration, *stump and rump*,' ventures to propose, by way of party-conciliation (which *alone*, he is persuaded, can restore this nation to its former splendor, &c.) another group of noblemen and gentlemen, selected from *both* parties. He is justly conscious, however, that both the former Letter-writer and himself have, in these their projected arrangements, 'arrogated a privilege, the exercise of which is indelicate;'—and we entirely acquiesce in the sentiment.

Art. 15. *An Address to the Interior Cabinet.* 4to. 2s. Debret. 1782.

This *Address* appears to come from the Writer of *The Letter to Mr. Jenkinson*. It is signed, as that publication was, *An Independent Whig*; and it sets out with the following formal profession: 'That after making the first compliments to the principal of the house, it is usual to pay our devoirs to the rest of the family. A failure [he adds] in this etiquette of politeness is commonly called a want of good breeding. The propriety, therefore, of addressing you, Gentlemen, after paying the first compliment to Mr. Jenkinson, being a settled point of good manners, a total neglect of this attention could not be ascribed to any other motive than a premeditated public affront.'

Assuming, then, as a *datum* granted and indisputable, the existence of an internal Cabinet, or 'dark domination; and confident in the certainty of what he sees in his *Peep behind the curtain*, where the efficient gentlemen are pulling the wires, and dancing the official pup-

* For an account of the First Letter (the Author of which signs himself *An Independent Whig*), see our last Month's Catalogue.

pets,—he proceeds to a review of their whole political system, plan, and conduct, from the time when, ‘in the phrase of Audley-street,’ the ‘*institution commenced* of an interior Cabinet, consisting of confidential friends at *Leicester-house*, before the peace of Aix la Chapelle, under the auspices of a Prince, whose memory and character are not honoured by a patronage as dangerous to the Constitution as it was ungrateful to the friends of his family.’—This review is carried on to the transactions of the year 1781, inclusive; and exhibits a most formidable charge of mal-administration. The Addresser is particularly severe on Lord Sandwich, and the Admiralty Board; and he appears to have supported his accusations of abuse of trust, want of exertion, and misapplication of Public money, by such documents as seem to merit the strict examination of those who are duly qualified to judge of their validity. The pamphlet abounds with matter of useful and important investigation; but if it had contained less of sarcasm and asperity †, we should have been less reserved in commending it to the notice of our Readers.

Art. 16. *An Answer to Vamp Over-reach's Letter to the Right Hon. W. C. Jenkinson.* Written in the Christmas Holidays, by Mr. Jenkinson's Porter. 4to. 1s. Smith.

This truly *porterly* Writer charges a certain bookseller, whom he names Vamp, with the crime of having written the Letter to Mr. Jenkinson. The honest Porter, with the zeal of a servant, laudably attached to a good master, abuses the Bookseller most plentifully; and while he raves, and sings his slaver about, a large quantity of it lights on the Monthly Reviewers. From this circumstance, it may, with probability, be inferred, that the present pamphlet is not the first fruits of the Porter's authorship, and that he has, on some quondam occasion, smarted from the stroke of the critics rod. The poor man must, indeed, have been much hurt, and deeply stung with resentment,—for he is prodigiously enraged! We are sorry for his mishap, but, we fear, it is impossible for us to afford him any redress. He must procure an old pen of his master's, leave off *fibbing*, and write better, before we can commend his productions.

Art. 17. *A Candid Defence of Administration*, against the ill-founded Charges of *Opposition*. 8vo. 1s. Wilkie. 1781.

The Author, with great professions of candor, enumerates the general, the most popular objections against the present Administration, and answers them in the most general and popular way. Nothing is wrong, except on the part of the *patriots*, as he, in contempt, styles the leaders of Opposition, and all who concur with them in censuring public measures. 'Tis this censure, it seems, and this alone, which does all the mischief!

Art. 18. *Uncertainty of the present Population of this Kingdom*; deduced from a candid Review of the Accounts lately given of it by Dr. Price on the one Hand, Mr. Eden, Mr. Wales, and Mr. Howlett, on the other. 8vo. 6d. Richardson and Urquhart. 1781.

As it is not incumbent on us to remove the uncertainty professed by this writer, we shall only observe, that the uncertainty applied in

† We had the same objection to the Letter to Mr. Jenkinson.

the title-page to the subject at large, is in the pamphlet wholly referred to the *data* and *evidences* produced on the *favourable* side of the question, against the discouraging conclusions of Dr. Price. The performance appears indeed to be nothing more than a flimsy attempt to gain time on a question that calls for close consideration and precision in every one who undertakes to discuss it. No writer ever made a more convenient use of the conjunction *if*, or made a better use of his opportunities to bewilder his readers among *doubts* and *suggestions*, to distract their attention.

Before the subject is dismissed, it may be worth while to try, whether the particle *if* may not be converted to some use on the agreeable side of the question of population. Is then, as Dr. Price and his co-adjutor admit*, that in the counties of York, Lancaster, Cheller, Cumberland, such places as Liverpool, Manchester, Sheffield, the vicinity of London, &c. the increased population has been the astonishment of every traveller; how does it appear, that the depopulation of the rest of the kingdom, has been so doubly astonishing, as to absorb all this acknowledged increase, so as to determine the aggregate amount of population on the unfavourable side? Were this true, vast districts must somewhere evidently lie uncultivated and deserted; with their farm-houses and villages, in the situation described by the fanciful Goldsmith, in ruins, over run with brambles and grass! But we may safely ask, where such scenes of desolation are to be found? for though to justify both the politician and the poet, they ought to be sufficiently visible; yet—be it remembered, they are not as yet pointed out.

The vast number of chapels of ease erected in the north of England †, this Author begs leave to remark, ought to have been concealed; as they have occasioned a confusion in the parish registers, by which births have been doubly entered. But if they have been four, or even ten times doubled, what becomes of the chapels? Were they needlessly erected? A previous acknowledgment says no; for the increased population there has been the astonishment of every traveller! Nor is it asserted that they are now converted into barns and stables. If they were, even that might prove something; but it is time to leave this *uncertain* Writer to the consideration of Messrs. Wales and Howlett, if they deem him worth attention.

Art. 19. *A Speech* which was spoken in the House of Assembly at St. Christopher, on a Motion made, November 6th 1781, for presenting an Address to his Majesty relative to the Proceedings of Admiral Rodney and General Vaughan at St. Eustatius; and the present dangerous Situation of the West India Islands. 8vo. 12. Debrett. 1782.

A spirited remonstrance against the indiscriminate confiscation of private property at St. Eustatius; alleging that the plea for such confiscation, on account of its having been a storehouse for the supply of our enemies, came with a very ill grace, when the stores sold there by the captors, were conveyed, under protection against our cruizers, directly into the ports of our enemies. If Admiral R. be not fairly exculpated from the charges expressly brought against him by this

* P. 18, 19, 27.

† P. 27.

West Indian legislator, most readers of this Speech may conclude that he deserves the treatment which he here receives.

Art. 20. *Considerations on the present State of the Wool Trade*, the Laws made concerning that Article, and how far the same are consistent with true Policy, and the real Interest of the State. By a Gentleman resident on his Estate in Lincolnshire. 8vo. 1s. Elmsley. 1791.

The present Writer ascribes the low price of wool to the increase of that article, owing to the great number of inclosures that have taken place all over the kingdom; and from the diminution in the consumption owing to the alterations of fashion, which has introduced linen and cotton among those ranks who formerly wore woollen stuffs. From a review of the statute-book, he finds that the exportation of wool was never prohibited till the time of the Restoration; and yet that the woollen manufacture had established itself under the allowance of exportation. He therefore contends for the liberty of sending wool to a foreign market; because whenever the manufacturer is able to give an adequate price for his material, the prohibition of exportation becomes nugatory.

Art. 21. *An Address to the independent Members of both Houses of Parliament.* 8vo. 1s. Faulder. 1782.

The particular description of independent members to whom our Author addresses himself, is given in the following words,—those who, ‘however they may disapprove of Ministers, or their measures, still the dread of a change, introducing anarchy and confusion into the state, deters them from declaring their dislike to those in power.’

The Addresser takes a candid view of the present very critical situation of our public affairs, and without declaring himself in favour of Opposition, seems to think not only that a change of Administration is necessary, but that the change ‘cannot be for the worse.’ He, therefore, conjures the moderate, or rather cautious Lords and Gentlemen, whom he addresses, to ‘take an active part,’ to declare their real sentiments, to chuse their side, to exert, ‘ere it is too late, the hidden though important powers they possess, and apply them to the great purposes of national preservation.’ This Writer is temperate, and appears to be intelligent.

Art. 22. *Facts and their Consequences*, submitted to the Consideration of the Public at large; but more particularly to that of the *Finance Minister*, and of those who are, or mean to become, Creditors of the State. By John Earl of Stair. 8vo. 1s. Stockdale, 1782.

In our Review, Vol. LIV. No. for April 1766, we commended to the notice of our Readers, a former instance* of the laudable attention paid by this patriotic nobleman, to the political welfare of his country.—In his present investigation of our national circumstances, particularly with regard to the article of finance, his Lordship confines himself to the *interest* and annual burdens brought on, and to be brought on the State, since the commencement of the ‘detested American war.’—As to the *principal*, what, or how enormous *that*

* ‘State of the National Debt, National Income, and National Expenditure.’

may be, his Lordship pronounces it loss of time to calculate, since, he observes, 'no man is wild enough to expect ever to see a shilling of it paid.'

The noble Author's statement, on this ground, of our public account, and his deductions from it, are sufficient to strike with terror the boldest advocate for the present measures of government. In short, from the representation here given, the situation of those who are, as he expresses it, 'creditors to the State,' seems desperate indeed! His conclusion is, that 'nothing remains in our power, but among evils, to chuse the least. Pressed in front by foreign enemies, to whom we have nothing of nearly equal force to oppose, goaded behind by domestic indigence, and the well-grounded apprehensions of public bankruptcy, and its sure consequences, anarchy and civil commotion, no peace, short of absolute ruin, can be pronounced a bad one: all but this, is either phrenzy, folly, or flattery.'

AFFAIRS OF IRELAND.

Art. 23. *A Review of the Three great National Questions, relative to a Declaration of Right, Poyning's Law, and the Mutiny Bill.* 8vo. 2s. Dublin printed; London reprinted. Doddsley. 1781.

The Author of this masterly pamphlet investigates the above mentioned three great national questions [which have been, for some time past, eagerly agitated in Ireland, both in Parliament and in print], and determines them, in a manner very suitable to the measures of Government, and perfectly agreeable to its friends; but which may fail of exactly meeting the wishes of the general body of the people, and the views of gentlemen in *opposition* on the other side of the water. The Writer (said to be Counsellor Sheridan) is undoubtedly to be considered as a court-writer: but whatever may be his attachments, or his cause, he is certainly a very able champion. He reasons closely, controverts liberally, and writes correctly. The Reader who wishes to gain, or revive, a competent knowledge of the subjects discussed in these dissertations, will find great satisfaction in perusing them. He will see what a wide difference there is between the cool observations of a well-informed and dispassionate reasoner, and the inflammatory harangues of a hot-headed declaimer.—His general conclusions are, that the Mutiny Bill hath not that dangerous tendency which some have attributed to it; nor is the limitation of it so highly requisite;—that the repeal or modification of Poyning's Law, would not be of any very essential benefit to Ireland;—and, lastly, that a Declaration of Right would tend more to create a jealousy in England, than effectually to establish the independency of the Irish Parliament.

EAST INDIES.

Art. 24. *A short Historical Narrative of the Rise and rapid Advancement of the Mabratta State, to the present Strength and Consequence it has acquired in the East.* Written originally in Persian; and translated into English by an Officer in the East India Company's Service. 8vo. 2s. 6d. Cadell. 1782.

This narrative of provincial intrigues and slaughter, obscured by local terms, though a short glossary is added, being subordinate to the general history of the empire of Indostan, will not be very intelligible

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telligible to those who have not a previous knowledge of the latter. It was originally written, as we are informed in the Preface, by a Mahometan native of Indostan; retained by Mr. Kerr, the translator, as a teacher of the Persian language; and commences about two hundred years back, with the origin of the Mahratta State, which now takes so active a part in the disturbance of India.

Art. 25. *Extract of an Original Letter from Calcutta*, relative to the Administration of Justice by Sir Elijah-Impey. 8vo. 1s. 6d. Debrett. 1781.

After stating the manifest defects in the constitution of the Supreme Court of Judicature in Bengal, and the inconsistencies in the present administration of justice there, the intelligent writer recommends trial by juries, in civil as well as in criminal cases; to avoid the mockery of appeals to England, which are almost impracticable; against the decisions of the Judges. As the Supreme Court was instituted professedly by way of experiment, and as its effects have now been fully experienced; *data* cannot be wanting, if the powers at home are equal to the regulation of powers at such a distance, to harmonize a plan of jurisprudence to provincial circumstances, so as to protect the many against the few, instead of strengthening the hands of oppression.

P O E T I C A L.

Art. 26. *Honorio: or the Day of All Souls**, a Poem. With other poetical Pieces. By Mr. Jerminham. 4to. 1s. 6d. Robson. 1782.

To the tenderness and sensibility of Mr. Jerminham's Muse we have had frequent opportunities of bearing testimony. She will lose no credit by the pieces which form this collection: as a short-specimen of it, take the following, intitled *Sensibility*.

Celestial spring! to Nature's favourites given,
Fed by the dews that bathe the flow'rs of heaven:
From the pure crystal of thy fountain flow
The tears that trickle at another's woe;
The silent drop that calms our own distress;
The gush of rapture at a friend's success;
Thine the soft show'rs down Beauty's breast that steal,
To soothe the heart-wounds they can never heal;
Thine too the tears of extasy that roll,
When Genius whispers to the listening soul;
And thine the hallow'd flood that drowns the eye,
When warm Religion lifts the thought on high!

Art. 27. *Ode to the Genius of the Lakes in the North of England*. 4to. 2s. Richardson and Urquhart.

This Ode, though by no means a finished performance, contains some pleasing images, and some harmonious lines; witness the following:

* The scene of this poem is supposed to be in the great church of St. Ambrose at Milan, the 2d of November, on which day the most solemn office is performed for the repose of the dead.

See, from the hills tost onward to the plains,
Streams white with foam down rocky channels leap,
Till join'd the lake, some fretful speed remains,
But there, at once, they all in quiet sleep.
Peace smiles upon the deep!

So, many a train of busy cares,
Which hurt the human mind,
In Taste's fair bosom, unawares,
A soft oblivion find;
With gentlest lapse life's mingled waters glide,
And fair reflected skies still gild the placid tide.

Towards the conclusion the Author pays a compliment to his native country (for such we presume it is) as being the birth-place of many very distinguished men; a catalogue of whom is to be met with in a note at the end of the poem.

Art. 28. *The Cheltenham Guide*; or, *Memoirs of the B-n-r-d Family continued*. In a Series of poetical Epistles. 8vo. 2s. 6d. Harrison. 1781.

These Memoirs are pretended to be written by the brother of our humorous friend Simkin B-n-r-d; but Simkin, we presume, will disclaim him.—In the opinion of our learned associate MARTINUS, who is an excellent genealogist, the Cheltenham Guide is not even a distant relation.

Art. 29. *Condolence*: An Elegiac Epistle from Lieut. General B—rg—yne, captured at Saratoga, Oct. 17th, 1777, to Lieut. Gen. Earl C—rnw—ll—s, captured at York-Town, Oct. 17th, 1781. With Notes by the Editor. 4to. 1s. 6d. Evans, Strand. 1782.

The Reader will easily anticipate the topics of condolence which this ironical Bard puts into the mouth of the captured General whose character he has assumed. The chief fault of this careless and hasty epistle, for such it appears to be, is that it is too long.

Art. 30. *Ditis Chorus*; or, *Hell broke loose*. A Poem. Translated from the Satyricon of Petronius Arbiter, and faithfully adapted to the Times. 4to. 1s. 6d. Kirby. 1781.

Too contemptible for criticism!

Art. 31. *Elegy on the Death of Lord Richard Cavendish*. 4to. 1s. Dodsley. 1781.

A just, and not inelegant, compliment to the memory of a very accomplished and respected nobleman.

D R A M A T I C.

Art. 32. *The Marriage Act*: A Farce. In Two Acts. As it is performed at the Theatre Royal in Covent Garden. 8vo. 1s. Kearsley. 1781.

Whoever will take the trouble of turning to the Spectator, No. 511, will see how much more agreeably the subject is there treated in an essay, than it is here handled in a clumsy ballad farce.

Art. 33. *The Divorce*, a Farce, as it was performed at the Theatre Royal in Drury-Lane. 8vo. 1s. Kearsley. 1781.

Though this farce turns on a most unnatural idea, that of a pre-meditated innocent divorce between a fond and fashionable couple, with an intention to surprise the world by a second marriage, yet there is much address shewn in the conduct and characters of the piece.

piece. Most of the incidents and personages are pleasant. *Quitam* and *Dennis Dogberry* have each more than a tolerable portion of farcical humour.

MISCELLANEOUS.

Art. 34. *Biographical Memoirs of William Ged*; including a particular Account of his Progress in the Art of Block-printing. 8vo. 1s. Nichols. 1781.

We have here 'some authentic documents of an ingenious, though unsuccessful invention; and some fugitive memoirs of the inventor and his family.' Mr. Ged's scheme for block-printing, with his execution of the specimens which he produced, were certainly curious; but had his invention been found, in all respects, superior to the method of printing by single types, we cannot suppose that it would have proved 'unsuccessful.' Sufficient trial was made, and though perhaps some unfair practices were chargeable on certain persons who were interested in opposing or undermining Mr. Ged's undertaking, yet both our Universities and private Printers seem to have been 'nothing loth' in consigning not only the artist, but his performances, to that oblivion, from which these Memoirs are designed to rescue them.

Art. 35. *An Historical and Political View of the present and ancient State of the Colony of Surinam in South America*; with the Settlements of Demerary and Isequoibo. By a Person who lived there Ten Years. 8vo. 3s. Nicoll. 1781.

In a prefatory advertisement we are informed, that the Work from whence this publication is extracted and translated, was written by Philip Fermen, M. D. of Maestricht, and appeared in 1778. It contains a history and description of Surinam, &c. the government, produce, commerce, and revenues of the country, and the causes of its decay. Its fertility in the produce of sugar, coffee, cocoa, and cotton, has been so great, as to introduce a fatal degree of luxury into the settlement; and the commerce from Europe thither has been pushed with such eagerness, that the schemes of adventurers, producing monopoly, usury, and relaxation of government, added to the indiscretion of the colonists, who treated their negro slaves with so much rigour, that settlements of refugees are formed, against whom they are engaged in perpetual war. All these causes are said to have operated to the decline of a colony naturally formed to prosper under prudent management.

We understand that Surinam belongs, one third part of it to the Dutch East India Company, another to the town of Amsterdam, and that the third is in private hands. The Writer recommends, as hath been done in a like case with us, that the state should take it into their own management for the reformation of abuses.

Art. 36. *A Month's Tour in North Wales, Dublin, and its Environs*, with Observations upon their Manners and Police, in the Year 1780. 12mo. 2s. Kearsly. 1781.

The celebrated Mr. Yorick, in his "Sentimental Journey," hath made a curious arrangement of our modern travellers and tour-makers, and classed them under various heads, expressive of their characteristic differences. "There is the idle traveller;" the "inquisitive traveller;" the "unfortunate," and "innocent traveller" and moreover there is the "simple traveller."—Now that, gentle

Reader, is *our* traveller!—and so we need go no farther onward in the catalogue.

We confess the term *simple* is a term of equivocal import; but you are heartily welcome in the present case to take it o' this side or that, —before or behind,—any way, or every way, and apply it to your liking.

"There is the simplicity of babes and sucklings;" and so there is of the mother's milk that feeds them. It is fortunate that Nature hath matched one simple thing with another. You would not force your tender infant to swallow a bottle of Champaign. Its food must be of the most *simple* kind;—it must be *next to nothing* at all;—it must be like *our traveller* and *our traveller's book*!

Art. 37. *Traité sur les Principes Fondamentaux de la Sagesse ou Philosophie Morale.* A l'Usage de la Jeunesse. Par Mademoiselle E. Cacoualt de la Mimardière. i. s. A Treatise on the Fundamental Principles of Wisdom, or Moral Philosophy. Designed for the Instruction of Youth. 12mo. 3s. London. 1781. Sold by Hookham, Elmsly, &c.

This little Tract seems to be intended for a school-book; and in that view deserves some attention. It consists of very short dissertations on moral subjects; such, for instance, as 'the Knowledge of ourselves,' the 'Passions, Pride, Humility, Avarice, Caprice,' &c. &c. They are as plain as they are concise, without the pride of learning, or the affectation of science. The Writer of this Treatise acknowledges that her language is not her own: and justice compels us to observe, that she is very defective in point of idiom. The words are French, but the *language* is *English*, as to the form and structure of composition. Idiom, however, is the *last* acquisition, while the more early attempt to acquire words is sometimes embarrassed, and often retarded by it. We submit it, therefore, to school-masters by profession, whether those books which are not written according to the strictest rules of idiom, may not be at least equally useful in acquiring the first principles of a language, with those in which such rules are more rigidly preserved. If so, the present performance may be found useful, and deserves recommendation.

Art. 38. *A Tour through Monmouthshire and Wales,* made in the Months of June and July 1774, and in the Months of June, July, and August, 1777. By Henry Penruddocke Wyndham. The Second Edition. 4to. 1l. 1s. in Boards. Wilkie. 1781.

The first of these combined Tours was published in an octavo size, in the year 1775^{*}; and the preface to this second edition, which by its enlargements, and the embellishment of engravings, may be considered in the light of a new publication, thus expresses the improvements made in it.

* In the present volume, the Reader will find many places described, which, for want of necessary information, were omitted in the first edition; and will moreover see some of the most interesting objects illustrated by engravings, made from very faithful designs. These will give him that general idea of the face of the country, to

* See Rev. Vol. lii. p. 555, where, from mistaken information, the Author's name is said to be Wynne.

which mere description is inadequate, and enable him to form a much more accurate estimate of its beauties, both of nature and art, than he could have done without those auxiliaries.

‘As this Tour is rather intended for the general traveller, than for the particular inhabitant, the Author has endeavoured to confine his observations to those things only which he thought most necessary to be known, or most deserving to be seen.—For this reason the Author has not attempted to describe every pleasing spot or prospect which occurred to him in his tours; though he will venture to assert, that he has left nothing undescribed which was uncommonly grand or beautiful, or which deserved to be pointed out to the attention of a stranger.

‘It may probably be objected, that the engravings which are inserted in this volume have not been properly selected; and that many of the most romantic ruins which are to be found within the limits of the tour, have been omitted. If, for instance, such buildings as those of Chepstow, Tintern, Pembroke, Conway, &c. have not met with a place in this work, it is because they have been frequently published, and are too well known to be again repeated: those only have been here introduced, which have either never been engraven, or which have not been made familiar to the world by the late numerous publications.’

Besides a plate of antiquities, the objects represented are—A View from the Pont Aberglaslyn—Church of Eweny Priory—Chapter-house of Margam—Cataract of Melincourt—Cilgarran Castle—View from the Devil’s Bridge—Pool of the Three Grains—Fall of Dol y Myllin—Vale of Tanybwch—The Pont Aberglaslyn—Caernarvon Castle—Dolbadern Castle—Bridge of Llanrwst—Abbey of Vallis Crucis—Llantony Abbey.

To what we formerly declared on the appearance of the first edition of this Tour, it only remains to add, that the plates now supplied are well designed, and executed in a pleasing style.

With respect to the foregoing declaration, that ‘nothing uncommonly grand or beautiful has been left undescribed,’ &c. we have seen a few remarks, in some of the public prints, in which it is asserted, that the Author has left unnoticed several beautiful romantic scenes, highly meriting the attention of a curious traveller. These will possibly excite the regard of our Author, with a view to his next edition:—See particularly Public Advertiser, Sept. 29, 1781.

Art. 39. *Supplement to the Origin of Printing.* 8vo. 1s. 6d. Nichols.

The Treatise on the Origin of Printing, by the late Mr. Bowyer, has been some years in the possession of the Public. The first edition appeared in 1774; and a circumstantial account of it was given in the 52d volume of our Review, p. 51, &c. The second edition was printed in 1776. This supplement, for which we are indebted to Mr. Nichols, the successor of Mr. Bowyer, contains a number of particulars relative to the earlier printers in this country, that will gratify the curiosity of the antiquary, and others whose taste may lead them to researches into the history and progress of the arts. Some pieces, written by the late Mr. Meerman, and Dr. Ducarel, are inserted in this

this Appendix. The Editor, Mr. Nichols, has, with his usual industry and attention, added notes and remarks, by way of anecdote, or illustration of the subjects under inquiry.

Art. 40. *London: A Satire.* 8vo. 1 s. Stockdale.

This may be considered as a picture of London in caricatura. The painter (but we will drop the figure, and say *the Author*) like Hudibras's FAME with her *nether* trump, makes an evil, and only an evil report of our great metropolis, the admired mistress of the world! According to his representation, London may be considered only as the grand receptacle of knaves and fools, of every description: he speaks of *none that doeth good, no nor one*. If this were altogether a just report, the wonder would be that, like Sodom and Gomorrah, the capital of the British empire hath so long remained unconsumed by fire and brimstone from heaven!

Exaggerated, however, and extravagant as this satire will be deemed by those who know the city as well he does, and who may, perhaps, be more inclined to do it justice, it must be acknowledged that we have met with many good, as well as shrewd remarks, in this new kind of London Spy. The objects of our Author's unfavourable exhibition are—the City in general—the Prisons—the Inns of Court—the Courts of Justice—the Justices of the Peace—the Sheriff's Officers [a set of people peculiarly obnoxious to us authors]—the Women of the Town—the Pawnbrokers—the Theatres—the Gaming-houses—the Churches (or rather the clergy)—the Tower, as a depository of instruments for the slaughter of the human species—the Custom-house—the India house—the Excise Office—the Bank—Bedlam—the Royal Exchange—the Mansion house, Guildhall, with the Lottery, &c.—Doctor's Commons—the College of Physicians—Bridewell—Westminster Abbey—and, to crown all, the Parliament, whose edicts are, on account of the unequal representation of the people, pronounced to be, to the greater part of the inhabitants, literally the edicts of the monarch. We wish this observation were less successfully made out than it is, by this political cynic, within the compass of two or three short paragraphs.

Art. 41. *Lessons in Reading: or Miscellaneous Pieces in Prose and Verse; selected from the best English Authors, for the Improvement of the Youth of both Sexes.* 12mo. 2 s. 6 d. Aberdeen. Taylor. 1780.

This Medley (the greater part of which is copied *servatim*, without any acknowledgment, from *Enfield's Speaker*, *Percival's Moral Tales*, and other late publications of the same kind), is so contemptibly executed with respect to type and paper; that it deserves only to be circulated by the travelling venders of godly books and ballads.

MATHEMATICS.

Art. 42. *The Elements of the Unic Sections*, as preparatory to the reading of Sir I. Newton's *Principia*. By the Rev. S. Vince, A. M. 2 s. 6 d. sewed. Rivington, &c. 1781.

Though these *Elements* are said, in the title-page, to be preparatory to the reading of the *Principia*; it is necessary that the learner should have some knowledge of the doctrine of quantities in their *evanescent state*, as delivered in that work, before he begins these *Elements*. For the Author has not demonstrated some of the most simple

Simple properties of the sections, namely, those necessary to be known in order to draw tangents to them, without making use of the properties that arise from the relation of lines that are indefinitely near each other.

He begins with the properties that furnish the most usual method of describing the sections *in plano*; and from thence deduces the equations of the abscissas and ordinates rightly applied: but he does it in an operose manner: and in the ellipsis, in order to come at the equation, when the ordinates are obliquely applied, he first demonstrates it to be the representation of a circle *in plano*. But, if it was necessary to introduce the demonstration of this, could not the book have begun here? Are not all the general properties of the ellipsis, that respect its diameters, ordinates, and tangents, most elegantly deduced, by thus considering it as the section of a cylinder? Does not every one of them, then, flow from its correspondent one in the circle given in *Euclid's Elements*? As to the properties arising from the excentricity of the ellipsis, do they not naturally follow when the others are demonstrated? Has not every ellipsis two pair of conjugate hyperbolas, entirely depending upon it, so that when the properties of the one are known, the correspondent ones in the others naturally flow from them, without laborious algebraical operations? And would not all the most useful leading properties of the parabola follow, from those of the ellipsis, considered with respect to its directrix? And all this without transgressing the bounds of the purest geometrical method, or enlarging the bulk of the *tract*.

Art. 43. *Tables requisite to be used with the Nautical Ephemeris for finding the Latitude and Longitude at Sea.* Published by Order of the Commissioners of Longitude. The Second Edition, corrected and improved. 8vo. 5s. sewed. Nourse, &c. 1781.

To the tables published with the first *Nautical Ephemeris* (of which some account is given in our *Review* for May 1767, Vol. xxvii. p. 39). some considerable alterations and additions are here made.

Mess. Lyon's and Dunthorne's methods of finding the effects of refraction and parallax are rendered easier. And in order to obtain the distance of the moon from the star or sun by a more simple operation, some of Mr. Lyon's tables are omitted, and new rules given. Instead of Mr. Dunthorne's rule, in which natural sines are used, a more concise one, by logarithms, is given, and so as to make the distinction of cases unnecessary. With this view two of his tables have been much extended.

Several useful tables have moreover been computed for, and others copied into this edition, which were not in the former: viz. Table 6th, for reducing the sun's declination at noon for Greenwich, to any other time under that meridian, or to noon under any other. Tab. 16. Logarithmic, finding the latitude from two observed altitudes of the sun, and the time between; taken from the Nautical Almanacks for 1771, and 1781. Table 17. Natural sines. 18. Logarithms. 19. Logarithmic sines, tangents, and secants. 20. Longitudes and latitudes of places, from observations or surveys. 21. For reducing the time of the moon's passage over the meridian of Greenwich, to that of its passage over any other meridian. 22. For reducing the moon's declination, as given in the Nautical Almanack

for noon and midnight at Greenwich, to any other time under that meridian, or to noon or midnight under any other. 23. For reducing the sun's right ascension in time, as given in the Nautical Almanack for noon at Greenwich, to any other time under that meridian, or to noon under any other meridian.

We are here told, that the new tables, with their explanation and use, were drawn up by W. Wales, F. R. S. Master of the Royal Mathematical School in Christ's Hospital, a person well versed both in the theory and practice of astronomy and navigation.

By way of Appendix are added two other methods, one by the Astronomer-royal; the other by Mr. G. Witchel, F. R. S. for correcting the apparent distance of the moon from the sun, or a star, on account of refraction and parallax.

We are glad to find that this scientific method of navigation gains so much ground, as to have exhausted the first edition since 1767, though it consisted of ten thousand copies.

Art. 44. *The Nautical Almanack, and Astronomical Ephemeris*, for 1786. Published by Order of the Commissioners of Longitude. 8vo. 3s. 6d. sewed. Nourse, &c. 1781.

Similar to those for former years.

Art. 45. *A Sexagesimal Table; exhibiting, at Sight, the Result of any Proportion, where the Terms do not exceed sixty Minutes.* Also Tables of the Equation of Second Difference; and Tables for turning the lower Denominations of English Money, Weights, and Measures, into Sexagesimals of the higher, and *vice versa*. And the Sexagesimal Table turned into Seconds, as far as the 1000th Column; being a very useful Milleſimal Table of proportional Parts. With Precepts and Examples. Useful for Astronomers, Mathematicians, Navigators, and Persons in Trade. By Michael Taylor. Published by Order of the Commissioners of Longitude. Quarto. 15s. sewed. Nourse. 1780.

The Author says, that he took the same care in correcting the press, as in the construction of the tables; and hopes they will be found as correct as any extant. They consist of 315 pages, printed on an excellent type and paper, and are illustrated with plenty of examples.

Art. 46. *The Question-Book: or, A Practical Introduction to Arithmetic.* Containing a great Variety of Examples in all the fundamental Rules. By Thomas Molinsux. 12mo. 2s. bound. Bathurst. 1781.

This book may be very useful to all idle schoolmasters.

M E D I C A L.

Art. 47. *Observations on the Dysentery of the West Indies; with a new and successful Manner of treating it.* By Benjamin Moseley, Surgeon at Kingstom in Jamaica. 8vo. 1s. *Jamaica*, printed, London reprinted, for Beckst. 1781.

The substance of this short tract is comprised in the following summary given by the Author: 'That the dysentery is a fever of the intestines; that the cause is obstructed perspiration; and that the cure is, in calling back the circulation to the surface of the body, and increasing the sensible perspiration by the most active sudorifics.'

This

This idea is certainly not new, though perhaps the extent to which it is pursued in practice by the Writer is a variation from the common method of treatment. The remedies principally recommended by him, are, antimonial wine with laudanum, and James's powder. He keeps up the sweat, when begun, by wrapping up in a blanket, and giving warm diluents; avoiding carefully any streams of cold air. He appeals to his success for confirmation of his doctrine; and his method certainly claims the attention of those concerned in the management of the same alarming and fatal disease.

Art. 48. Observations on the Diseases which appeared in the Army on St. Lucia, in 1778 and 1779. To which are prefixed, Remarks calculated to assist in ascertaining the causes, and in explaining the Treatment, of those Diseases. With an Appendix, containing a short Address to Military Gentlemen, on the Means of preserving Health in the West Indies. 12mo. 2 s. Dilly. 1781.

The utility of local observations on Diseases has been evinced by so many excellent modern Publications, that it is needless to confirm by argument, what experience has established. The amazing extension of the commercial and military operations of this country has rendered such communications peculiarly necessary and useful in our days, as so many new sources of danger from unwholesome climates, and unusual diseases, have unfortunately been opened. Every attempt, therefore, to add to the stock of knowledge in this respect, deserves attention and indulgence.

The Author before us, who signs himself *John Rolle**, has very concisely described the island of St. Lucia, with a view to the degree of salubrity of its several parts; and has, with equal brevity, given a history of the diseases which prevailed there among our troops, for about six months. Though neither the morbid phenomena, nor the mode of treatment, offer any thing materially different from what has before been observed in similar climates, the Work may, however, be usefully consulted by medical gentlemen employed on the same service. The concluding Address to Gentlemen of the Army contains some advice which they would, doubtless, find advantage in following.

R E L I G I O U S.

Art. 49. Two Sermons. I. At St. Bridget's Church, before the Lord Mayor and the Governors of the several Hospitals, in Easter Week, 1780. II. At St. Paul's, Sept. 2. 1780, being the annual Commemoration of the Fire of London. By East Apschorp, D. D. Rector of St. Mary-le-Bow. 4to. 1 s. Law.

The first discourse gives a short historical account of the origin of hospitals in this country, after the dissolution of the monasteries; and pays a just tribute to the munificence of their founders, and the excellence of their institution.

The second consists of pious and candid reflections on the conduct of Divine Providence, particularly with respect to that terrible event which this Sermon was designed to commemorate. The leading object of it is to enforce the principles of humility and resignation; that

* *Surgeon in the Royal Artillery, now in the West Indies.*

under the influence of the former we may improve our mercies, and by the aid of the latter may derive benefit from our afflictions.

Art. 50. *Every Man's Monitor*; or the Universal Counsellor.

In Prose and Verse. Being a Collection of select Sentences, choice Maxims, and divine Precepts; suited both for Youth and Age of every Sect and Denomination, as long as Time endures. By John Coltman. 8vo. 2s. 6d. Backland. 1781.

Among the 'choice maxims' of this book, the following is the *choicest*.

'Poverty is a creature of the fancy.'

Counsellor Coltman would deserve a scot, if he could make good his 'maxim' to the satisfaction of 'half-starv'd hackney sonnetteers,' and—us, *poor* Reviewers!—But alas! all our riches lie in *fancy*, and our poverty is the terrible *reality* we have to complain of—'just at dinner-time!'

Art. 51. *A serious and affectionate Address to all Orders of Men;*

adapted to this awful Crisis. In which are earnestly recommended the Works of the late Rev. William Law, A. M. To which are added Three Letters written by Mr. Law to the Author. 8vo. 1s. Robinson. 1781.

The Author of this 'Serious and affectionate Address,' is a great admirer of the mystic writers, and considers Mr. Law's works as the quintessence of that '*divine philosophy*' which marvelously unfolds all the mysteries of *nature* and *grace*, and immutably establishes the *Christian religion* on its own self-evident and eternal principles.'

The Author hath recorded the last words of this truly pious and excellent man. "Away with these filthy garments, said this dying saint:—I feel a sacred fire kindled in my soul, which will destroy every thing contrary to itself, and burn as a flame of divine love to all eternity." In such a triumph of holy joy did this extraordinary servant of God most devoutly resign his blessed spirit into the hands of his beloved Lord and Master, at the place of his nativity, the town of *King's-Cliffe*, in the county of *Northampton*. And in the church-yard of that parish he lies interred under a handsome tomb, erected to his memory by a particular and dear friend, who lived many years with him, and therefore had long known, and highly and justly esteemed his singular worth.'

The inscription on his tomb is as follows:

"Here lieth the body of the late Rev. William Law, A. M. who died April 9. 1761, aged 75. He was known to the world by a number of truly Christian, pious writings; exemplified by a life spent in a manner suitable to a worthy and true disciple of his heavenly, divine, crucified Master and Saviour Jesus Christ, who *lived* and *spoke* in him and by him. In his younger days he sufficiently distinguished himself by his parts and progress in human literature. Afterwards taking the advice of our Saviour to the rich young man, he totally renounced the world, and followed Christ in meekness, humility, and self denial: and in his last years he was wholly absorbed in love to God and mankind; so that virtue in him was nothing but heavenly love and heavenly flame."

The Author of this *Address* seems to have imbibed the sentiments of the *more amiable mystics*; he expresses himself somewhat after the manner

manner of good old *Peter Sterry* of Cromwellian memory; and like him and *Jeremy White*, espouses the doctrine of a UNIVERSAL RESTITUTION.

Art. 52. *Hymns in Prose for Children.* By the Author of Lessons for Children. 12mo. 1s. Johnson. 1781.

The design of these Hymns is to impress the infant mind with early ideas of God, by connecting religion with a variety of sensible objects, and with every thing that affects it with wonder or delight; and thus, by deep, strong, and permanent associations, to lay the best foundation for practical devotion in future life.

Speaking of hymns in verse, adapted to the capacities of children, Mrs. Barbauld has a very judicious observation: "It may well be doubted whether poetry ought to be lowered to the capacities of children, or whether they should not rather be kept from reading verse till they are able to relish good verse: for the very essence of poetry is an elevation in thought and style above the common standard; and if it wants this character, it wants all that renders it valuable."

Art. 53. *A Letter from a Catholic Christian to his Roman Catholic Friend.* 8vo. 6d. Worcester, printed. 1780.

Art. 54. *An Essay on the Law of Celibacy imposed on the Clergy of the Roman Catholic Church*, and observed in all the Orders abroad; in which are delineated its Rise and Progress, from the most early ages of its Existence, down to the present Times; and the Impropriety of this Ecclesiastical Constitution is shewn, whether it be considered in a moral, a physical, or a political Light. As also a summary Account is given of the monastic Life; of the Prejudices which chiefly contributed to introduce it; and in what Manner these have been perpetuated, &c. Interspersed with various Remarks on several other Observances of the Roman Catholic discipline. 8vo. 3s. Worcester, printed. London, sold by Rivington, 1781.

We unite these two pamphlets in one article, as they have both the same author, and their subjects are connected. In the first we find the Writer modestly and handsomely apologizing for his having separated himself from the church of Rome, in which he had been educated, ordained a priest, and continued for some time to discharge the functions annexed to that character. This letter is written with an apparent candour and integrity, which does the Author honour. He still considers himself as a Christian minister. Among other remarks, he supposes the question to be proposed, Whether he still intends to continue in a state of celibacy? To this he replies in the negative. And by this means he is led to enquire a little into the grounds of this practice in the Romish church; which gave rise to the second very sensible pamphlet, the subjects of which are particularized in the above title. In general, to Protestants, especially such who have used a little reflection, it is unnecessary to offer much in order to prove the unreasonable and absurd conduct of the church of Rome on this point of celibacy, as well as others; and accordingly our Author remarks:

"This labour may appear, perhaps, at first sight, superfluous, and the whole controversy of little importance, in a kingdom where neither the obligation, nor propriety of such a law, with respect to the

us body of the Christian clergy, is admitted. But as it is a
 at these institutions are not only revered as sacred by many of
 ow-citizens, who fly to a voluntary exile in foreign climates,
 prejudice of their mother-country, and by thousands of either
 every state where the Roman Catholic discipline prevails, to
 riment of society in general, it is the interest of every indivi-
 of every citizen of the world, to have this matter duly canvass-
 d exhibited in its proper light. Thus considered, it is no
 a subject fit merely for private speculation and debate, but be-
 of public concern, and claims the attention of all who have at
 the general advantage of mankind, and are willing to promote
 are.

As above we may add a farther passage, in which it is said, ' My
 rather to be useful, by contributing to support what I really
 the cause of truth, than to seek unmerited and unsatisfactory
 e, by advancing any opinions which may disturb the peace of
 monity. On the contrary, it is in the defence of its most sa-
 fets that I have here presumed to stand forth, without any
 retentions to the favour of the Public, than what the merits of
 se itself may deserve. I have combated mistaken notions that
 ng prevailed; but I have neither treated them ludicrously nor
 attempt. Ancient prejudices deserve at all times a certain de-
 respect; but our deference for them should not be carried so
 to command our silent homage, when they evidently tend to
 the happiness of mankind.'

Author's spirit and manner of writing are agreeable to these
 ons. He appears like an honest man, a man who feels him-
 py in being released from chains by which he once was shack-
 d as the same time does not seem to entertain any of that ran-
 d bitterness of temper which new converts, especially if hasty
 erelled, have sometimes discovered; but writes at once like a
 scholar, and a Christian. It needs hardly be said, that he
 es his point: in several controversies it is difficult to affirm
 either side, but here, we apprehend, it may be done with
 Bossuet's saying concerning theatrical entertainments is pro-
 plied on this occasion: *Il y a de grands exemples pour, mais*
raisons contre. It may be pleaded for from great examples,
 re are solid arguments against the practice.

5. *Sermons* preached before the University of Cam-
 e. By Peter Stephen Goddard, D.D. Master of Clare-Hall.
 41. Boards. Rivington. 1781.

These Sermons Dr. G. insists on the following topics; A true and
 Christian the greatest and best of characters; Eternal life
 and fully revealed by the Gospel only; Ridicule no test of
 The freedom of man's will consistent with the grace of God;
 rd's treatment of the woman of Canaan explained and justifi-
 seedless curiosity; A day of grace and a day of wrath; sins of
 y and sins of presumption; Covetousness idolatry; Criminal
 nce with prevailing customs; Hezekiah's behaviour on re-
 the message from God by Isaiah; The duty of prayer; Duty
 the preacher and his hearers:—To which is added, *Cancio ad*
a Latin oration delivered in 1761.

These discourses are principally recommended by solid sense, and a tendency to improve and amend the heart; which, after all, are the best recommendations that pulpit compositions can have: they are not remarkable for the beauties of language, or elegance of sentiment and expression; but they are grave, serious, plain, practical, and judicious; adapted to persuade men to attend with diligence to those objects which are of the greatest moment to their present and future welfare.

The drift and aim of the discourses is to do good to the heart; they present those weighty reflections and pertinent addresses which are likely to have an happy influence on those who will peruse them with due attention.

The *Cancio ad Clerum* is to be regarded as an ingenious Latin oration.

S E R M O N S.

I. Preached before the University of Oxford, at St. Mary's, November 5th, 1781. By William Crowe, LL.B. Fellow of New College. 4to. 1s. Cadell. 1781.

This is a well-written discourse, and in some respects remarkable. While the Author properly celebrates the events which must ever render the 4th and 5th days of November memorable in the English annals, he pleads in favour of those Roman Catholics resident among us, from the considerations, that their number is inconsiderable, their disposition peaceable and loyal, and farther, that the Romish power is no longer an object of dread. It may be said, in answer to this, that if the real principles of Popery have always the same tendency, they must be unfriendly to liberty. But we will not dispute the point. We must, however, object, as we have often done on other occasions, to the insinuation, that the late dreadful and furious havock in London was effected by the Protestant Association. No sufficient reason has yet appeared to induce us to believe this, and there is great cause to think otherwise. What renders this Oxford Discourse principally remarkable, is the proper manner in which the Author speaks on the subject of religious liberty, and the account that is given of the present state of our country, when he mentions our unfortunate dispute with America as 'a war of apprehension and dismay,' and says, 'Surely that state cannot but be in a perilous condition, where, on one hand, corruption maintains a wide and increasing influence, acknowledged but uncontrouled, and prodigal beyond example: on the other, a people indulge themselves in idle and luxurious dissipation, so to avoid reflections too serious and too distressful, because they care not, or despair of the commonwealth. Yet these, and other practices as bad as these, are but as diseases which a sound constitution may throw off, and again recover its pristine health. Much worse is the case, when national principles are vitiated; when, for instance, it is asserted with a wicked boldness, that corruption is useful and necessary to the government; or when those plain and sacred doctrines of civil liberty, which no sophistry can perplex, and no strength of argument confute, are slandered with the injurious name of empty speculations.—These are dreadful and fatal tokens,

and unless some antidote can subdue their malignity, the constitution in which they are found will soon decline into that state of agony and despair, when its evils shall be both intolerable and incurable.

From this gloomy prospect the Preacher turns himself to that great Being who only can deliver, and with humble, earnest piety, supplicates his guidance and his aid. And with this reverent address the Sermon concludes.

II. Preached in the Cathedral at York, July 20, 1781, at the Assizes. By Samuel Beilby, M. A. Chaplain to the Duke of Rutland, Recorder of Folkton, &c. 8vo. 1s. Baldwin.

An ingenious harangue against slander and detraction, from Titus iii. 2. *Speak evil of no man.* At the same time recommending a 'proper, manly, constitutional obedience to magistrates;' and exhorting us to 'support the spirit of the gospel with vigour and prudence, blended with meekness and moderation.' While the Preacher laments the dishonour brought on the Christian cause by the uncharitable conduct of many of its professors, he adds, 'Let us forget, if possible, the late daring attempts of *fanaticism* to overawe the legislature, to destroy our senators, and to fire the capital.' We particularize this passage, because it casts an odium on a set of people, who, possibly, do not deserve it, and therefore if unjust, becomes properly a *slander*. It has not yet appeared with any certainty, that the horrid devastation which lately disgraced our metropolis, was really made by the prisoners against Popery. In truth, it rather seems to have been effected by the felons, &c. who were, by a general gaol-delivery, let out of the prisons by the rioters, in order to set at liberty, each of their companions as had been taken into custody.

III. *The Christian Duty of cultivating a Spirit of universal Benevolence amidst the present unhappy national Hostilities.* Preached July 4, 1781, at Bradford in Yorkshire, before an Assembly of Dissenting Ministers. By William Wood. 8vo. 6d. Johnson.

In this ingenious, lively discourse, the Preacher's aim is to persuade us, 'while we love our country, and fervently pray that *prosperity may be within her palaces*, to be careful that we do not hate the rest of mankind.' Had it been preached before those depredators in the East Indies, who have disgraced the English name; or before others abroad and at home, whose desire and labour is to enrich and aggrandize themselves with the spoil and plunder of their own or other countries, it had been very reasonable, and might have proved useful. Universal benevolence, good-will and good wishes towards all men, without distinction, is, however, agreeable to the excellent spirit of the gospel, and should be inculcated and cherished by every human being; at the same time that their more direct attention must be paid to immediate connections, and to their own country.

Though this kingdom is unhappily engaged in war with different nations, we hope that our people, in general, do not maintain a spirit of hatred and rancour even towards those who, in a more public view, may be deemed enemies. Such a spirit may indeed be politically cherished among some ranks, or may be excited in those who are more immediate spectators of the calamities and cruelties of war; but we trust it is not generally prevalent. This Sermon agreeably recommends an opposite temper, and urges us to be kindly affectioned to

the whole human race, as children of one Almighty and All-gracious Parent.

IV. Preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral of St. Paul, May 11, 1780. By John Law, D. D. Archdeacon of Rochester, &c. 4to. 1s. Cadell, &c.

This Discourse, from Psalm lxxiii. 5. is well calculated for the occasion on which it was directly delivered. The Preacher endeavours to remove certain objections which might possibly be urged, and then offers some affecting and weighty considerations to enforce an attention to this charity. Particular notice is taken of a late generous benefactress, Mrs. Elizabeth Dongworth, late of Durham, who bequeathed the sum of 1000 l. which was received in July 1780. The secretary to this charity having found that his design, of publishing an exact list of the stewards and preachers, is approved, has now procured a more accurate account than has heretofore been given, and has affixed it to this Discourse, together with the Sums collected at the anniversary meetings, since the year 1721.

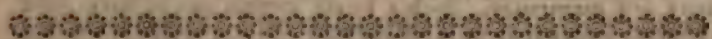
C O R R E S P O N D E N C E.

•• A "Friend and constant Reader," who dates at "Norwich, January 20th," expresses his dissatisfaction in regard to the account of Art. 28. in our Catalogue for December, as we have therein given no opinion of the merits of the several Theses contained in Dr. Webster's Collection.—In our Review for February last, we mentioned the two preceding volumes of the Doctor's publication; and had our Correspondent perused that Article, he would, perhaps, have taken our word as to the "impossibility" of our giving more than "a list of the subjects, with the names of the respective authors;" and would have saved himself the trouble of writing. If this apology does not meet his comprehension, let him become a Reviewer: let him undertake to cleanse the Augean stable [no reflection on the Work to which he alludes], and then he will be convinced that none but an Hercules is perfectly equal to the task.—Beside, the *Iliad* is not to be written in a Nutshell.—Indeed were every Review a folio, we are persuaded that we should still, from the multiplicity of the new publications that come before us, be obliged to dismiss many articles in the summary way which this Correspondent refers to, in a single instance.

††† Two Letters are received, concerning the *ret in sup*; with others on different subjects—which will be noticed hereafter.

THE
MONTHLY REVIEW,

For MARCH, 1782.



ART. I. Warton's *History of English Poetry*, Vol. III. concluded.
See last Month's Review.

THE interval of darkness, which occupies the annals of English Poetry from Surrey to Spenser, was illuminated, and, as Mr. Warton justly observes, with uncommon lustre, by that once very popular work, *The Mirror for Magistrates*. Its plan was confessedly borrowed from Boccace's *De Casibus Principum*. A company is feigned to be assembled, each person of which, one excepted, by turns personates the character of one of the great unfortunate. The whole was to form a kind of dramatic interlude, including a series of independent soliloquies. In the execution of this piece, it is well known many were concerned: but its most distinguished contributor, and, indeed, its inventor, was Thomas Sackville, the first Lord Buckhurst, as also the first Earl of Dorset. He is no less celebrated as the author of *Gorboduc*, the first legitimate tragedy in the English language. Of his share in this work, namely, *the Induction*, and *the Complaynt of Henrye Duke of Buckingham*, Mr. Warton has given an analysis. His examination of the Induction is accompanied by a general view of Dante's Italian poem, entitled *Commedia*, containing a description of Hell, Paradise, and Purgatory*. This juxtaposition of performances on similar subjects, as is rightly remarked, illustrates and ascertains the respective merits and genius of the different poets. We are sorry that we cannot make room for this ingenious criticism.

* The principal fiction of Sackville's Induction is a descent into Hell.

This volume is brought down to the commencement of Queen Elizabeth's reign. And the concluding section of it contains a general view and character of poetry at that period. It is not Mr. Warton's principal merit, that he investigates his subject with the patience of an antiquary and the acuteness of a critic; from his accurate delineation of character, it is evident, that he has inspected the manners of mankind, as they occasionally pass before him, with the penetrating eye of a philosopher.

Enough has been opened of the reign of Queen Elizabeth, to afford us an opportunity of forming some general reflections, tending to establish a full estimate of the genius of the poetry of that reign; and which, by drawing conclusions from what has been said, and directing the Reader to what he is to expect, will at once be recapitulatory and preparatory. Such a survey perhaps might have stood with more propriety as an introduction to this reign. But it was first necessary to clear the way, by many circumstantial details, and the regular narration of those particulars, which lay the foundation of principles, and suggest matter for discursive observation. My sentiments on this subject shall therefore compose the concluding section of the present volume.

The age of Queen Elizabeth is commonly called the golden age of English poetry. It certainly may not improperly be styled the most *PORTIAL* age of these annals.

Among the great features which strike us in the poetry of this period, are the predominancy of fable, of fiction, and fancy, and a predilection for interesting adventures and pathetic events. I will endeavour to assign and explain the cause of this characteristic distinction, which may chiefly be referred to the following principles, sometimes blended, and sometimes operating singly: the revival and vernacular versions of the classics, the importation and translation of Italian novels, the visionary reveries or refinements of false philosophy, a degree of superstition sufficient for the purposes of poetry, the adoption of the machineries of romance, and the frequency and improvements of allegoric exhibition in the popular spectacles.

When the corruptions and impostures of popery were abolished, the fashion of cultivating the Greek and Roman learning became universal: and the literary character was no longer appropriated to scholars by profession, but assumed by the nobility and gentry. The ecclesiastics had found it their interest to keep the languages of antiquity to themselves, and men were eager to know what had been so long injuriously concealed. Truth propagates truth, and the mantle of mystery was removed not only from religion but from literature. The laity, who had now been taught to assert their natural privileges, became impatient of the old monopoly of knowledge, and demanded admittance to the usurpations of the clergy. The general curiosity for new discoveries, heightened either by just or imaginary ideas of the treasures contained in the Greek and Roman writers, excited all persons of leisure and fortune to study the classics. The pedantry of the present age was the politeness of the last. An accurate comprehension of the phraseology and peculiarities of the ancient poets, his-

torians,

torians, and orators, which yet seldom went farther than a kind of technical erudition, was an indispensable, and almost the principal object in the circle of a gentleman's education. Every young lady of fashion was carefully instructed in classical letters: and the daughter of a duchess was taught, not only to distil strong waters, but to construe Greek. Among the learned females of high distinction, Queen Elizabeth herself was the most conspicuous. Roger Ascham, her preceptor, speaks with rapture of her astonishing progress in the Greek nouns; and declares, with no small degree of triumph, that during a long residence at Windsor-castle, she was accustomed to read more Greek in a day, than "some Prebendary of that church did Latin, in one week *." And although perhaps a Princess looking out words in a lexicon, and writing down hard phrases from Plutarch's Lives, may be thought at present a more incompatible and extraordinary character, than a canon of Windsor understanding no Greek and but little Latin, yet Elizabeth's passion for these acquisitions was then natural, and refused from the genius and habitudes of her age.

* The books of antiquity being thus familiarised to the great, every thing was tinctured with ancient history and mythology. The heathen gods, although discountenanced by the Calvinists on a suspicion of their tending to cherish and revive a spirit of idolatry, came into general vogue. When the Queen paraded through a country-town, almost every pageant was a pantheon. When she paid a visit at the house of any of her nobility, at entering the hall she was saluted by the Penates, and conducted to her privy-chamber by Mercury. Even the pastry-cooks were expert mythologists. At dinner, select transformations of Ovid's metamorphoses were exhibited in confectionary: and the splendid icing of an immense historic plum-cake, was embossed with a delicious bas-relief of the destruction of Troy. In the afternoon, when she condescended to walk in the garden, the lake was covered with Tritons and Nereids: the pages of the family were converted into wood-nymphs, who peeped from every bower: and the footmen gamboled over the lawns in the figure of Satyrs. I speak it without designing to insinuate any unfavourable suspicions, but it seems difficult to say, why Elizabeth's virginity should have been made the theme of perpetual and excessive panegyric; nor does it immediately appear, that there is less merit or glory in a married than in a maiden Queen. Yet, the next morning, after sleeping in a room hung with the tapestry of the voyage of Eneas, when her Majesty hunted in the Park, she was met by Diana, who pronouncing our royal prude to be the brightest paragon of unsported chastity, invited her to groves free from the intrusions of Acteon. The truth is, she was so profusely flattered for this virtue, because it was esteemed the characteristical ornament of the heroines, as fantastic honour was the chief pride of the champions, of the old barbarous romance. It was in conformity to the sentiments of chivalry, which still continued in vogue, that she was celebrated for chastity: the compliment, however, was paid in a classical allusion.

* Scholesioffer, p. 19. b. edit. 1589. 4to.

‘ Queens must be ridiculous when they would appear as women. The softer attractions of sex vanish on the throne. Elizabeth sought all occasions of being extolled for her beauty, of which indeed, in the prime of her youth, she possessed but a small share, whatever might have been her pretensions to absolute virginity. Notwithstanding her exaggerated habits of dignity and ceremony, and a certain affectation of imperial severity, she did not perceive this ambition, of being complimented for beauty, to be an idle and unpardonable levity, totally inconsistent with her high station and character. As she conquered all nations with her arms, it matters not what were the triumphs of her eyes. Of what consequence was the complexion of the mistress of the world? Not less vain of her person than her politics, this stately coquet, the guardian of the Protestant faith, the terror of the sea, the mediatrix of the factions of France, and the scourge of Spain, was infinitely mortified, if an ambassador, at the first audience, did not tell her she was the finest woman in Europe. No negotiation succeeded unless she was addressed as a goddess. Encomiastic harangues drawn from this topic, even on the supposition of youth and beauty, were surely superfluous, unsuitable, and unworthy; and were offered and received with an equal impropriety. Yet when she rode through the streets of the city of Norwich, Cupid, at the command of the Mayor and Aldermen, advancing from a groupe of gods who had left Olympus to grace the procession, gave her a golden arrow, the most effective weapon of his well-furnished quiver, which, under the influence of such irresistible charms was sure to wound the most obdurate heart. “ A gift, says honest Hollingshed, which her Majesty, now verging to her fiftieth year, received very thankfully.” In one of the salsome interludes at court, where she was present, the singing-boys of her chapel presented the story of the three rival goddesses on mount Ida, to which her Majesty was ingeniously added as a fourth: and Paris was arraigned in form for adjudging the golden apple to Venus, which was due to the Queen alone.

‘ This inundation of classical pedantry soon infected our poetry. Our writers, already trained in the school of fancy, were suddenly dazzled with these novel imaginations, and the divinities and heroes of pagan antiquity decorated every composition. The perpetual allusions to ancient fable were often introduced without the least regard to propriety. Shakespeare’s Mrs. Page, who is not intended in any degree to be a learned or an affected lady, laughing at the cumbersome courtship of her corpulent lover Falstaffe, says, “ I had rather be a giantess, and lie under mount Pelion †.” This familiarity with the Pagan story was not, however, so much owing to the prevailing study of the original authors, as to the numerous English versions of them, which were consequently made. The translations of the classics, which now employed every pen, gave a currency and a celebrity to these fancies, and had the effect of diffusing them among the people. No sooner were they delivered from the pale of the scholastic languages, than they acquired a general notoriety. Ovid’s metamorphoses, just translated by Golding, to instance no farther, disclosed a new world of fiction, even to the illiterate. As we had now

torians, and orators, which yet seldom went farther than a kind of technical erudition, was an indispensable, and almost the principal object in the circle of a gentleman's education. Every young lady of fashion was carefully instructed in classical letters: and the daughter of a duchess was taught, not only to distil strong waters, but to construe Greek. Among the learned females of high distinction, Queen Elizabeth herself was the most conspicuous. Roger Ascham, her preceptor, speaks with rapture of her astonishing progress in the Greek nouns; and declares, with no small degree of triumph, that during a long residence at Windsor-castle, she was accustomed to read more Greek in a day, than "some Prebendary of that church did Latin, in one week *." And although perhaps a Princess looking out words in a lexicon, and writing down hard phrases from Plutarch's Lives, may be thought at present a more incompatible and extraordinary character, than a canon of Windsor understanding no Greek and but little Latin, yet Elizabeth's passion for these acquisitions was then natural, and resulted from the genius and habitudes of her age.

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* *Scholemaffer*, p. 19. b. edit. 1589. 4to.

vering around, who brought with them *airs from heaven, or blasts from hell*, that the ghost was duely released from his prison of torment at the sound of the cursive, and that fairies imprinted mysterious circles on the turf by moonlight. Much of this credulity was even consecrated by the name of science and profound speculation. Prospero had not yet *broken and buried his staff*, nor *drowned his book deeper than did ever plummet sound*. It was now that the alchymist, and the judicial astrologer, conducted his occult operations by the potent intercourse of some preternatural being, who came obsequious to his call, and was bound to accomplish his severest services, under certain conditions, and for a limited duration of time. It was actually one of the pretended seats of these fantastic philosophers, to evoke the Queen of the Fairies in the solitude of a gloomy grove, who, preceded by a sudden rustling of the leaves, appeared in robes of transcendent lustre *. The Shakespeare of a more instructed and polished age, would not have given us a magician darkening the sun at noon, the sabbath of the witches, and the cauldron of incantation.

Undoubtedly most of these notions were credited and entertained in a much higher degree, in the preceding periods. But the arts of composition had not then made a sufficient progress, nor would the poets of those periods have managed them with so much address and judgment. We were now arrived at that point, when the national credulity, chastened by reason, had produced a sort of civilized superstition, and left a set of traditions fanciful enough for poetic decoration, and yet not too violent and chimerical for common sense. Hobbes, although no friend to this doctrine, observes happily, "In a good poem both judgment and fancy are required; but the fancy must be more eminent, because they please for the EXTRAVAGANCY, but ought not to displease by INDISCRETION †."

In the mean time the Gothic romance, although somewhat shook by the classical fictions, and by the tales of Boccace and Bandello, still maintained its ground; and the daring machineries of giants, dragons, and enchanted castles, borrowed from the magic storehouse of Boiardo, Ariosto, and Tasso, began to be employed by the Epic Muse. These ornaments have been censured by the bigotry of precise and servile critics, as abounding in whimsical absurdities, and as unwarrantable deviations from the practice of Homer and Virgil. The author of *An Enquiry into the Life and Writings of Homer*, is willing to allow a fertility of genius, and a felicity of expression, to Tasso and Ariosto; but at the same time complains, that, "quitting life, they betook themselves to aerial beings and Utopian characters, and filled their works with Charms and Visions, the modern Supplements of the Marvellous and Sublime. The best poets copy Nature, and give it such as they find it. When once they lose sight of this, they write false, be their talents ever so great ‡." But what shall we say of those Utopians, the Cyclopes and the Lestrigons in the *Odyssey*? The hippogrif of Ariosto may be opposed to the harpies of Virgil. If leaves are turned into ships in the Orlando, nymphs are transformed into ships in the *Eneid*. Cacus is a more unnatural

* Lilly's *Life*, p. 151.

† Leviath. Part i. ch. viii.

‡ *Sect. V. p. 69.*

savage than Caliban. Nor am I convinced, that the imagery of Ismeno's necromantic forest in the *Gierusalemme Liberata*, guarded by walls and battlements of fire, is less marvellous and sublime, than the leap of Juno's horses in the *Iliad*, celebrated by Longinus for its singular magnificence and dignity *. On the principles of this critic, Voltaire's *Henriad* may be placed at the head of the modern epic. But I forbear to anticipate my opinion of a system, which will more properly be considered, when I come to speak of Spenser. I must, however, observe here, that the Gothic and Pagan fictions were now frequently blended and incorporated. The Lady of the Lake floated in the suite of Neptune before Queen Elizabeth at Kenilworth; Ariel assumes the semblance of a sea-nymph, and Hecate, by an easy association, conducts the rites of the weird sisters in Macbeth.

* Allegory had been derived from the religious dramas into our civil spectacles. The masques and pageantries of the age of Elizabeth were not only furnished by the Heathen divinities, but often by the virtues and vices impersonated, significantly decorated, accurately distinguished by their proper types, and represented by living actors. The ancient symbolical shews of this sort began now to lose their old barbarism and a mixture of religion, and to assume a degree of poetical elegance and precision. Nor was it only in the conformation of particular figures that much fancy was shewn, but in the contexture of some of the fables or devices presented by groupes of ideal personages. These exhibitions quickened creative invention, and reflected back on poetry what poetry had given. From their familiarity and public nature, they formed a national taste for allegory; and the allegorical poets were now writing to the people. Even romance was turned into this channel. In the *Fairy Queen*, allegory is wrought upon chivalry, and the feats and figments of Arthur's round table are moralised. The virtues of magnificence and chastity are here personified: but they are imaged with the forms, and under the agency, of romantic knights and damsels. What was an after-thought in Tasso, appears to have been Spenser's premeditated and primary design. In the mean time, we must not confound these moral combatants of the *Fairy Queen* with some of its other embodied abstractions, which are purely and professedly allegorical.

* It may here be added, that only a few critical treatises, and but one *Art of Poetry*, were now written. Sentiments and images were not absolutely determined by the canons of composition: nor was genius awed by the consciousness of a future and final arraignment at the tribunal of taste. A certain dignity of inattention to niceties is now visible in our writers. Without too closely consulting a criterion of correctness, every man indulged his own capriciousness of invention. The poet's appeal was chiefly to his own voluntary feelings, his own immediate and peculiar mode of conception. And this freedom of thought was often expressed in an undisguised frankness of diction. A circumstance, by the way, that greatly contributed to give the flowing modulation which now marked the measures of our poets, and which soon degenerated into the opposite extreme of

* *Iliad*, V. 570. Longin. §. ix.

dissonance and asperity. Selection and discrimination were often overlooked. Shakespeare wandered in pursuit of universal nature. The glancings of his eye are from heaven to earth, from earth to heaven. We behold him breaking the barriers of imaginary method. In the same scene, he descends from his meridian of the noblest tragic sublimity to puns and quibbles, to the meanest merriments of a plebeian farce. In the midst of his dignity, he resembles his own Richard the Second, the *Shipping King*, who sometimes discarding the state of a monarch,

Mingled his royalty with carping fools *.

He seems not to have seen any impropriety, in the most abrupt transitions, from Dukes to buffoons, from Senators to sailors, from Counsellors to constables, and from Kings to clowns. Like Virgil's majestic oak,

——— Quantum vertice ad auras
Ætherias, tantum radice in Tartara tendit †.

* No Satires, properly so called, were written till towards the latter end of the Queen's reign, and then but a few. Pictures drawn at large of the vices of the times, did not suit readers who loved to wander in the regions of artificial manners. The Muse, like the people, was too solemn and reserved, too ceremonious and pedantic, to stoop to common life. Satire is the poetry of a nation highly polished.

† The importance of the female character was not yet acknowledged, nor were women admitted into the general commerce of society. The effect of that intercourse had not imparted a comic air to poetry, nor softened the feverer tone of our versification with the levities of gallantry, and the familiarities of compliment, sometimes perhaps operating on serious subjects, and imperceptibly spreading themselves in the general habits of style and thought. I do not mean to insinuate, that our poetry has suffered from the great change of manners, which this assumption of the gentler sex, or rather the improved state of female education, has produced, by giving elegance and variety to life, by enlarging the sphere of conversation, and by multiplying the topics and enriching the stores of wit and humour. But I am marking the peculiarities of composition: and my meaning was to suggest, that the absence of so important a circumstance from the modes and constitution of ancient life, must have influenced the cotemporary poetry. Of the state of manners among our ancestors respecting this point, many traces remain. Their style of courtship may be collected from the love-dialogues of Hamlet, young Percy, Henry the Fifth, and Master Fenton. Their tragic heroines, their Desdemonas and Ophelias, although of so much consequence in the piece, are degraded to the back-ground. In comedy, their ladies are nothing more than MERRY WIVES, plain and cheerful matrons, who stand upon the *charinets of their bonnets*. In the smaller poems, if a lover praises his mistress, she is complimented in strains neither polite nor pathetic, without elegance and without affection: she is

* *First Part Henry IV.* Act iii. Sc. ii.

† *Georg. ii.* 291.
described,

described, not in the address of intelligible yet artful panegyric, not in the real colours, and with the genuine accomplishments, of nature, but as an eccentric ideal being of another system, and as inspiring sentiments equally unmeaning, hyperbolical, and unnatural.

* All or most of these circumstances, contributed to give a descriptive, a picturesque, and a figurative cast to the poetical language. This effect appears even in the prose compositions of the reign of Elizabeth. In the subsequent age, prose became the language of poetry.

* In the mean time, general knowledge was increasing with a wide diffusion and a hasty rapidity. Books began to be multiplied, and a variety of the most useful and rational topics had been discussed in our own language. But science had not made too great advances. On the whole, we were now arrived at that period, propitious to the operations of original and true poetry, when the coyness of fancy was not always proof against the approaches of reason, when genius was rather directed than governed by judgment, and when taste and learning had so far only disciplined imagination, as to suffer its excesses to pass without censure or controul, for the sake of the beauties to which they were allied.

ART. II. *The Book of Psalms*. as translated, paraphrased, or imitated, by some of the most eminent English Poets, viz. Addison, Blacklock, Carter, Merrick, Watts, &c. and adapted to Christian Worship, in a Form the most likely to give general Satisfaction. To which is prefixed, A Dissertation on Scripture Imprecations. By Benjamin Williams. 8vo. 4s. sewed. Johnson. 1781.

THE dissertation prefixed to this collection, is written * with the view of vindicating the sacred writers in general, and the Psalmists in particular, against the heavy, but happily ill-sounded charge, of indulging and countenancing a malevolent spirit.* The dissertator observes, that the imprecatory passages which are to be found in the English translation of the Old Testament, and more especially the Psalms, have given great and just offence, and been the cause of much painful disquietude to serious, unlearned Christians of all denominations. They had also (he remarks) been employed in the hands of infidelity, as one of the most powerful engines to undermine the credit of Divine Revelation in general, and the most successful means of exposing it to contempt and ridicule.

To give some proof of this last assertion, the author appeals to the "History of the Man after God's own Heart;" and observes, that the 'facetious historian' hath availed himself of "the *ekings* out of Messrs. Thomas Sternhold and John Hopkins," to charge David himself with pouring out, even in his devotions, the most rancorous curses on his enemies. He acknowledges that the 'historian's' reflections would be as just as they are *shrewd and sarcastic*, if Sternhold and Hopkins had

been faithful interpreters of David's Psalms. But as they were not, the infidel's attack must, of consequence, be impotent: and at the utmost discover only what he wished, not what he could prove.

After some general observations on the benevolent design of the Old Testament, Mr. Williams attempts to establish the following position, that 'the Hebrew texts express no kind of *wish*, but are only so many denunciations of the just displeasure of God against those, who were or should be guilty of the several sins there mentioned, and of the judgments they might reasonably expect to follow, unless prevented by a timely and thorough repentance. And, agreeably to this, the sacred texts ought to have been rendered, "Curst they; or "curst *are* they," and not "curst *be* they," in the sense of *Let them be cursed*: the word *be*, though inserted in our translation, having nothing answerable to it in the Hebrew.'

In a preliminary discourse the Author speaks of his object in the present copious collection; and briefly considers the comparative excellencies of the three principal versions of the Psalms, viz. By Watts, by Tate and Brady, and by Merrick. He classes Dr. Watts in the very first rank, as a *divine* poet: and supposes that his version, or rather *imitation* of the Psalms, is, upon the whole, better fitted for *Christian* worship than any other composition. 'The Doctor (says Mr. Williams) was a person of exemplary meekness and humility, so perfectly good-natured, and of such unconfined charity, that he wished to avoid every word and syllable, that was likely to give the smallest offence to serious Christians of any denomination. And when he found, in the latter part of life, he had not been so successful in this respect as he had aimed to be, he wished for nothing more ardently, than sufficient health and time to revise both his Psalms and Hymns, in order to render them wholly unexceptionable to every Christian professor.'

In a note the Author observes, that 'this account was received from Dr. Watts himself, a few years before his death, by the late Dr. Amory, and by him given to one of his pupils, who communicated it to the Editor. The Editor has also good authority to add, that the *revision*, so fervently wished for, was undertaken and finished, and would most certainly have been published, had not the Author's death unhappily prevented it.'

That the Doctor had altered his opinion with respect to some points, of what is called *Orthodoxy*, is undeniable. This is a subject that *some* of his encomiasts shrink from with concealed mortification, and would, if possible, consign to oblivion, as it cannot be remembered, without bringing some reflection either on the Doctor himself or their own darling cause. But it would be in vain to deny a fact known to many, who were interested in
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making it public. It was known to Dr. Lardner, and by him communicated to the late excellent Mr. Merivale of Exeter, from whose mouth the Writer of the present Article immediately received it. Dr. Watts's papers (many of which contained the most explicit renunciations of some of his former sentiments with respect to the doctrine of the Trinity) were mutilated and published in a very imperfect manner. Some were *wholly suppressed*, and it was with difficulty that Dr. Doddridge could rescue from destruction a certain curious paper respecting the Trinitarian controversy, published among his posthumous works, entitled a *Salem Address to the Deity*, &c. The conduct of some of Dr. Watts's friends in this affair was so disingenuous, that it called forth very loud complaints from those who were acquainted with the secret: and it was but a short time before Dr. Doddridge embarked for Lisbon, that he complained to Mr. Merivale of unfair conduct both with respect to Dr. Watts and himself, to whose charge, in conjunction with the late Dr. David Jennings, his papers were entrusted for publication.

But to return to our Author. He remarks, that 'the version of Mr. Tate and Dr. Brady may in some respects justly claim the preference even to Dr. Watts's. It is (says he) not only in many places highly poetical, but moreover so plain, as to be level to the meanest capacities. And as it is a *closer* translation of the original text, it naturally contains many useful and proper subjects for Psalmody, that could not obtain a place in a *professed Imitation*.'

Of Mr. Merrick's version the Author speaks very highly, and, we think, justly. 'This Gentleman (says he) was just such a poet as the excellent Dr. Watts had formed an idea of, and fervently wished some time or other to arise, though with very feeble hopes that his idea would ever be realized, it being scarcely to be supposed, that so many essential, requisite qualities, should at any time be combined in one person.' . . . 'As to the several other versions, suffice it to observe, that they extend only to some particular *Psalms*, or *Parts* of Psalms: yet the compiler presumes, that they possess some superior excellency peculiar to themselves, and will afford an agreeable variety.'

In the present collection the compiler hath attempted to adapt himself to the general service of Christian churches. He hath omitted every thing peculiar to *Judaism*, and with great care hath avoided the insertion of any words or phrases of a *controverted* meaning; concluding with this pertinent and benevolent reflection; viz. That 'without adhering to the universal rule of charity, conformity to the Apostolical precept, "to make melody in the *heart*, to the Lord," would with respect to whole assemblies of Christian worshippers be utterly impracticable.

Hast thou faith? this or the other opinion different from what
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some of thy fellow Christians may entertain, be it in itself ever so harmless and just, *keep it to thyself*, rather than be the occasion of diminishing, in any degree, either the pleasure or profit of social worship; or of disturbing the devotion of a fellow-worshipper. Therefore, let *all* our things be done in charity.'

We think the present collection, though too *multifarious*, is in general calculated to answer the charitable end designed by the Author.

ART. III. *Tracts on Inoculation*, written and published at St Petersburg in the year 1768, by command of her Imperial Majesty, the Empress of all the Russias; with additional Observations on Epidemic Small-pox, on the Nature of that Disease, and on the different Success of the various Modes of Inoculation. By the Hon. Baron T. Dimsdale, Physician and actual Counsellor of State to her Imperial Majesty, the Empress of all the Russias, and F. R. S. 8vo. 3s. Owen, &c. 1781.

THIS volume may be considered as a kind of legacy left by the author to this country, on his late departure for Russia. Its contents are such as may either gratify common curiosity, or convey instruction to the medical reader; and the deserved reputation of the author entitles it to attentive consideration.

The first chapter, containing "some account of a journey to Russia, and of the introduction of inoculation into that country," affords little matter for quotation or remark. We rather refer to the work itself for the curious and interesting particulars of the inoculation of her Imperial Majesty, and the Grand Duke, in which he will find additional reason to admire the good sense and magnanimity of the great Catharine. One anecdote we cannot forbear relating, as tending powerfully to impress that horror of despotism, which we hope will never be effaced from the minds of Englishmen.

It was, it seems, a popular opinion in Russia, that the person from whom matter for inoculation was taken, would infallibly die. Baron Dimsdale, hearing of a child in the small-pox, went to procure matter from it. On entering the room, he found horror expressed in every countenance; and the mother, throwing herself at his feet, entreated him to spare the life of her child. The Baron's humanity was shocked, and he ordered his interpreter to say every thing that might remove her prejudices, and if this did not succeed, to assure her that he would give up the point, and retire. As the interpreter was conversing with the family, he observed a good-looking man talk for some time with the mother, who then acquainted the interpreter, *that the woman consented*. This man was the father; and the *Baron afterwards* learned what his discourse was. After finding
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on enquiry, that they came by the express command of the Empress, he turned to his wife, "My dear," says he, "I would no more than yourself consent to lose our child, for the advantage of any person breathing; but you hear that this gentleman comes by her Majesty's orders; and if her Majesty had commanded the hands or feet of our child to be cut off, which would have been worse than death, we must have submitted; let us therefore shew our obedience, and not oppose the orders of her Majesty." It is but just to add, that the method taken by the Empress, to remove this unhappy prejudice, was to have several inoculated with matter taken from herself.

With respect to a very strange and gross mistake in calculation, in one section of this chapter, relative to the number supposed to die annually of the small-pox in Russia, as it has been very amply exposed by one of the Baron's most rancorous adversaries, and is in some degree corrected by himself in a note, we shall say nothing further about it.

In the second chapter, containing "Additional Observations" to the Baron's former much-esteemed treatise on Inoculation, there are several things proper for the information of our medical readers.

The friends of early inoculation will avail themselves of the writer's concession, that although he still disapproves of inoculating children under two years of age, he has frequently practised it without a single miscarriage.

Repeated experience has confirmed an opinion he formerly entertained, that the whole of the preparatory course of regimen and medicine, before the operation, may be dispensed with, by such as are in a good state of health. He is also persuaded that much mischief has been done by too strict an abstinence, and the use of mercurial and other powerful medicines.

The method of communicating the infection which he now prefers, is thus described. "The point of a lancet slightly dipped in the recent variolous matter, which I prefer taking during the eruptive fever, is introduced obliquely between the cuticula and cutis, so as to make the smallest puncture possible, rarely producing a drop of blood. The finger is then gently pressed on the lancet while introduced, which being turned, is withdrawn." This method, he says, is more certain than the simple scratch he formerly recommended.

With regard to exposure to cold air, we find a very considerable relaxation from his former practice in this point. When the eruption is completed, and is abundant, he now enjoins confinement to the chamber, which is to be of such a temperature as to be agreeably warm to those sitting in it.

In cases where, after eruption, the fever keeps up, with a tense dry skin, and sore throat, he finds great advantage from applying a small blister directly upon the incision, which gives little pain, and procures very speedy relief.

To the list of anomalous symptoms sometimes attending inoculation, the following is added by the Baron. A patient, after having apparently passed through the disease with a small eruption, has been unexpectedly attacked with a smart fever, accompanied with great restlessness; and, in children, with uncommon fits of crying. The cause of this he at length discovered to be, pustules on the internal part of the mouth, or on the membranous parts of the nose or œsophagus. The complaint is removed in 24 hours by moderate cordials, producing a slight perspiration.

In a chapter upon Epidemic Small-pox, the Baron clearly states his opinion, how far this disease may ever be termed epidemical? On the whole, though he allows that certain constitutions of the air may favour its spread more than others, yet he denies that it is ever generated without contagion, and asserts, that its supposed periodical returns, in certain places, depend more upon the number of subjects capable of receiving and propagating contagion, than upon any hidden cause in the atmosphere. This is certainly the fact, as we could produce numberless instances to evince.

Another chapter is “in favour of the opinion that the true small-pox attacks the same person but once.” Here we meet with some curious instances of the chicken-pox being taken for the small-pox, and of inoculations with the matter of the chicken-pox having been performed by mistake, after which the patients were attacked with the real small-pox, to the great discredit of inoculation, till the true case was ascertained. Practitioners cannot be too much on their guard with respect to this circumstance. Under this head, we meet with a very sensible, and, as we think, a satisfactory critique on a remarkable fact, published by Mr. Mudge, which we remember to have attracted our particular notice at the time. Thirty persons at Plymouth were inoculated with crude matter taken from the arm of a woman, five days after she herself had been inoculated. The arms of all these persons inflamed, but none had either fever or eruption; and all being afterwards inoculated with concocted matter, had the disease regularly. Mr. Mudge adduces this history to prove the uncertainty of inoculating with crude variolous matter. If it proves any thing, it proves a great deal too much; and absolutely contradicts the whole practice of Baron Dimisdale and other celebrated inoculators, who give the preference to crude matter. The Baron, however, is clear, *that the matter from which the 30 persons were inoculated, was*

not variolous matter, but some other morbid humour, accidentally deposited upon the inflamed part; as a sufficient proof of which he asserts, that never, in the course of all his experience, does he remember an instance, in which even four persons could have been inoculated from the arm of any one patient so early as the fifth day.

The 6th chapter contains "observations to prove, that though a person has been exposed to the natural small-pox, if he is inoculated in time, the inoculation will supersede the natural disease." In the 7th and last are given "conjectures on the probable causes of the different kinds and degrees of natural small pox, and on the different success of the methods adopted in the practice of inoculation." These chapters, not properly admitting of abridgment or extracts, we refer our readers, desirous of further information, to the work itself, which is extremely well worthy the perusal of those who are interested in the subject.

ART. IV. *Farther Proofs that Glass is permeable by the Electric Effluvia, and that the Electric Particles are possessed of a Polar Virtue; with Remarks on the Monthly Reviewers Animadversions on a late Work, intitled, Experiments and Observations made with a View to point out the Errors in the present received Theory of Electricity. By the Rev. John Lyon, of Dover. 4to. 3s. sewed. Doddsley. 1781.*

Οἱ πολλοὶ κακοὶ, said old Bias—"The majority are evil; and the assertion is at least as true in letters as in morals. The majority of books are evil; and consequently the just discharge of our duty, even in the most tender manner, unavoidably exposes us to much ill humour from the numerous members of the literary majority: we nevertheless scarce remember our having met with so unjust and unexpected an attack as is here made upon us by this reverend and most intolerant Electrician.

It is true, we have not held Mr. Lyon up to the world under the splendid character of a victorious subverter of the Franklinian system; which, he *modestly* tells us, was 'an hypothesis proposed in the infancy of electricity.' We have proposed doubts, and requested explanations; and have gone so far as to question, whether the author might not possibly be deceived in making some of his experiments? We likewise took the very allowable liberty, surely, of expressing our good opinion of the Franklinian theory; on our not finding that Mr. Lyon had substituted a better, or indeed any other, in its stead*. On these accounts we are here, to our great astonishment, represented by the author under the titles of his *Adversaries* and *Opponents*:

* See *Mr. Review*, January 1781, pag. 1, &c.

our remarks are treated as *illiberal*, and as *deserving contempt*; and we are charged, either directly or by implication, with *suppressions* and *evasions*. Nay, the author descends to that mean and antiquated resource of disappointed authors—the throwing out hints of bribery and corruption.

‘I am apprehensive,’ says he, ‘that I have been thought wanting, in neither presenting *incense*, or a *peace-offering*, at the altar of criticism, as practised by some authors, as a powerful antidote against the censures of the Critic.’—He stoutly declares, however, that he ‘never did, nor will, take any indirect method to procure’ praise unmerited, or to avoid censure undeserved.

In the article above referred to, we related one of the least complex of his intricate experiments; relative to the sending an electrical shock through a pane of glass; and in the most candid manner expressed our readiness to communicate to the public any explanations with which he would favour us. We not only printed every word in the letter he sent us, relative to the subject of our inquiry; [M. Rev. April, 1781, pag. 318] but extended our good-nature so far, as to transcribe three additional paragraphs, with the friendly view of informing the world that the author had made a variety of new experiments, both in electricity and magnetism; which he was inclined to publish, if he met with a very moderate degree of encouragement from the public.

In return for our good-nature and condescension, in publishing *so much* of his letter, this grateful electrician accuses us of having suppressed the beginning and the conclusion of it; and afterwards, for reasons to which we are utter strangers, declares that ‘he expects no quarters from the candour of his Antagonists;’—that he ‘makes no doubt but they will dip their pen in the *bitterest gall*, and dwell upon every slip of the pen with a *secret delight*, &c.’—Stunned as we are with all this unexpected and unprovoked violence of language, we find it as difficult to answer it, as we are ignorant of what can have given occasion to it. With respect however to the beginning and conclusion of Mr. Lyon’s letter, with the *suppression* of which he charges us, we could not expose his unchristian conduct more effectually, than by here printing the whole of the three paragraphs that were omitted: but they are, as he must know, so thoroughly uninteresting, that we ought to beg pardon of our readers for the allotting any part of our page, though in our own defence, to the giving here a short abstract of them. In the first, Mr. Lyon expresses some surprize at our requesting further explanations relative to his sixth experiment. In the second, he only talks about ‘*truth*,’ and of his readiness to submit to it’s ‘*unerring test* :’ and, in the third and last, tells

us, that he has perused Mr. Wilson's *Short View of Electricity*, which we had recommended to him; and quotes a passage from it, which, *he must know*, we had before very particularly noticed, in the very page almost immediately following our Review of his own work. [M. R. January 1781, pag. 8.]

Mr. Lyon's present work contains, as we suppose, those new experiments in electricity and magnetism, which we officiously, though with a kind intention towards him, announced to the public, in the copious extract we gave of his above-mentioned letter to us, in our Review for April last. The following are the contents.

' Chap. 1. Containing a set of experiments, with remarks, to shew the electric effluvia do pass through glass: with a description of the apparatus used in performing the experiments.'

' Chap. 2. Containing a new set of experiments, with remarks on them, to shew the direction of the electric fluid in charging and discharging coated jars.'

' Chap. 3. Containing a set of electric and magnetic experiments, to shew that all the phenomena in these two branches of science are to be rationally explained, by granting a polar virtue in each of the particles.'

With respect to the experiments contained in the first of these chapters, we must repeat the same *offensive* language which we employed before;—that Mr. Lyon "*has not made us converts to his opinion; though we are far from being disposed to question his assertion, &c.*" His new experiments are diversifications of the former; and from them, in general, it appears, if we understand his machinery, that a sensible part of a charge, sometimes even sufficient to set fire to spirit of wine, may be transmitted from the knob of a jar charged positively, to that of another jar charged negatively, by means of a pointed wire used as a discharging rod, and which is inserted into a glass tube that terminates in a thin glass ball: the point of the wire being in contact with the inner surface of the ball. The charge is here said to pass from the point of the wire, *through the glass ball*, to the spirit.

Supposing the truth of the experiment, we, who are not possessed of the Author's *alacrity* in drawing conclusions, can only infer from this and similar experiments related in this chapter, that a part of a charge may, *now and then*, and under peculiar circumstances—for Mr. L. owns that this is an exceeding difficult experiment to 'perform'—be conveyed from a metallic point to the adjoining parts of the inside surface of a glass ball; and consequently, according to Dr. Franklin's theory, expel an equal portion of electric fire from the opposite parts of the outside surface; *although neither of these surfaces be coated*. This last mentioned circumstance is the only one that calls in an air of singularity.

gularity over the experiment. Were the glass ball coated, there would be nothing uncommon in it: and there are few electricians who are ignorant that *uncoated* glass is capable of receiving a charge.

But the author's alacrity in drawing conclusions is still more conspicuous in the second chapter; where he denies, in the most positive and unmeasured terms, one of the most clearly established facts in the whole science of electricity. The fact is, that whereas metals, &c. cannot retain the electric fire communicated to them, unless they are insulated; a glass vial or jar, on the contrary, cannot be charged with electricity, if it be insulated; or unless one of its surfaces have a communication with the earth, or at least with the cushion of the electrical machine. Here is the experiment, nearly in his own words, which he produces, to shew the *blindness* of electricians for upwards of forty years past:

Take, says he, a pane of glass, dry, warm, and clean. Place an uncharged *Leyden-phial* upon the middle of it, with its knob in contact with the prime conductor. Turn the cylinder of the machine, and charge it. 'As the electric fluid is condensing in the jar [phial], you may see it shooting in corruscations round the bottom of the jar to a considerable distance: sometimes two inches or more.' And who doubts it? He may even charge the pane of glass, on which the phial stands, in this manner, with a very little trouble, if he pleases. But here follow his "Remarks" on this curious experiment, *verbatim*:

'It has not only been *confidently asserted*, but generally believed, that a jar cannot be charged if insulated, viz. standing on an electric; unless a communication be found between its coating and the floor.

'That this should have been received as a fundamental axiom by electricians, in the *infancy of electricity*, is not surprising; as they hardly knew any thing more of the subject, than how to collect the electric effluvia in a coated jar. As light has been gradually rising upon this subject for upwards of forty years, it is *astonishing* that they should *blindly* and *implicitly* follow each other so long in the *beaten track*; when the fallacy of this axiom might have been so easily detected by only placing a jar upon a pane of glass, and trying the result in endeavouring to charge it.'

We own, we cannot even yet get rid of this 'fallacy,' of forty years standing; nor can we find any difficulty in accounting, according to the 'popular hypothesis,' for the 'corruscations' above mentioned, shooting round the bottom of the jar placed on the pane of glass. But the principal intention of the *Author*, in this second chapter, is to shew the *direction* of the *electric fluid*, in the charging and discharging coated jars. Had

he ascertained this matter, the philosophical world would have been much obliged to him: but notwithstanding the promising titles prefixed to his experiments, we do not here meet with one decisive or even plausible experiment to this purpose.

We all know that the *track* of the electric fluid may be, and has long been, rendered visible by the perforations made by it in pasteboard, &c. by the dispersion of bran and other light bodies, and by the marks which it leaves of its passage on the naked or uncoated part of the surface of the Leyden phial, after a spontaneous explosion. The Author exhibits its *track*, either by means of a little bran, or by a thin coating of tallow given to a glass pane; but the Reader has only Mr. Lyon's *ipse dixit* for its particular direction; for wherever he uses the phrases, '*pouring down, and running off*;' another philosopher has just as good a right to read, *rising up, and entering in*; and instead of '*a cone of rays converging to his finger*,' he may, with equal confidence, read, *diverging from his finger*:—at least so far as we can judge, after bestowing much time and consideration in *studying* his experiments; which are made with an apparatus most wonderfully complex.—Why would not he adopt the luminous simplicity of the philosopher whose system he is so ambitious to subvert; and who, in a few familiar letters, described and explained the principal and most difficult phenomena of electricity, almost without putting the Reader to the trouble of even once casting his eye on the scanty plate at the end of the collection?

Of the third chapter, we scarce need to say more, than that it treats of what the Author calls '*his Polar System*:' but of this system, and of its particular application towards explaining the phenomena of the Leyden phial, Mr. Lyon has not yet enabled us to give a consistent, or indeed any, account.—When the Leyden phial is charging, *as much fire seems* to pass from the outside, *as seems* to enter within; and yet the phial thus, and thus only, acquires a charge! Dr. Franklin's theory, and the hypothesis of *two* electric fluids, are the only systems with which we are acquainted that afford us an explanation of this difficulty, or give the mind the least satisfaction on the subject. If there be a third system contained in this and the Author's former performance; it is so imperfect, is enveloped in such obscurity, and overwhelmed in such a confused mass of machinery, that we have not, with all our care and attention, been able to discover it; and yet few, we believe, will submit to study his text and machinery with so much patience as ourselves; or be disposed to treat this captious, ungrateful, and vain-glorious Electrician, with more respect than we have shewn both to himself and his writings.

Mr. Lyon avows his intention 'never, in future, to take notice of any anonymous writer, who may think proper to oppose *his doctrine*;' and boldly presents himself as 'now pleading his cause with facts at the bar of the Public.' To that tribunal to which he, we fear, somewhat too confidently appeals, we most cheerfully consign him.

ART. V. *The Theory of the Syphon plainly and methodically illustrated; containing, besides the chief Properties of the Instrument, some new Remarks on its Use in accounting for reciprocating Springs.* 8vo. 1s. 6d. Richardson and Urquhart. 1781.

IN this small Tract, the Author has endeavoured to lay down the chief principles and properties of this useful instrument, in a methodical manner, and to form them into an uniform system, in hopes, he says, that it may not only be of service to the practical artisan, but yield some amusement to the speculative enquirer. The first, from gaining a thorough knowledge of the instrument, may generally be enabled to see the event of any application of it, without the risque of an expensive experiment; and the latter will meet with his own ideas of the subject, reduced to some kind of order. The Author believes too, that he has pointed out some limits to the operation of the syphon, not hitherto observed.

The principles on which he explains the power of the instrument, are the same as those used by Pascal, Sturmius, and others; and he remarks, since the sum of the descending forces of a syphon, cannot exceed twice the measure of the pressure of the atmosphere, the greatest height to which a syphon can raise water over an obstacle, must be something less than half this quantity, or less than the height of 35 feet.

The principles on which he explains the causes of reciprocating springs, are similar to the theory of the running of the famous *Wirtemberg* syphon.

It is advanced by Chambers, in his Dictionary, as quoted by this Author, "that a syphon once set a-running will persist in its motion, though removed into the most perfect *vacuum* our air-pumps can make; and that therefore this extraordinary and well-known phenomenon (i. e. the working of a common syphon) needs some farther disquisition." In answer to this, we are here told, that it may be pretty safely asserted, that, if there has been no deception in these experiments, nor unfaithfulness in their relation, the effects must be owing to some adventitious circumstance, which can have no place in the explanation of the kind of syphon meant in this tract. . . . But the syphon here treated on is no other than the common one, neither has this Author adduced any experiments to contradict what is advanced

vanced by Chambers, who doubtless had the best means of information, and speaks very positively as to the fact; he certainly therefore claims some credit. 'Tis true, Martin, in his *Philosophia Britannica*, under the head of HYDRAULICS, explaining the theory of the syphon, says, "that when the air is drawn out by the mouth-piece, the pressure of the air, on the surface of the water in the vessel, causes it to rise into and fill the syphon."—which is certainly true; but the proof that he adduces is this, that "we need only put a syphon, while working, under the receiver of an air-pump; for, upon exhausting all the air, the syphon will cease running." So that here is quite a contradiction between Martin and Chambers: but still Martin does not say that he has actually tried the experiment, and, for some particular reasons, which we cannot give here, we are inclined to think that what Chambers has advanced is the truth; and would recommend it to any gentleman who is furnished with the proper apparatus, to try so curious and useful an experiment.

ART. VI. *An Enquiry into the Cause of Motion; or, a general Theory of Physics, grounded on the primary Qualities of Matter. Illustrated with Copper-plates.* By S. Miller. 4to. 10s. 6d. Boards. Ethrington, &c. 1781.

THE most ancient philosophy,—that which came out of Phœnicia into Greece, made a *vacuum* and atoms, and the gravity of atoms, the first principles of science; but whether this was suggested from observation of the operations of nature, or derived from some other origin, does not now appear. In process of time, different systems were proposed, and these ancient principles were variously interwoven with the particular tenets of succeeding philosophers, being the fountain of the most uniform part of their very various opinions. They taught that nothing was made out of nothing, that no substance is generated or destroyed, and that colour and taste are not in the objects but in the perceptions; which appear to be the genuine principles of this atomical philosophy among the Greeks. The more ancient atomists seem to have taught that there were living substances also, which pre-existed before the union of the systems of those elementary corpuscles, and continued to exist after their dissolution. They saw the necessity of admitting active as well as passive principles; life, as well as mechanism, throughout the world. But this philosophy was afterwards dismembered, and one sort of permanent substance was thought sufficient. One party retained the passive matter only, and from the fortuitous concurrence of its corpuscles, pretended to explain the formation of the universe. Others ascribed reality and permanency to active incorporeal substances chiefly, or only. And such were their divisions and disputes, that a third sort seem to have re-
jected

jected the reality of both, maintaining that there was no stability either of essence or knowledge to be found, but that both were fantastical and relative only: till at last, as we learn from Plato, Protagoras the Abderite taught, that man was the measure of truth to himself in all things; and that every opinion or fancy of every one was true. As to Thales, and his successors of the *Ionic* school, one of them is said to have made Water the principle of all things; another chose air; a third fire; a fourth earth; and some took them all in, and made these four the elements of all things. So early did the passion for systems begin; and disputes were the necessary consequence. We find however some hints of the gravitation of the celestial bodies, in what is related of the doctrines of these *Ionic* philosophers; and this, perhaps, is what Pythagoras meant to infer, from what he taught concerning the harmony of the spheres; but his disciples, though possessed of the true system of the universe, could not, it seems, defend their doctrines; for Aristotle seemingly refutes them with the appearance of truth on his side. In the treatise *de Cælo*, ascribed to Aristotle, it is pretended to be demonstrated, that the matter of the heavens is ungenerated, incorruptible, and immutable; and it is supposed that the stars are carried round the earth in solid orbs. These doctrines were generally held, till Tycho, by his observations, and Galileo, by his arguments, exposed their fallacy. For the opinion of Aristotle was long allowed to stand upon a level with reason and truth itself, and universally prevailed, so that the Pythagorean doctrines were quite forgot, and solid orbs and epicycles were multiplied to answer every appearance: till on the restitution of the Pythagorean system by Copernicus, they were set aside by Kepler; who, in his *Epitome of Astronomy*, supposes that the motion of the sun on his axis is preserved by some inherent vital principle; that a certain virtue, or immaterial image of the sun, is diffused with his rays into the circumambient spaces, and revolving with the body of the sun on his axis, takes hold on the planets, and carries them along with it in the same direction, as a loadstone, turned round in the neighbourhood of a magnetic needle, makes it turn round at the same time. The planet, according to him, by its *inertia*, endeavours to continue in its place, and the action of the sun's image, and this inertia are in a perpetual struggle. He adds, that this action of the sun, like his light, decreases as the distance from him increases; and therefore moves the same planet with the greater velocity, the nearer it is to the sun. To account for the planets approaching the sun as it moves towards the perihelion, and then receding from him, he supposes that the sun attracts one part of each planet, and repels the opposite part, and that the part which is attracted is turned towards the sun in the access, and that the other

other part is towards him in the recess. By suppositions of this kind he endeavoured to account for all the varieties of the celestial motions.

As both Copernicus and Kepler appear to have had notions of universal gravitation, so this theory of Kepler's may be considered as the first attempt to shew what it was, and how it acted; or, in other words, to explain the cause of motion. It would be stepping too much out of our way to give the objections to Kepler's theory here; but after him Des Cartes, taking the high *priori* road, endeavoured, from our knowledge of the Deity himself, to deduce the explication of all his works. The manner, and particular tenets of this philosopher, and the objections that have been made to them, are too well known, and too numerous, for us to pretend to give an account of them here. From his placing the essence of matter in extension, and a *plenum*, it was, that Spinoza took occasion to draw the most monstrous conclusions. Leibnitz, calling Spinozism *un cartésianisme outré*, retained the subtle matter of Des Cartes, with the plenum and vortices, and represented the universe as a machine that should proceed for ever, by the laws of mechanism, in the most perfect state, by an absolute unavoidable necessity. In some things, he differs from Des Cartes, whose doctrine has been often altered, and variously mended since its first promulgation, by ingenious men, such as the Bernoullis and Euler, who have used their utmost efforts to patch it up, and support its credit, against Newton and his followers: but it seems to have been to little purpose,—the doctrine of attraction, or universal gravitation, has been still gaining ground, in spite of all opposition, so that the defenders of Des Cartes, at this day, appear to be very few.

The great objection to the theory of universal gravitation is, that it is an occult cause, and such as the proposer himself could not explain. This, it must be allowed, is true, no probable account of it having been given, either by Sir Isaac Newton, or any one else, though several attempts have been made. Indeed the illustrious proposer was well aware of the difficulty of accounting for the cause of attraction or gravitation, and therefore he only proposes it as a known effect, that extends through all nature. That great bodies, such as the sun and planets, should emit operative particles from themselves, is very easy to conceive; but then it also seems evident, that these would have a repellent, and not an attractive effect; several attempts have therefore been made to shew how an attractive effect might be produced by a repellent cause, but their success has been such as might be expected, from so absurd an hypothesis. It is, doubtless, very desirable that the cause of gravitation or attraction, an effect so universal and powerful, could be de-

finer and illustrated, so as to involve no contradictions, but to shew how it extended and operated through all nature. It would be a noble contemplation.—We imagined that the Work before us, from its title, would have proved an attempt of this kind; and are sorry to find ourselves mistaken: the design of the Author being to overthrow what we were in hopes he meant to support and explain. However, as truth ought to prevail, he has a right to be heard, and that his system be tried, to see whether it is consonant to truth, or whether it involves contradictions and fallacies so as to confute itself.

The foundation of this Author's theory, as laid down by himself, is as follows—

' Since neither attraction nor gravity ought to be considered otherwise than as necessary effects, flowing from some permanent cause, it is obvious our enquiries should penetrate deeper, even to the primary cause thereof; having minutely investigated, combined, and compared the various operations of the physical world, it has induced me to lay down the following as general principles, (viz.)

' *First.* That *all bodies whatever* are composed of two distinct heterogeneous species of particles, which I will call simply inert particles, or particles of passive matter; and elastic particles, or particles of active matter.

' *Secondly.* That the inert passive particles, are particles of water, being perfectly incompressible and inelastic; and that all other particles of matter are as perfectly volatile, compressible, and elastic, having the properties of expanding themselves *ad infinitum*.

' *Thirdly.* That from their incompressibility, and inelasticity, the watery particles have no power but of simply falling into any direction.

' *Fourthly.* That from their being directed to a centre, by the cause hereafter explained, arises all that power of gravity observed in the various phenomena.

' *Fifthly.* That the active, compressible, elastic particles, are under every state of compression inclinable to motion.

' *Sixthly.* That this elastic power in matter, is the cause of *cohesion, gravitation, fermentation, coagulation, ebullition, &c. &c.*

' *Seventhly.* That the inelastic passive, and the elastic active matter, are the only perfect elements, by the varied combination whereof every substance is produced: it seems evident these two are the only primary principles; for the particles of all bodies which come under our observation being separated, resolve into these two heterogeneous species of matter.'

Thus far our Author; but what is asserted in the second of *these, that all particles of matter (except those of water) are as perfectly*

perfectly volatile and elastic, having the property of expanding themselves *AD INFINITUM*! is certainly the greatest of all miracles. That a particle of matter, less than the least body imaginable, should have in itself the property of expanding or extending itself so as to fill the whole universe (for so much *ad infinitum* signifies) surely surpasses all probability and belief! Yet such is the foundation, it seems from his own words, of this author's system: and in support of this he asserts, that Sir Isaac Newton, as well as all our modern philosophers, have agreed that the particles of active matter have this inherent property, of separating and expanding themselves *ad infinitum*, and that they are perfectly volatile and compressible. But we may reasonably enough entertain some doubt of the truth of this assertion; and he has adduced no evidence thereof, but Sir Isaac's definition of light and fire, in which it does not appear, however his words may be distorted, that he had any such meaning. The Newtonians indeed assert, that matter is divisible *in infinitum*, but there seems to be nothing that is very contradictory to reason in this, for it may be possible for this to be done, although it be out of men's power to effect it. However all impossible positions generally carry their own confutation along with them; let us then try this supposition of our Author's by the standard of reason and common sense; if the active particles have a power of expanding themselves *in infinitum*, they must also have a power of acquiring a velocity greater than the greatest assignable one; and since their power of expansion must be the greater, the less the space is into which they are compressed, therefore taking away the compression, the velocity must be greatest the first instant, and consequently infinite; hence if the quantity of matter in these elastic particles, bears any finite proportion to that in the non-elastic ones, since the former must almost instantaneously have the power of expanding with an infinite velocity, and consequently with an infinite momentum, they must likewise impel the others with the same momentum; and the consequence must be, that, so far from there being any such thing as rest, there could not exist any such thing as finite velocity in the universe, which is absurd, and contrary to all fact. Here then the necessary deduction is, that these particles have not the power of expanding themselves *ad infinitum*; consequently there must be such a thing as their natural state, in which they are under no compression, and consequently have no further power of expansion.

Air is perhaps the only elastic fluid that we are in any degree well acquainted with, and experiments seem to prove that its power of expansion is as the compression nearly; and we find, that when the compression is taken off, as in the experiments on the wind-gun, although only imperfectly, it has the power of
expanding

expanding itself with a very great momentum ; and hence it may be conceived with what a momentum a medium like this Author's, that has an infinite power of expanding itself, would fly the first instant.

The above mentioned law of the power of expansion in the air, may be so near the truth, as to make it impossible for us to observe any defect therein, by the nicest experiments that we can make ; and yet it will by no means hinder, but that there may be such a thing as air with the particles in their natural state, or when they are not at all compressed, and consequently can have no power of expansion which ceases with the compression. This natural state cannot possibly be higher than the point of equal gravitation towards the moon and earth ; and may not be at a greater height than 48 or 49 miles, for any thing we can prove to the contrary. If a spring of elastic metal be pressed out of its natural state, we know that it has a power of putting itself in motion ; but it by no means follows from hence, that it may not be in such a state as to have no such power, for we certainly know the contrary : and to suppose that any thing can press or move without a cause, or be perfectly volatile and elastic in this Author's sense of the words, is certainly absurd. And as it is probable that there are no bodies in the universe thus perfectly elastic ; so also perfectly non-elastic ones are perhaps to be reckoned among the non-entities. As to water, it is known not to be compressible by us in any great degree, but it by no means follows from hence that it is perfectly non-elastic. And how this Author came to suppose that the particles of water are inelastic, is not easy to say ; for that they are elastic in a very considerable degree, is a well known truth.

The power of expansion in the air, or that by which it is put in motion when the compression is lessened, being proportional to the compression ; it follows, that when there is no compression, there can be no expansion ; and that the one being lessened, the other must be so too, consequently the air has no such property, as that " the motion of the particles should increase in proportion to their rarity." But the power of expansion in the air being allowed to be only proportional to its compression ; then, in a medium that has a greater proportional power, the particles nearer the surface being more dense must force off the rarer ones, and these them that are still rarer, &c. till the whole medium would fly off from the central body, after it had by this means acquired an uniform density, unless we suppose some other central power to act to prevent this.

The Author says, ' that the particles of elastic matter, being continually pressed upon by the weight of the inelastic, *must of course* be surrounded by those particles.' This is his first

first position for the solution of the phenomena of the heavenly bodies. But what is this, but begging the question, or arguing in a circle? If the particles of bodies have weight, they must have a tendency to a centre; for without such a tendency, there is no such thing as weight. And if the inelastic particles have weight, and the elastic ones none; then, even if they had this infinite power of expansion, they could produce no motion, when they are, as he says, 'of course surrounded by the others.' And then what becomes of his second position, (at sect. 3.) 'That the active particles must be constantly forcing through, separating and carrying upwards the passive watery particles?'—And if the active particles have weight; then, with whatever velocity they are projected from the central body, that weight must continually diminish it; which is quite contrary to all his suppositions, and assertions. Such being the foundation on which he builds, what must become of the superstructure?

Let us see then whether these principles of his, if true, could possibly be sufficient to account for the various phenomena of the motions of the celestial bodies. He says, at p. 32. 'The particles of fine active matter are continually issuing from the body of the sun, from the bodies of the planets, and from the bodies of the fixed stars, in every direction with great velocity; light passes from the sun to the earth in $8\frac{1}{4}$ minutes, which is at the rate of 164,494 miles in a second; and as the motion of the elastic particles increases in proportion to their rarity, their velocity must be greater at the orbit of the earth, than at their first emission from the sun's surface, and will continually increase in proportion as the distance and rarity increases; so that the velocity of the particles, even at the orb of Saturn, must be extreme; hence the momentum must be inconceivably great when the particles of matter emitted by the sun, and those emitted by the fixed stars, meet and resist each other; which will be the case (as appears by the phenomena of magnetism and electricity) where the particles are of similar density.'

'Now as the fixed stars are not of equal magnitudes, nor at equal distances from the sun, nor from each other, it follows, that the momentum or resistance cannot be equal on every side; from this unequal resistance, unequal reaction must ensue, and thereby motion is communicated to the body of the sun.'

But this is not shewing the cause of motion, it is only shifting it from one thing to another, from the sun to the stars, and from these to others, till the mind is bewildered in the multiplicity of objects; and, after all, it is evidently necessary, to suppose some first cause continually acting. Again, though the particles from the sun, and those from the stars, when of similar density, be supposed to meet and resist each other with ever such an inconceivably great momentum, still it is very easy to be demonstrated, that

that this can have no effect at all upon the body of the sun, to cause him to turn round on his own axis, till such time as the velocity of every particle, between that place of similar density, and the body of the sun be destroyed, and the whole becomes one compact orb.—So here again the hypothesis destroys itself. . . . And the same will appear, if we try how the motions of a planet are hereby accounted for.—

He supposes the particles of active matter to revolve with the sun about his axis, as if they constituted one body with him; and that, by their activity, they give motion to the planets; for he supposes these to be quite inert, having neither projectile nor rotatory motion, excepting such as is caused by or communicated to them by these active particles. Let us then, waving for this time the necessity for solid orbs, consider the consequence of this hypothesis.

These active particles, having a progressive motion from the centre of the sun, and a rotatory one about his axis, must strike a planet in the diagonal of a parallelogram, or, in a direction oblique to the right line joining the sun and planet, and consequently, as the Author rejects projectile force, would drive the planet off in that direction; but it will be said that the matter from the fixed stars, acting in a contrary direction, would prevent this; be it so, then the planet having no projectile velocity, if this action be equal and contrary to the other, the planet must stand still, as no motion at all could ensue. And if the action be unequal on opposite hemispheres of the planet, as he supposes, this would indeed produce motion; but still a rotatory motion about its centre of gravity, could not hereby be produced, without giving the planet itself another motion, about a spontaneous centre of rotation, making it recede from the central body, in a path that for a small time would differ but little from a prolate cycloid, quite different from any thing observed in nature; neither could a planet by this means be made to revolve about the sun at all.

Since then the hypothesis on which this work is built, is contradictory to itself, since neither the motion of the sun about his axis, nor that of a planet about the sun can be accounted for by it, it is perhaps needless to pursue our remarks any further. . . This Author, however, appears to blame Mr. *Ferguson* without any just grounds, as having given a defective theory of the *tides*, at p. 311. of his *Traacts*; and hence he takes occasion to draw this extraordinary conclusion, viz. that the Newtonian theory of the laws of motion, is erroneously founded. But it is evident, that Mr. *Ferguson's* design was only to give a popular account of the matter, suited to the capacity of ordinary readers, or, at least, such as were not versed in the higher branches of the mathematics; to whom, a demonstration

founded

founded on the investigation of the spheroidal figure, into which the waters would be put by the attraction of the sun and moon, would scarcely have been intelligible, and therefore very improper for him to give in that place.

One thing we would advertise this Author of, namely, that force and weight are different things, that admit of no kind of comparison with each other, any more than surface and solidity, or vis inertiae and accelerative gravity (vide p. 128 of his book).

However, his chief objection to the Newtonian theory, or that which he seems to lay the most stress upon, is that the experimental path of projectiles near the earth's surface, is very different from that given by the theory. But this may be wholly owing to the resistance of the air, for any thing that has yet appeared to the contrary; the theory hitherto given of that resistance being wholly hypothetical, and the exact power thereof, and the law by which it varies, are yet unknown.

He says, at p. 84. 'But a phenomena [phenomenon] which till of late escaped the observation of the philosophical world, throws a new light upon this subject, proving that gravity is a more innate operation, and not the effect of any attractive property lodged in the particles of matter of which the earth is composed. I allude to this well known fact, that if two bodies of similar [equal] diameters, but of different densities, are projected with equal force, the heaviest body will fly farther than the light one; *e. g.* suppose two cannons, loaded with a ball each, whose superficies are equal, but the one specifically as heavy again as the other, are discharged with the same force of powder, the heaviest ball will be projected to considerably the greatest distance. This circumstance, attentively considered, will be found absolutely to demonstrate that the whole force of gravity, when a body is projected horizontally [with] above a certain degree of velocity, is not directed towards the centre of the earth; that the earth does not *attract* bodies in proportion to their quantity of matter, and of course that every particle in nature does not *attract* every other particle. Perhaps it may be urged, the resistance of the air occasions the earlier descent of the light body; but as the atmosphere can only press upon the surfaces which are equal, it is impossible that should be the case.

But, granting that we have no true theory of the motion of projectiles, certainly the world has not been quite so ignorant as this Author supposes:—'Tis very evident, gravity and vis inertiae being out of the question, that the action of the air upon the lighter of these bodies, will destroy its velocity sooner than that of the heavier. What, does this Author think that it has till lately escaped the observation of the philosophical world, that

that the wind, striking against an ounce weight, and against a feather, would drive away the latter with the greatest velocity! Suppose two such balls as he mentions to be projected with a velocity of 1000 feet per second, then he says that the velocity of the lighter will be destroyed sooner than that of the heavier. But certainly this is no proof that the whole of gravity, as he says, is not directed to the centre of the earth. Suppose the same two balls to be laid on a perfectly smooth horizontal plane, and that the air or wind impinges against each of them with a velocity of 1000 feet per second; is it not very evident, that it will in the same time generate a greater velocity in the lighter body than in the heavier? And here gravity is out of the question. Consequently, in the former case, when they are projected with the same velocity, the lighter must fly to the less distance; without any need for supposing the direction, or force of gravity to be altered.

At p. 134, the Author has advanced the appearance of a fact, in support of his hypothesis, in the following

‘Query. Is it not from Sirius that the sun meets the greatest resistance? Is not the vicinity of this body the grand cause of all the motion in our system? Is not this idea supported by the earth being found nearest the sun (when between those two bodies), as from the nature of compression this would be an inevitable consequence?’

To this we answer, that the earth is never between Sirius and the sun, because the star is not in the ecliptic, but has $39^{\circ} 32'$ south latitude; that when the distance between the earth and star, measured on a great circle of the sphere, is the least, the earth is not then accurately in its perihelion; the longitude of Sirius being 3 signs $11^{\circ} 15'$, and the place of the perihelion of the earth 3 signs $9^{\circ} 13' 16''$; besides, that place is continually altering, and the motion of the perihelion being at the rate of $66'$ and the star's alteration of longitude at about the rate of $50''$ per annum; the star's place in longitude has in former ages been more distant from the perihelion point; and even if they had been always together, if this Author's consequence were just, the same reason should make the perihelia of the other planets in the same place; whereas, the contrary is too well known for us to multiply words about it here.

ART. VII. *Principles of Law and Government*, with an Inquiry into the Justice and Policy of the present War, and most effectual Means of obtaining an honourable, permanent, and advantageous Peace. 4to. 7 s. 6 d. Boards. Murray. 1781.

IF the political doctrines of the illustrious Locke be just, and such as have a tendency to increase the happiness of mankind,

mankind, the writer who endeavours to illustrate, confirm, and disseminate them, may be numbered among the friends of humanity — In this predicament stands the Author of the '*Principles of Law and Government.*' But though a disciple of Mr. Locke, for as such he may be considered, he does not implicitly follow him; he ventures to think and to judge for himself, and in some subordinate points, to dissent from his master.

'He has endeavoured,' he tells us, 'to divest himself of prejudice and partiality, and to view events, characters and circumstances, with the unimpassioned eye of calm philosophy. If he can trust his own feelings, his heart bears witness to the disinterested purity of his intentions. He cannot stoop to the low arts of popularity, "with doctrines suited to the varying hour;" and as he does not wish to deceive, he cannot condescend to flatter. — Unconnected with party, and uninfluenced by faction, he uses no artful insinuations, willingly misrepresents no facts, or draws any insidious inferences; and however ardent the zeal with which he is actuated, however great his affection for his country; yet he flatters himself, he is not so much influenced, by narrow illiberality of sentiment, as to forget for one moment that he is a citizen of the world; or in any instance to prefer the advantages of his country, to those of humanity.'

Bold in conscious innocence, and animated by the rectitude of his intentions, he gives full scope, to the wishes of his heart; he writes with freedom, and a perfect contempt of personal consequences; but he has avoided personal abuse. It is measures, not men, he wishes either to censure or recommend; and if his work contains any thing, that may give just offence, that may wound the bosom of innocence, or be productive of any pernicious consequences; he can only say, that it was not intentional; and that if he had been sensible of it while he wrote, the repenting tear had wiped it out.

This Work consists of two parts, the one containing '*Principles, &c.*' the other '*an Inquiry, &c.*' The former of these commences with an account of some of the opinions which have been held concerning the origin of society, in which the Author takes occasion to remark, and we think justly, that the phrase "*natural equality*" does not distinguish, with sufficient precision, the kind of equality which is supposed to have subsisted among mankind, prior to a state of society. For as mankind are not naturally equal, with respect to the possession of either mental or corporeal powers, but only in having the same claim to freedom and independence, the above phrase is certainly too indefinite. — Instead, therefore, of calling this equality, the '*natural equality of mankind,*' the Writer would use a more appropriate language, and call it the '*natural political equality of mankind.*' — He is aware, however, of the apparent impropriety of denominating any thing in a state of nature, political; — "but" says he, "as this equality respects political power only, I am really at a loss for a more proper term, and should gladly adopt a better."

That

That mankind are naturally in a state of political equality, is a proposition, he observes, that appears to be self-evident.

'If rulers,' says he, 'derive their political superiority from divine right, that divine right has not been promulgated to mortals, either by reason or revelation; and I cannot avoid regarding it as an impious, as well as an absurd and servile doctrine, which invests one set of men with the power of tyrannizing over and trampling on their fellow-creatures, and which pretends to derive that right, from a Being infinitely wise and good—that clothes, with the power and authority of the Almighty, those who, from the defects of their education, and the peculiar disadvantages attending their situation, are frequently among the weakest and most vicious of mortals.'

After exploding the doctrine of passive obedience, inculcating that of resistance, and showing, that it is the incumbent duty of all to maintain their natural and just rights inviolate, he contends, in opposition to Sir William Blackstone and others, that the wants and fears of mankind do not form the bond of voluntary society. These, indeed, says he, may 'make them associate, but it is justice alone that cements the union.'

In treating, Sect. 2. of the nature and exercise of the legislative, executive, and judicial powers, the Author observes, in a note upon the last of these heads, that 'the number of jurors should be determined and established by law for each particular trial, as well as the number that may be peremptorily challenged; for if the latter number is specified and not the former, the privilege of challenging in this manner, may be rendered of very little effect, if not altogether abortive. The accused, besides being allowed counsel, should not be denied the privilege, of speaking in his own defence. Counsel may misapprehend, or (from undue influence) misrepresent facts, and many circumstances render the accused more proper, for stating and elucidating the matter, for justifying his intentions, and proving his innocence. Counsel should be allowed the accused for assisting them, not as a pretence for depriving them of the privilege of speaking in their own defence, or proving their innocence. To pretend that the judge will act in all cases as the friend and counsel of the accused, is in the last degree absurd, and is contradicted by experience. The judges are the creatures, and often the instruments of the executive power, and frequently (particularly in cases of high treason) act as counsel against the accused, and regard it as their business rather to criminate than exculpate. The spirit of Epsom and Dudley will never be extinct, and a Jeffries, if tolerated, will never be wanting. The crime of high treason, in particular, should be distinctly and accurately defined. To find among the list of legal crimes, such a one as constructive treason, must be a disgrace on a free people; if such a people can justly be called free.'

The light in which the conduct of judges is placed in the above note, is a very unfavourable one indeed, but in this light we fear it will be viewed by the eye of impartiality, as long as an exemplar shall remain of that "Libel on Judges," as a venerable judge once called the STATE TRIALS.

As justice, according to our Author, is the only cement of voluntary society, the prevention of injustice, he thinks, ought to be the principle which should influence every human law; agreeable to which 'laws may be defined, ordinances of the supreme power for the prevention of injustice.' Justice, in our language, as well as in others, he remarks, admits of many different significations; but injustice, he apprehends, 'admits only of one precise, determinate meaning; and may be defined, *not rendering every one his due.*'

Adopting the distinction made by the moral writers, between perfect and imperfect rights, and also the division of perfect rights, into personal rights, and rights of property; these he again divides into natural and political.

A crime, he defines to be an act of injustice. The division of crimes into those of commission and omission, is, he thinks, unnecessary, since 'properly, they are all of commission, as he who omits a just duty, commits injustice.' Equally unnecessary, and ill-founded, in his opinion, is the division of them into public and private, since, 'he who injures the individual injures the Public, and he who injures the public injures the individual.'

This favours however, too much of verbal nicety and refinement. Nor is the Author at all accurate in the use of his terms. We have read and heard of *sins of omission*, but what particular offences cognizable by human tribunals, are, or ever were, included under CRIMES of omission, we do not exactly understand. As little do we comprehend what he precisely means by *private crimes*.—Private injuries had been a juster term.

The objects of human punishment, ought, in the judgment of our Author, to be—the reparation of the injury;—the amendment of the delinquent;—the prevention of crimes by deterring others;—and lastly, the prevention of crimes by depriving the criminal of the power of doing future mischief.—With respect to the first of these objects, he remarks, that, 'reparation of the injury, or redress to the injured, in many cases, is entirely neglected by the English criminal law; and what, if possible, is still more unjust and absurd, the injured are still further injured, by being obliged to be at the expence of the prosecution. This is giving additional bitterness to the cup of adversity. It is counteracting the very intention of political society, which is to protect and assist the weakness of the individual, by the united strength and powers of the community, and an unjust attempt, to make the poor and weak individual, when still further weakened by injustice, protect the community.'

Here our Author seems to want information with respect to the subject he writes upon. We refer him to Stat. 25 Geo. II. c. 36. where he will find the treasurer of the county is ordered to disburse to the prosecutor his reasonable expences,

on application to the court, before whom the felon is convicted.

The doctrine of Precedent, which has long prevailed in courts of judicature, and thereby in effect giving to precedents the force of law,—a doctrine, in favour of which many strong arguments have been offered, and against which some ingenious and plausible objections have been urged, this Writer considers as unreasonable in itself, and dangerous in its consequences.

‘The doctrine of precedent, which at present has so much weight in law proceedings, should be entirely disregarded in the giving of judgment; as conferring, in effect, a legislative authority on lawyers and judges; and as being, in many cases, contrary to justice; for though the decision might have been equitable when made; yet, the alteration which time may occasion, in the manners and circumstances of the people, may render a repetition of it, or a similar judgment, highly injurious and unjust. A judge, in his judicial capacity, should pay no respect to authorities; and be influenced by law and equity only.

‘None, but those who have a just right to make laws, or such as they may appoint for that purpose, can have a just right to alter, expound, or interpret them.’

We are sorry to observe, from the concluding part of this extract, that the Author appears not to have well digested his ideas upon this subject. He has strangely confounded together two very distinct things; the power of altering the laws, and the province of interpreting them. The one is clearly legislative, the other only judicial. In proposing that judges, in their political capacity, should pay no respect to authorities; he would place more confidence in their uprightness and wisdom, than seems to be in any wise consistent with the general spirit and tenor of his work. (See his own sentiments in one of the preceding extracts.) How different, yet how much more accurate, and more just, is the opinion of the learned and ingenious JONES on this subject, though written with a view only to the English municipal law: *nothing*, said Mr. Justice Powell, emphatically, *is law, that is not reason*: a maxim, in theory excellent, but in practice dangerous; as many rules, true in the abstract, are false in the concrete; for since the reason of *Titius* may, and frequently does, differ from the reason of *Septimius*, no man who is not a lawyer would ever know how to act, and no man who is a lawyer would, in many instances, know what to advise, unless courts were bound by authority, as firmly as the Pagan deities were supposed to be bound by the decrees of fate*.”

* *Essay on the Law of Bailments*; by W. JONES, Esq.—Of this ingenious law tract we shall give an account in our next Review.

In Sect. 3.—the different forms of government are enumerated, and the nature of them explained.—Of these forms, our Author gives the preference to that of a Democracy, which, under proper regulations, he endeavours to show is the best; and that of an Aristocracy the worst:

* Despotism, whether regal or aristocratical, depends on the violence of the few, the timidity of the many, and the ignorance, folly, and vices of the whole.

* The slaves who are oppressed are not less culpable, than the tyrants who oppress them. It is their duty to assert, vindicate and maintain those rights, which, as human creatures, they are justly entitled to enjoy, by all the laws of God and nature. Nor are the oppressors more happy than the oppressed. It involves the whole community in misery and wretchedness. It debases human nature, prevents the acquisition of knowledge, depresses, or rather annihilates, genius; and every exalted, every noble, and generous sentiment or exertion of the human mind. Man becomes the enemy of his race; oppresses, and is oppressed by turns. Now abject, mean, and servile, as the beasts of burden, basely fawning, and seemingly courting the yoke. Now haughty, assuming, bloody and rapacious, "more fierce than empty tigers, and the roaring sea." At all times, suspicious, crafty, cruel, insidious and revengeful; society becomes a scene of horror, meanness, and infamy; and consists only of slaves, robbers, and murderers.*

The duration of parliaments for so long a term as seven years, he considers as one of the fundamental defects of the British constitution.—The remedy he proposes, and in favour of which he strenuously contends, is shortening the above term to one year.—This measure, he conceives, would, in the present state of things, be productive of the most salutary effects. But effectually to prevent the corruption of parliaments, it is not only necessary, he thinks, that they should be annual, but also, that no person should be eligible as a member for more than three parliaments out of six*.

In Sect. 4. entitled, 'of deviations from the true principles, and of the dissolution of law and government,' he treats of usurpation, tyranny, and rebellion.

His sentiments on these topics are delivered with great plainness, but they are such, as are neither calculated to gratify those who direct the affairs of state, nor those who are endeavouring to supplant them,—they are too liberal to be pleasing to either.

* *Quærit* as to this remedy.—Would it not be unwise in any state to deprive itself voluntarily of the services and abilities of its greatest political characters for just *one half* of their lives; especially when we reflect on the paucity of really great men, the shortness of human life, and the very few years of their very short lives, that men devote to the service of their country?

The result of the enquiry into the justice and policy of the war with America, is, as the Reader will naturally conjecture, unfavourable to the pretensions of Great Britain.

A fœderal league, or union, between this country and America, according to the plan proposed by our Author, which is, that each kingdom shall have a House of Peers and a House of Commons; that the former shall be created by the common Sovereign, George the Third, in whom the executive power shall be invested; that there shall be a convention of state for assisting in managing the general concerns of the empire, &c. &c.—might once, perhaps, have appeared to America as desirable; but whether she would now permit the executive power of that people who have endeavoured to reduce her to unconditional obedience, and whose strength is exhausted in the fruitless attempt, to have that controul over her, which this plan proposes, is a question that needs no discussion.

The typographical and other errors, of which indeed we have met with a considerable number in the perusal of this performance, and which the Author says, ‘haste and particular circumstances’ prevented him from correcting, we shall pass over with only observing, that haste in itself is far from being a sufficient excuse for appearing before the Public in a literary dishabille.—As for the ‘particular circumstances’, to which the Author alludes, whether they were of a nature similar to those which impelled the poetaster whom Pope describes,

—“to print before *term* ends.”—

or whether they were of a less important kind, we do not think it delicate in us to inquire. But when he prefers the same apology for ‘omitting to acknowledge the obligations he is under to some of the authors of whose works he has availed himself,’ we cannot help saying, that it has the appearance of a *disingenuous* mode of proceeding, and argues a consciousness on the part of the Author, that if he was to ‘restore every bird his proper feather,’ he would leave himself and his work but few original sentiments. It is the undoubted privilege of every writer to avail himself of the knowledge and learned labours of his predecessors; but then it becomes a debt of justice to mark the specific sources: and, according to this Author’s own distinction, above quoted, ‘he who omits a just duty, commits injustice.’

Upon the whole, notwithstanding some few objections that have occurred, we have read this Work with considerable pleasure. There is a liberality of sentiment throughout that is highly commendable. It leans strongly (as we intimated on the commencement of this Article) to the cause of freedom and virtue.—The language is lively and spirited; though in some parts too florid and declamatory, and too much overrun with the false glitter and tinsel-eloquence of the French Writers.

ART.

ART. VIII. *The History of the Legal Policy of the Roman State; and of the Rise, Progress, and Extent of the Roman Laws.* By Thomas Bever, LL. D. 4to. 181. Boards. Cadell. 1781.

THE objects proper to engage the notice of the general historian are so numerous, that it is extremely difficult to allow to each that share of attention which is its due. It commonly happens, that the writer is directed in the choice of his principal objects, and the train of his reflexions, rather by his own particular cast of mind, or his previous studies and habit of thinking, than by the nature of the materials which lie before him: the consequence of which is, that many of the most interesting topics in history are often treated superficially, or entirely overlooked. It is therefore a material improvement in historical writing, introduced by the moderns, to treat of the several subjects which merit the attention of the historian, not promiscuously, but in separate works, or in distinct divisions of the same work.

The history of the ancient Romans furnishes ample materials for treatises of this kind, on national character, and private manners, on military operations, on religion, and on policy and laws. This latter subject, in particular, merits the attentive study, not only of statesmen and civilians, but of all who are desirous of becoming perfectly acquainted with the most splendid period in the history of the world. The Roman government appeared in such a variety of forms, and underwent such extraordinary changes, and the laws of Rome rose into consequence from such small beginnings, and by steps so strongly marked in the pages of history, that they afford an extensive field for philosophical speculation. And the civil law, in the digested state in which it was left by Justinian, having been universally admired on account of the extent, variety, and methodical arrangement of its contents, and having been allowed a considerable share of authority in almost every legal establishment in modern times, the study of this code is become an important branch of education, and is a necessary foundation for the thorough knowledge of the laws and policy of the present states of Europe.

Interesting however as this subject is, and frequently as the Roman tale has been related in different forms in the English language, the constitution and laws of Rome are now, for the first time, treated of at large in an historical narrative by an English Writer. But, besides that Dr. Bever has the merit of novelty in the design of his work, he has likewise that of having executed his plan, as far as he has proceeded, with assiduous industry and great ability. We see in his performance, not the careless hand of a needy compiler, but the evident marks
of

of close study, and extensive erudition. The style in which the work is written, is, in general, correct and perspicuous, and withal sufficiently ornamented to answer the purposes of historical writing. We wish it were in our power to complete this eulogium, by adding to it, those essential characters of a good historian, an unbiassed judgment, and a liberal spirit. But in these respects, we are apprehensive, that, in the course of our strictures upon the work, our Readers will find much occasion to pronounce it materially defective.

In this undertaking, Dr. B. appears to have had two leading objects in view—to mark the rise and progress of the Roman law,—and to exhibit a view of the political constitution of Rome, in the several forms which it assumed through the several periods of the state. In what manner each of these designs is executed, we shall distinctly examine: and first, let us view our Author in the character of a civilian.

Having marked the origin of legislation among the Romans in the distribution of the people, under Romulus, into tribes and *curiæ*, and into patricians, knights, and plebeians, our Author enumerates the regulations which were made under the several kings, to improve the civil police, increase the military strength, or in other ways advance the prosperity of the state. At the introduction of the consular government, and the creation of tribunes, the changes which took place in the state of the laws are clearly marked, particularly the introduction of the law of Valerius Poplicola, by which persons accused of crimes were authorized to appeal from the supreme magistrates to the assembly of the people, without whose consent no capital punishment could be inflicted.

A distinct view is next given of the primitive sources of the Roman law, as contained in the *Papyrian law*, or digest of the laws which had been enacted under the kings, and were still in force under the character of ancient usages; the *twelve tables*, formed by the decemviri; the *fori disputationes*, or opinions of men skilled in the law given in private societies: the *responsa prudentum*, or decisions of learned lawyers, given professionally and publicly at their houses; and the *legis actiones*, or established writs, or forms of administering justice, introduced for the sake of preserving regularity in judicial proceedings; which together constitute what is called the ancient jurisprudence. After which are particularly explained the several kinds of laws, under the heads of *leges plebiscita senatus consulta*, and *jus honorarium*, with the forms observed in the senate and the assemblies of the people, in voting and enacting laws.

This general view of the rise of the civil law under the commonwealth, is closed by a particular account of the progress of the *Agrarian laws*, which, because the subject is interesting, and holds

holds a conspicuous place in the Roman history, we shall lay before our Readers.

* As the Romans gradually extended their victorious arms over the weaker states of Italy, they were accustomed to take a certain portion of the conquered lands into their own possession; part of which was sold by auction for the use of the public; and the rest divided among the poorer citizens, on the payment of a small quit-rent to the treasury, in acknowledgment of the tenure.

* For the better regulation of these distributions, various laws had been passed from time to time, under the title of *Agrarian*. The first of these was the *Cassian Law*, enacted not many years after the beginning of the consular government; which was followed, at different periods, by many others of the same import; though the introduction of them was commonly attended with riot and discontent.

* The comforts arising from the enjoyment of separate property are more apt to stimulate, than to satisfy, the appetite; and though a simplicity of manners, and a happy ignorance of the superfluities of life, may, for a while, restrain the importunities of the human passions, they will naturally arise in their demands, with the abilities of the state to indulge them. Cato the censor, therefore, of honest and frugal memory, clearly foreseeing that Rome was hastening to corruption through her own greatness, vigorously opposed the increasing luxury of the age, both by his example and authority. For this he was rewarded with a statue, by the suffrages of a grateful people; and yet, by a strange inconsistency, more common than accountable, in the contracted sphere of worldly politics, he suffered his inveterate prejudices against an unfortunate rival to counteract his own zeal, and effectually to defeat his favourite plan of reformation. The destruction of Carthage eased Rome of her fears; and thus the malady grew every day worse, by the removal of the only check that could have prevented it.

* The richer citizens getting possession of large tracts of waste land, and being confirmed in them by long prescription; adding to these likewise, either by force or purchase, the smaller pittance of their poor neighbours, by degrees became masters of territories instead of farms. As a further grievance, the management of these was often committed to the care of slaves; whereby the multiplication of the free inhabitants was impeded; such as remained were oppressed by penury, exactions, and military services; or, if left unemployed, were enervated by idleness, without lands of their own to occupy; and excluded the privilege of earning their bread upon those of others, by captives and foreigners.

* Such enormous monopolies once more raised the indignation of tribunitian patriotism, and gave birth to the famous *Licinian Law*, so denominated from its author, Licinius Stolo. By this it was ordained, that no citizen, of what station soever, should possess more than five hundred acres to his own share; nor maintain more than one hundred head of large, and five hundred of small, cattle; and that a certain number of free men should be constantly employed in the business of husbandry.

‘ This law was admirably suited to the modest ideas of a republic; and well calculated to preserve the just equipoise between the higher and lower orders of the community. While it supplied the nobles with sufficient affluence to command all that respect which was due to their station, it deprived them of the power of corrupting or depressing the poor: and while it supported that distinction of rank, which is essential to the dignity and good order of civil government, it prevented the common people from becoming a burden to the state, by enabling them to maintain their families with their daily labour. That no sanction might be wanting to insure the operation of a law of such extensive importance, it was guarded likewise by oaths, fines, and forfeiture.

‘ It might well have been expected that these heavy penalties, enforced by such solemn obligations, would have checked the growth of this crying evil for ages to come. But the best-concerted designs of human wisdom soon become impotent and inefficacious, when opposed by the cravings of avarice, the insolence of power, and the audacity of ambition. No sooner was the law passed, than it was broken by the author himself; who is the first upon record that became the object of its severity.

‘ This well-timed example, most probably, put a stop to any gross and open violation of it for the present; though it was far from being a sufficient barrier against the future course of the evil itself. The more cautious and circumspect evaded the prohibitions, by making purchases under borrowed names; while others, more daring, set them at open defiance. A law, designed to humble the pride of riches, and give countenance to parsimony, was ill adapted to the aspiring views of the conquerors of Carthage and Numantia. The ancient abuses gathered strength from the successes of the state; and were daily renewed, with many aggravations, threatening the utter ruin of the industrious husbandman, and the extinction of popular liberty.

‘ While avarice and rapine were thus ranging at free quarter over the patrimony of the poor, one strenuous effort was made to repel their hostile invasions, by the virtue and courage of the famous Tiberius Sempronius Gracchus; a youthful hero, adorned with every valuable accomplishment of the genuine Roman. Melting with pity at the desolate view of the Hetrurian plains, forsaken by their native inhabitants, and over-run by foreign slaves; animated likewise by the cries of the whole people, who importunately demanded the restitution of the alienated lands, he resolutely stood forth the advocate of their deserted cause.

‘ Armed with the power of the tribunate, he meditated an excellent scheme of redress; and engaged several other eminent persons, who had yet escaped the general contagion, to support it with their united authority. The candid and equitable principle upon which this law was framed, is a convincing proof both of his wisdom and moderation; for it may be truly affirmed, that a gentler remedy was never before applied to so desperate a mischief. Free from the impolitic and malevolent desire of reducing all orders to one common level, his only object was to preserve the proper distinction between each; by bringing back the rich within the pale of those laws which they had

so shamefully transgressed; and by restoring the poor to those rights of which they had been so unjustly deprived. To quiet the apprehensions of the offenders, he remitted the fines inflicted by the Licinian law; and to alleviate their hardships, directed that the value of the lands to be resigned should be repaid out of the public treasury. As a farther indulgence, he allowed the heir of the family to retain two hundred and fifty acres, over and above the estate possessed by his father.

* The humble commonalty, amply satisfied with the proposed reforms, would willingly have buried all former acts of injustice in total oblivion, on condition only of having their possessions secured from any future incroachments. But the opulent landholders, enraged at the law by the intigations of avarice, and at the author by resentment and perverseness, strove to alarm the jealousy of the people against Tiberius, by charging him with a design to introduce innovations, and excite commotions in the state. The powers of eloquence, however, exerted in so just a cause, rendered him invincible; and his adversaries, confounded by the force of it, had recourse to the common expedient of dividing the tribunitian authority against itself; by prevailing upon Octavius, another of the same body, to interpose his negative.

* But this injudicious resistance served only to aggravate the evil, which it meant to remove. It inflamed the zeal of the intrepid Tiberius; provoked him to abandon the mild and humane design of his first law, and to bring in another, much more severe upon the engrossers of lands; enjoining them to give up immediately whatever they possessed, contrary to the permission of the laws then in being. The dissensions still encreasing, he went further; suspended the magistrates from the exercise of their respective jurisdictions, sealed up the treasury, and put an entire stop to the ordinary course of public business.

* After various fruitless attempts to reconcile the contending parties, Tiberius, by his superior influence over the people, deposed Octavius from his office of tribune; and having thus violently overpowered all opposition, his law was confirmed by the voice of the "comitia," and himself appointed one of the commissioners to regulate the intended distribution. At the same time, to secure the affection of his fellow-citizens, he took advantage of a singular bequest, lately made by Attalus King of Pergamus, of his whole dominions and fortune to the Roman people; and proposed that the ready money, left by this infatuated prince, should be divided among such of the poor as had obtained a share of the public lands, to enable them to improve their farms; and as to the cities and territories, he denied the disposal of them to the senate, insinuating that the right belonged to the people in general, whose pleasure he should consult upon that occasion.

* To protect him against the malice of the exasperated nobles, he was elected tribune for another year; and, strengthened by this renewal of his authority, gave daily proofs of the sincerest attachment to the popular cause. But his enemies, watching his most innocent motions with an eye of prejudice, carried the folly of suspicion to so great a length, as to interpret a sudden elevation of his hand toward
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his head (designated by himself only as a signal of distress in the heat of a tumult) into the demand of a diadem. What was suggestion only in the "*iorum*," was truth in the senate. The members of that haughty body, trembling for their usurped property, were clamorous with the consul to avenge them of the tyrant. But that wise and just magistrate refusing to pass sentence before the guilt was proved, Scipio Nasica, whom fear and self interest alone had suddenly transformed into a champion of liberty, rushed out, at the head of a band of desperate partizans, upon the defenceless tribune; and put him to a barbarous and ignominious death with a vile weapon, the use of which could only have been excused against a savage and noxious animal: and thus fell Tiberius Gracchus, an illustrious victim to a rapacious and implacable senate.'

After discoursing at large concerning the nature and causes of the political revolutions which took place, from the latter period of the commonwealth through a long succession of emperors (of which we shall afterwards take more particular notice), our Author proceeds to explain the manner in which the emperors issued their mandates from their council or consistory, in the several forms of rescripts, decrees, and edicts. In treating of the state of the profession of law under the emperors, he gives a particular account of the two remarkable sects called *Sabinians* and *Proculians*, who introduced the subtle disputations of metaphysics into the science of jurisprudence; of the sect of Moderators, who afterwards rose up under the name of *Medii et Herciscundi*, and endeavoured to reconcile the contrarieties with which the former disputants had perplexed the law; and of several eminent lawyers who distinguished this period.

Dr. B. next enumerates the alterations and improvements which took place in the Roman law under Constantine, and takes notice of several attempts, which were made by Theodolius and others, to methodize the laws. His account of Justinian's great undertaking for this purpose, is as follows:

'When Justinian ascended the imperial throne, the laws, being dispersed, with the other writings of the ancient magistrates and professors, among no less than two hundred thousand volumes, or rolls, were now grown almost useless, and were lost in their own immensity. Justinian, at this time in his full vigour of body and mind, conceived vast designs for the restoration of the empire to its original splendour, as well as for the improvement of its constitution. Of the many former attempts to methodize the laws, none had ever yet been carried into execution, such detached collections only excepted as have been already mentioned. But these, being all very partial and confined, both in respect to their subject-matter, and the periods wherein they were enacted, fell far short of that noble and comprehensive plan which Justinian had projected in his own mind. This was, to take a minute and careful survey of this indigested mass of discordant materials; to separate and arrange its parts, and from thence to form one regular and well-connected body of laws, to be the future standard of justice for the whole empire.

* A scheme

* A scheme so full of consequences to the future welfare of the State requiring the utmost circumspection, he entrusted the management of it to a committee of ten persons of the most approved learning and abilities, who had borne some of the highest offices about the court; instructing them to begin their work with a careful revision of the three foregoing Codes, and of all the other imperial constitutions of his predecessors, whether Pagan or Christian, as well before as since the time of the second Theodosius. From hence they were to extract a series of plain and concise laws; omitting the former superfluous preambles, as well as all other matters that carried a too similar or too opposite a meaning; but with liberty either to extend, or limit their sense, or to alter them, in whatever manner they should think most likely to facilitate their future use and operation. This done, they were to arrange them under separate titles; that, by thus bringing whatever related to the same subject under one point of view, their import might be the better understood. Several directions were likewise given concerning the order in which they were to stand according to their dates, and the Consuls in whose times they were published; with some other less material particulars, which relate more to their internal form, than to their binding authority.

* The whole, thus compiled, was called the *Code* bearing his own name; from whence alone, for the quicker dispatch of business, the imperial constitutions were to be quoted on all future judicial decisions. It was divided into twelve books, and each book into several titles, with other smaller subdivisions; and includes all the imperial laws that were thought worth preserving, from Hadrian to Justinian. Being thus finished, in the third year of his reign, it received his public and solemn confirmation, by a rescript directed to Menna, the Prætorian Præfect.

* Justinian appears to have considered the Code only as an introduction to a work of much greater extent and utility, which was to go back to the very beginning of the Roman government itself, and to comprehend every branch of the ancient jurisprudence, which has been the subject of our former inquiries. The chief of these were the *Responsa* of the Lawyers, and the *Edicts* of the Magistrates; which, with the comments of subsequent annotators, were scattered about in two thousand volumes, and were subdivided into more than three hundred thousand verses or sentences. The emperor himself seems alarmed and staggered at the difficulty of the undertaking; but, with the Divine favour, determines to persevere to its final completion.

* To this end, he issued a mandate to Tribonian, whom he calls the *Quæstor of his Palace*, committing the whole to his direction; and empowering him to call to his assistance any number of the most skillful advocates, statesmen, and politicians, that he should approve. Their first business was, to peruse the writings of all the great professors, whom former princes had intrusted with the power of interpreting the law; and from thence to select the most material parts, rejecting all superfluities and contradictions, so that one principle might suffice for one subject. In their determinations upon questions either of expediency or equity, they were not to suffer their judgments to be biased by the multitude of authorities; as the single opinion of an inferior

inferior writer might, in some instances, be preferable to that of a majority: so that if any doctrine could be extracted from writings of less general merit, that was capable of throwing a better light upon a passage even of Papinian himself, it should be inserted without hesitation. They were likewise indulged with the same liberty, as before in the Code, to admit, reject, or alter whatever they thought most conducive to the perfection of the work; and what they so adopted was to be received as law, without being liable to be impeached or invalidated, in consequence of any difference from the original.

‘ These collections were to be distributed into fifty books, and these again into certain titles, in imitation either of the *Code*, or of the *Perpetual Edict*, as the compilers should judge most proper. They were to contain the whole of the antient law, for near fourteen hundred years past; and the opinions of every author therein preserved were to be treated with an equal degree of respect, in those branches of the science in which each was particularly known to excel; none of them being alike excellent in all. Upon the whole, no laws were to be revived which had been abolished by long disuse; but those only were to prevail which had been the most constantly practised in courts of justice, or approved by the uniform reception of the metropolis; according to the maxim of Salvius Julian, who lays it down as a principle, that all other cities shall follow the custom of Rome; by which the emperor *now* means, not only the primitive city, but that likewise in which he presides.

‘ This learned body of men obeyed the imperial mandate with the greatest alacrity; and, though allowed ten years, a time short enough for so extensive a work, contrived to perform it in about three; fancying, perhaps, there was more merit in expedition than in accuracy. But, whether it was owing to this cause, or to the want of attention in the compilers, it was certainly not executed with that precision and exactness which the emperor, from his instructions, appears to have intended; and which, if strictly pursued, would have made it the pride of human wisdom and policy. Notwithstanding his express directions to them, to avoid all contradictory laws, and to preserve such a general concord among them, that they should all lead to one consequence, nothing is more common, than to find the judgment suspended by doctrines of a quite opposite tenor; upon the strength of which, an acute advocate may easily maintain either side of a controverted question with equal confidence—.’

‘ Thus was this elaborate work completed, and ushered into the world under two solemn instruments of confirmation, addressed jointly to the Senate and People. The name by which it is most usually known is the *Digest*, from the order into which it is reduced; but, from the comprehensiveness of its plan, it is likewise called the *Pandects*—.’

‘ While the Digest was preparing for publication, the emperor gave orders to Tribonian, in conjunction with two other eminent professors, Dorotheus and Theophilus, to collect all the fundamental principles of the antient law into a small manual, containing *four books*; which he distinguished by the title of *Institutes*, in imitation of the Institutions of Caius, mentioned upon a former occasion.

occasion. These he designed principally for the use of noviciates; who, by making themselves first perfectly acquainted with the elements, might, with greater ease and certainty, proceed to an investigation of the more deep and abstruse parts of the science. It was published about a month before the Digest, by way of an introduction, though they both received their legal confirmation at the same time.

* This little work is so truly admirable, both for its method and conciseness, as well as for the elegance of its composition, that it has been imitated by almost every nation in Europe, that hath ever made any attempt to reduce its own laws to a regular and scientific form. It has passed through a vast variety of editions, with commentaries suited to the particular constitutions of those countries where they were published: and whoever will take the pains to compare it with the ancient writers on the Laws of England, from the twelfth century downwards, will find, that the very best of them lie under the greatest obligation to this work of Justinian, not barely for their models alone, but also for the chief part of their rules and principles, and in some instances, where the subject requires, for whole titles almost literally transcribed from thence; how much sorer their more modern successors in the same honourable profession may affect an ignorance or contempt of those fertile sources of juridical learning.

* In the same interval, Justinian having observed, that many questions had occurred, and controversies arisen, which had never received any determination, either by the ancient imperial constitutions, or by his own Code, he ordered that work to be revised, and republished, with several corrections and alterations, together with fifty new decisions upon some other doubtful points; still preserving the same form, order, books, and titles, as in the former. This was called the *Codex Repetitæ Prælectionis*, and is the same that is now extant; the first edition having been purposely suppressed on account of its incorrectness, so that no remains of it have ever reached posterity.

* Though Justinian had thus completed this useful design of reforming the ancient laws, the business of legislation continued always to be his favorite object. He seized every opportunity, which a long reign gave him, of enlarging his original plan, by the addition of such laws as the exigencies of the succeeding times demanded. These, he easily foresaw, would gradually increase to such a bulk, as to furnish materials for another collection; which, therefore, he intended to make, and to publish them all together, as a supplement to the former, under the name of *Novels*, or *New Constitutions*. But these, though enacted on purpose to supply the omissions, and correct the faults, of the preceding publications, want much of that brevity, dignity, and solidity, which so remarkably distinguish the juridical compositions of the ancients. Their sense is too often either obscured by barbarisms, or lost in a labyrinth of unnecessary phrases. Many of them, however, are of acknowledged merit and utility: witness, in particular, the hundred and eighteenth Novel, to which the English legislature will be for ever obliged, for
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some of the most useful principles of that famous and excellent statute for the distribution of intestate effects.

These laws were originally composed in Greek, a very few only excepted, that being the vernacular language of the Eastern empire. But, whether they were collected together by Justinian himself, according to his own proposition, is a matter of controversy among the learned; though the most general opinion is, that this part of the plan was undertaken by some anonymous hands after his death; to which was added a very minute verbal translation, from whence they obtained the name of *Authentics*. But, in the mean while, Julian, an eminent professor in the academy at Constantinople under the reign of Justin the Second, published an abridgment of them, with an elegant Latin version of his own, chiefly calculated for private use; as the former alone carried the authority of law.

The four principal parts above mentioned, collectively taken, constitute the *Body* of the *Civil Law*, to be generally received and obeyed through every part of the Roman dominions; and to be considered either as *promulged* or *composed* by Justinian. Under the first description are included all the Novels, and those Constitutions of the Code that were expressly enacted by himself; under the latter, the Institutes, Digest, and remainder of the Code, that were already framed to his hands, but were only reduced to better order, and republished under his auspices.

The History closes with an account of the progress and decline of Justinian's laws, and their revival in the 12th century; for the particulars of which we must refer to the work itself, which as a *History of Civil Law*, is a valuable addition to our stock of English literature. Its merit as a history of the *Roman Constitution*, we shall examine in a future article.

ART. IX. *Poems supposed to have been written at Bristol in the 15th Century.* By Thomas Rowley, Priest, &c. With a Commentary, in which the Antiquity of them is considered and defended. By Jeremiah Milles, D. D. Dean of Exeter. 4to. 1 l. 1 s. boards. Payne! 1782.

THE revival of this curious controversy hath excited us to examine its merits with renewed attention; and as we would ever wish to make impartial conviction the ground-work of all our decisions, we hesitate not to declare, that our sentiments respecting these Poems have undergone a very considerable revolution, and that we find ourselves necessitated to quit that ground which we formerly held. We prepared our Readers for this declaration at the conclusion of our account of Mr. Clark's Answer to Mr. Shaw*. Nevertheless, we pretend not to say, that all difficulties respecting this controversy have been so totally vanquished in our minds as to admit of no doubt. There

* Vid. Rev. Jan. Art. 10.

is *something* yet mysterious which eludes our enquiries; and at the moment when we are ready to flatter ourselves with the possession of the truth, some inexplicable cloud arises before it, which, if it doth not wholly darken its substance, yet at least obscures its form.

To take up the matter in a general view, we would propose the following remarks to the inquisitive and critical reader of Rowley's Poems.

As a literary imposition is suspected, it is incumbent on the partizans of this side of the controversy to prove clearly, that unequivocal and decisive circumstances are entirely incompatible with what hath been presumed and asserted by the advocates for the authenticity of these Poems. This proof will easily rest on the style and language of the poems, the sentiments and allusions which occur in them, and the form and structure, complexion and finishing, of the most considerable of them. Here *verbal criticism* hath a large scope, but that of *taste* is still more extensive.

On the other hand, the supporters of the authenticity of these Poems ought to combat such strong objections with perspicuity and precision, not by an implicit reliance on the asseverations of Chatterton, whom they themselves calumniate as "unprincipled," and who indeed contradicted himself in the very outset of his adventure, and freely acknowledged the imposition which he had not taken sufficient pains to guard;—not by partial quotations from the Poems themselves, for a display of antiquated words and obscure expressions; nor by quotations still more partial, from one or two old English poets, in order to shew how *possible* it was for them to produce, now and then, an unharmonious coincidence of words. All this is nothing to the purpose. The man of *taste*, who hath also been conversant with the poets of the 15th century, *feels* every argument on this head to be decisive, by an emotion which is superior to all laboured reasonings, but which, nevertheless, every reason, and every examination still more strongly concur to support. It also behoves the gentlemen on this side of the argument to prove that Chatterton was unequal to this literary fraud, both as to his genius and acquired knowledge, by a fair and candid comparison of these Poems, with those productions which he acknowledged to have been his own. This latter hath been attempted; but in our opinion the comparison hath been conducted with great unfairness and partiality. Of this we shall speak more particularly hereafter.

Dr. Milles, the learned president of the Antiquarian Society, hath here stepped forward with an honest zeal, "to give honour to whom honour is due," and to substantiate a claim which had been judged ideal by some of our best critics—particularly Mr.

Tyrwhitt

Tyrwhitt and Mr. Thomas Warton. He is ardent in the cause of the 'gode priestte,' and has exerted his best endeavours to

' ——— rouze him up before the judgment daie,
To say what he as clergyond can kenne,
And how he sojourn'd in the vale of men.'

Introduc't. to Ella.

' It is to be remarked (says the Dean) in the first place, that every circumstance relating to this uncommon discovery seems to reduce us to this alternative, either to believe that they were really copied by Chatterton from parchments found in Radcliffe church, or that they were written by himself, and produced to the world under that false title.' We are willing to join issue with the learned president on this ground; for the intervention of a third person is, we think, too improbable to be admitted on any supposition whatever: at least it is a conjecture built on such ideal props, that to admit it, instead of removing the main difficulties, would only add to their number, and increase their weight.

With respect to Chatterton, the present Editor observes, that ' in the former editions we may see some general lineaments of this extraordinary youth. But as the facts and circumstances attending his progress through a very short and unhappy life, will supply many topics of argument to illustrate the present subject, it may not be improper to produce the results of a most exact and diligent enquiry made by a gentleman of great credit and veracity, from Chatterton's mother and sister, and from such of his surviving friends who were able to give him information on this subject.

' His mother says, that he was born Nov. 20. 1752, and baptized at Radcliff church the 1st of January following. That he went to school at five years of age; was admitted into Colston's charity-school Aug. 3, 1761; was bound apprentice to Mr. John Lambert, attorney at Bristol, for seven years, on the 1st of July 1767, removing the same day from the school to his master's house. The instructions at Colston's school were confined to reading, writing, and arithmetic; the hours appointed for it during the summer half-year were from seven to twelve, and from one to five; in the winter, two hours less each day. He was always in bed by eight of the clock, and never permitted to be absent, except on Saturdays and saints days, from between one and two, till between seven and eight at night. When he first went to school he was observed to be of slow apprehension, and uncommonly dull; was about five years old before he knew his letters; his writing-master, Mr. Low, who succeeded Chatterton's father as master of the school in Pile-street, thought it was impossible to make him learn them; and he had a fancy to be taught them by his mother from the illuminated initials in an old vellum French manuscript treatise on music, and which most probably came from Radcliff church. She taught him afterwards to read from a black-lettered Testament (as she called it), meaning a Bible. But before he left that school he grew fond of reading, and borrowed from Mr. Long and Mr. Shoreliff, and particularly from Mr. Green, who had the largest

largest collection of any bookseller in Bristol (and to whom he was obliged for Speght's Chaucer), such books as their shops produced. But he knew nothing of the parchments taken from Radcliff church, nor of their contents, till he had left Mr. Colston's school. The office hours at Mr. Lambert's were from seven in the morning till eight at night; and Mr. Lambert, who attests the regularity of his attendance, says, that he was never once known to be out of the house after ten of the clock at night; but he then went to bed very late, and rose very early, seldom spending more time with his mother and sister than from eight to nine in the evening. He left Mr. Lambert in April 1770, and went to London, where it is supposed he put an end to his miserable life in the month of August following.

"As to the parchments, Mrs. Chatterton says, that her husband's uncle, John Chatterton, was chosen sexton of Radcliff church, March 25, 1725, and dying in that office 1743, was succeeded by Hump. Perrot, who died May 1756. That her husband keeping a writing school in Pile-street, the uncle furnished him with many old parchments for covering the boys copy books, a little before the death of Mr. Gibbs, vicar of Radcliff, which parchments were taken out of some ancient chests, in the room over the north porch of Radcliff church (now empty, and still to be seen in the room). That the charity-boys belonging to the school in Pile-street brought these parchments to her husband's house; and that they filled a large maund basket: That many of them had seals, the figure of a pope or a bishop in a chair; others had no seals: That her husband put them in cupboards in the school, for the purpose of covering the boys writing-books; the best of them were put to that use, and the rest remained in the cupboard. She thinks her husband read some of them, but does not know that he transcribed any, or was acquainted with their value; but being particularly fond of music, he employed his leisure hours in writing it for the cathedral, of which he was a singing man. He had been employed in London in engrossing deeds for the attornies, and was probably acquainted with the old hands. He had also been writing otheer to a school where the classics were taught, and thereby knew a little of the Latin tongue. He died August 1753, about three months before his son was born. She says, That the parchments in question, at the time of her husband's death, were contained in a cupboard in the school-room, where they remained as long as the widow remained in the house, which was an indulgence granted her for some time after her husband's death. On her removal from thence, she emptied the cupboard of its contents, partly into a long, large deal box, where her husband used to keep his cloaths, and partly into a square box of a much smaller size, carrying both, with their contents, to her lodgings, where, according to her account, they continued neglected and undisturbed, till her son first discovered their value; who having examined their contents, told his mother that "he had found a treasure, and was so glad nothing could be like it." That he then removed all these parchments out of the long, large deal box, under the bed, in which his father used to keep his cloaths, into a square oak box of a smaller size. That he was perpetually rummaging and ransacking every corner for more parchments, and from time to time carried away those he had already

found by pockets-full. That one day happening to see Clarke's History of the Bible covered with one of these parchments, he swore a great oath, and stripping the book, put the parchment into his pocket, and carried it away; at the same time stripping a common little bible, but finding no writing on the cover, replaced it again very leisurely. Twenty bibles were presented to the charity-boys of Pile-street, of which Chatterton was master, by the Rev. Mr. Gibbs, vicar of Radcliff church, under whose appointment Chatterton acted; which bibles were afterwards covered with the parchments taken from the room over the porch. Upon his being informed by his mother from whence and by what means his father first procured these parchments, he went himself to the place, and picked up four more, which, if Mrs. Chatterton remembers right, Mr. Barret has at this time in his possession. Mr. Barret confirms this testimony with regard to Chatterton's bringing parchments to him, which he took from the room over the porch, who also said, that he had been there more than once. But Mr. Barret observes, that these parchments contained deeds of land, &c. in Latin; and that Chatterton desired Mr. Barret to read them to him, as he neither understood the language nor character in which they were written.

* Mrs. Newton, his sister, being asked, if she remembers his having mentioned Rowley's Poems after the discovery of the parchments? says, that he was perpetually talking on that subject; and once in particular (about two years before he left Bristol), when a relation, one Mr. Stephens of Salisbury, made them a visit, he talked of nothing else; which Mr. Stephens hath since confirmed, as to the general tenor of the conversation, though at such a distance of time he doth not charge his memory with particulars.—That he used to read Rowley very often to her, and sometimes his own poems; but as the latter were almost wholly satirical, the mother and grandmother grew uneasy, fearing that they should involve him in some scrape; after which he chiefly read Rowley to her. One of the poems on Our Lady's church (but which of the two she doth not know) he read from a parchment, and (as she believes) the Battle of Hastings also, but is not certain. Being asked, if she remembered any particular passages which he read? she replied, "The language was so old, that I could not understand them; they were all to me a blank; I had no kind of relish for them. This my brother used sometimes to perceive; would grow angry, and scold at me for want of taste. But what I sickened my poor brother with, I remember very well, was my inattention to the Battle of Hastings, which before he used to be perpetually repeating." When he was communicative he would read the play of Ella to his sister; and she recollects his having mentioned the names of Target and John Stow. She never saw him copying the parchments at his mother's, but concludes that he did it at Mr. Lambert's office, where once, and once only, she thinks that she saw him transcribing one of them. She describes these parchments as *curled and crumpled, and green about the edges.*

To these curious relations respecting Chatterton and his discoveries, succeeds his sister's letter, originally published in a pamphlet entitled *Love and Madness*; by the extensive circulation

tion of which this letter is so well known, that we shall not transcribe it. We shall only remark, that we have often read it, and every time with fresh emotions of sympathetic tenderness. Its unaffected simplicity seizeth on the heart; the enthusiasm of fancy kindles as we read; we feel the greatness of a rising genius, and deplore the catastrophe that so soon and so fatally stopped its progress, and robbed the world of a being equally formed to astonish and delight mankind.—But we are got on ground as delusive as the land of *Fairie*; we must retreat before Fancy's enchanted cup hath made us forget the cool duty of sober and unbiassed critics.

From Mrs. Newton's letter respecting her brother, the learned Dean draws some inferences, tending to establish the authenticity of these Poems. The first inference is, 'that there did exist, and come into young Chatterton's possession, parchments belonging to his father, which appear by other accounts to have been taken from the room over the porch of Radcliff church.' We object not to this inference; and we believe it is agreed on all sides, that a number of parchments came into Chatterton's hands by these means. But still the evidence to their contents is vague and indeterminate in the highest degree. Mrs. Newton was no judge of them, nor the other witnesses that the Dean hath produced to corroborate and add to her testimony. They universally express themselves in language which bears a questionable shape. Not that we mean to suspect their veracity; but from their own confession we take the liberty of suspecting their judgments. They saw MSS. but they could not read them. How then were they certain that they contained the Poems which have been since published under the name of Rowley? Why, they are certain of it, because *Chatterton* said they were. This is a very inconclusive method of reasoning indeed! For on the supposition of imposture, Chatterton doubtless would not have said otherwise. And was it less an imposture because they were not let into the secret? He that was capable of the main fraud, was surely capable of those subordinate artifices which were designed to give it credit.

With respect to those parchments of which we have heard so much, we have very little reason to believe them to have been any thing more than grants to the church, deeds of lands, indulgences, &c. &c. This appears from the seals which are said to have been affixed to them, and which well agree with such instruments. There may have been also some historical records lodged in Muniment Room, and from them Chatterton might possibly have received information respecting several events recorded in the Poems. But that *Poems* should have been con-
signed to a chest, locked with six keys, lodged in a private room
belonging to the church of Radcliff, which chest was only to be
opened

opened by the mutual consent of six persons, and that in general only once a year, at a set festival, is a supposition equally improbable and absurd. We can account for these particular restrictions respecting a chest that contained deeds, grants, registers, records, &c. &c. which respected the church or the city; but no plausible reason can be given why poems, consisting of tragedies, ballads, epistles, eclogues, epitaphs, &c. &c. should have been consigned to the same deposit, and subjected to the same regulations, especially, too, when it is considered that this pretended arrangement took place after the introduction of printing. A single poem might have been unnoticed; but that such a number should have been huddled amongst pamphlets of so very different a nature, with which they had no connection: that having been once known, they should have lain in a state of absolute neglect, at a time too when poetry had begun to be in request, and when the multiplying of copies was rendered easy by means of the press—The supposition contains in it so many improbabilities, that we need evidences and facts much stronger than those which have hitherto appeared, to give it any sort of credit whatever.

As to the MSS. which were given to Mr. Barret, we will only say, that if they are of the same nature with that which Mr. Strutt hath engraved in a *fac simile*, we should have no scruple in pronouncing them to be impositions. The latter is evidently such. It contains no species of hand-writing that ever existed in any age; and could only have been read by the person who writ it. Will Mr. Barret stand forward, and declare as a man of honour, that in his conscience he believes it to be an authentic original?—and that the MS. which contained the Song of Ella, with Lydgate's Answer, was the same?

To proceed with the Dean's inferences from Mrs. Newton's letter: He observes from it, 'that Chatterton very early discovered a thirst for pre-eminence; that his temper was proud and imperious; that his ambition made him speak in great raptures of the undoubted success of his plan for future life.' Agreed. And what then? What inference would the Dean draw from Mrs. Newton's very striking account of the natural turn of her brother's disposition and pursuits, which the opponents of Rowley might not avail themselves of with much greater advantage to support their own hypothesis? In short, her account strongly tends to credit the supposition, that Rowley and Chatterton were the same. Could any thing more strikingly mark the features of genius than the following traits which Mrs. Newton hath given of her brother. "I remember (says she) his early thirst for pre-eminence; and that before he was five years old he would always preside over his

play-mates as their master, and they his hired servants.—About his 10th year he began to hire books from the circulating library with the trifle allowed him for pocket-money, and made a rapid progress (as his usher said) in arithmetic. Between his 11th and 12th years he wrote a catalogue of the books he had read, to the number of seventy. His school-mates said, that he retired to read at the hours allotted for play. About the age of twelve, he wrote verses on the Last Day—paraphrased the ninth chapter of Job, and some chapters of Isaiah. Soon after he wrote some satirical * pieces.—His spirits were rather uneven; sometimes so gloom'd, that for many days together he would say very little, and that by constraint; at other times exceeding cheerful. When he was in spirits, he would enjoy his rising fame: confident of advancement, he would promise my mother and me should be partakers of his success." It is said that he *enjoyed his rising FAME*, after the discovery of the pretended MSS. The *transcribing of another's works* could never have inspired him with so much confidence. No—it was the consciousness—the secret, but ardent feeling of his own abilities, fitted to almost every pursuit in literature, and capable of rivaling almost any poet of any age.

The third inference which the learned Dean hath deduced from Mrs. Newton's letter, is founded on a very curious, and somewhat laughable mistake.—'Charterton could not be charged with *venality*.'—The Dean is willing to make the most of this inference, and brings it a second time in play, by way of deducing an *inference* from it. 'It is highly incredible (says he) that he who was *above venality*, and so great a lover of truth, should make himself a living lie.' Gravely reasoned!—but, like some other *grave reasons* made use of in this argument, the *inference* in question is wholly founded on Mrs. Newton's using the word *venality* as a more decent term for ——. The Reader will judge what she meant, by permitting her to speak for herself. "My brother would frequently walk the College-green with the young girls that stately paraded there to shew their finery; but *I really believe he was no DEBAUCHEE* (though some have reported it): the dear unhappy boy had faults enough: I saw with concern he was proud, and exceedingly imperious: but *THAT of VENALITY he could not be justly accused with.*"

The last inference from Mrs. Newton's letter respects Charterton's love for truth. "He was a lover of truth from the earliest dawn of reason; and nothing could move him so much

* Perhaps that satirical piece, entitled *Apostate's* ill, published by the author of 'Love and Madness,' might have been one of the number.

as being belied. His master depended on his veracity on all occasions." So says Mrs. Newton; and we esteem her for her honest zeal for the reputation of her deceased brother. But of what use can this testimony be to the Dean? Very great, he thinks. We, on the contrary, think it of little avail to establish the authority of Rowley. Chatterton's attachment to truth must, at least, be proved to have been *uniform*, before any conclusion can be formed from it. Now the Dean himself hath laboured to prove him a liar in two instances; the first respects the paper concerning the *Bridge*, published in Farley's Journal; and the second respects one of the pieces entitled the *Battle of Hastings*. Both of these Chatterton acknowledged himself to have written: but in spite of this declaration the Dean will allow him no credit; and of a sudden, this lover of truth makes "himself a *living lie*!" What then becomes of the fourth inference? and what becomes of the Dean's consistency? —We cannot avoid instancing another unfair mode of argument in the *Preliminary Discourse*. When the authenticity of Rowley's Poems is to be established by the help of Chatterton's declarations, the Dean appeals to his sister's Letter in behalf of the young man's moral character: but when the Poems themselves are appealed to for their intrinsic merit; and their moral lessons and pure tendency are displayed in order to support their claim to a *sacerdotal origin*, then we no longer hear of Chatterton's morality! then the epithets of *debauched*, *unprincipled*, *irreligious*, are applied to the unfortunate youth; and he who before was too *good* for the imposition, becomes at last too *bad* to write such verses! Yet take the matter in any view, and we cannot see that it will tend much to establish the Dean's reasoning. Chatterton's love for truth might have been naturally very great, and yet, as the imposition only tended to flatter his vanity, without doing any injury to the world, he might imagine that he did not materially wound his veracity by this curious trial of his ingenuity. He had some respectable examples before him: and though, as rigid moralists, we must condemn such conduct, yet when we consider his youth, our censure is relaxed, and in his misfortunes we forget his errors. His resentment at being belied might arise from that pride, of which, according to his sister's account, he possessed a sufficient share. He at least knew the importance of truth, and the credit it bore in the world; and that alone was enough to irritate a spirit like his, when any thing so disgraceful as a lie was imputed to him. But granting that Chatterton had been the flagitious and unprincipled youth he hath been represented, we see no great advantage that the Dean can make of the concession. The finest lessons of morality and religion are often inculcated with great *eloquence and pathos* by men whose hearts are totally estranged from

from their influence, and whose conduct is a perpetual contradiction to their own instructions. It would be invidious to point out examples;—and we are sorry to say, that such examples are so numerous, that it would be unnecessary. We learn from Mrs. Newton's Letter, that *history* and *divinity* were the chief subjects of his study, from the earliest period of it. The knowledge that he acquired of both in the course of four or five years, added to that astonishing genius which nature had endued him with, was perhaps sufficient to render him equal to all the compositions which he gave out under the name of Rowley. That he was capable of writing on a religious subject with great appearance of devotion, is evident from his *Ode to Resignation*, published in *Love and Madnejs*, in which we scarcely know whether most to admire, the piety of its sentiments, or the beauty of its poetry.

The other testimonies which the Dean hath produced in favour of his hypothesis, still manifestly tend to confirm our opinion (if it needed any confirmation beyond his own writings), of the extraordinary genius and abilities of Chatterton. These testimonies, as far as they are produced to prove the authenticity of the Poems, carry little or no weight in our account; and we have already given a reason for regarding them as trifling and unsatisfactory. The success of Chatterton depended on his *secrecy*. He had no accomplice; he was above looking out for one. He disdained assistance; and knew too that not one of his acquaintance was capable of affording him any essential aid in the prosecution of his scheme. It was sufficient for him to receive applause by oblique means, when perhaps it would have been denied him by those that were plain and direct. When Rowley was admired, he knew to whom the praise was due; and this secret exultation will fully account for the transport he discovered in reading the *Battle of Hasting*s to his sister, and other poems, which he called Rowley's, to his friend Mr. Smith.

* They (says the Dean) who are willing to think Chatterton's time and abilities equal to all that is attributed to him, must consider the great compass and variety of knowledge necessary to qualify him for so extensive a forgery. He must have been conversant, to a certain degree, with the language of our ancient poets, with the meaning and inflexion of their words, and with the rules of grammar which they observed. He must have formed a vocabulary from their books, which must have been previously read and understood by him, as the ground-work of his imitation, and undoubtedly the most difficult part of the undertaking.

To the truth of these observations we in a great degree subscribe; and yet are by no means convinced that Chatterton was unequal to the task in question.

The surprising prematurity of Chatterton's abilities hath been already noticed, together with his very early application to studies, and indefatigable assiduity in the pursuit of those branches of literature which particularly qualified him for this undertaking. His sister observes in her letter (and it is worthy of attention), that though he was constantly in his master's office *from eight in the morning to eight in the evening*, yet that *he had little of his master's business to do, sometimes not above two hours in a day*; which (she adds) *gave him an opportunity to pursue his genius*. We know from Mr. Catcot's own testimony, that this uncommon youth had a most remarkable facility in composition; and as an instance of it, the following curious anecdote is related by the author of *Love and Madness*; viz. that Catcot talking one day with Chatterton about happiness, the latter averred that he had never turned his thoughts on the subject, but that he would. The *next day* he produced a poem, consisting of upwards of a hundred lines, in heroic measure, and presenting it to Catcot, informed him that it contained his creed of happiness. The poem is undoubtedly irreligious; but it bears the strongest marks of genius, sagacity, and acuteness, and convinces us of the great extent and variety of his abilities.

Chatterton was undoubtedly conversant with the writings of our ancient English poets; and seems to have had a very early predilection for old words, and *black-letter-lore*. He had not only read Chaucer, but had with his own hand transcribed Speght's Glossary. The copy is now in the possession of Dr. Glynne. What is also deserving remark is a circumstance related of him by his sister, viz. that soon after his apprenticeship, and some months before he was fifteen, he *wrote a letter to an old school mate* (then at New York), *consisting of a collection of all the hard words in the English language*, and *requested him to answer it*. He that could collect *hard words* for a letter, might collect *old ones* for a poem.

But here we are frequently asked, "Where were his resources?" To this we might reply, That as we never saw the catalogue of the books he had read (consisting, when he went to London, of some hundreds, according to his sister's account), we cannot exactly enumerate them; but that the poems which he writ, under the name of Rowley, did not require any other resources than we may naturally suppose he had access to. Many fruitless questions have been started on this subject, and much idle learning hath been expended, to prove that it was *not possible* for the "*illiterate boy Chatterton*" to have been acquainted with facts recorded in the Poems, nor with the names and forms which occur in them. If we had a sight of the *catalogue* of the many learned books which he had read, we doubt not but that we *should be able to reply to every argument* that hath been urged

to prove Chatterton's want of resources. But who will undertake positively to assert that such resources were wanting, only because it is out of the power of any one to point them out particularly, and to bring testimony to his having availed himself of them. But we are convinced that the learning and information that were necessary for the composition of those Poems by no means required such rare and secret resources as hath been pretended, by some learned gentlemen who have suffered themselves to be deluded on this head; and with a gravity which hath frequently made us smile, have been digging deep for that which lay on the surface. 'Where (says the learned Dean) could Chatterton meet with the word *goule*, but in a Latin glossarist whom he did not understand? Why, he met with the word in Bailey's Dictionary. "Where (says another learned advocate for Rowley)—where could Chatterton—the illiterate boy Chatterton, find out the word *embrace*, which comes from the Greek, besides a multitude of words that are almost Latin?" Why, in Bailey's Dictionary. "What, and *Zabulus* too, the old barbarous Latin word used by Tertullian and St. Cyprian for the devil—is *Zabulus* to be found in so common a dictionary?" Yes it is; and *Queed* too, the old Saxon word for the same personage. Yea, *Cherisaunie* for *Cherisaunce*, and *Besloike* for *Beswike*, may be found also in this same Bailey, to the total discomfiture of several hundred words which have been most learnedly employed to prove, and even to *demonstrate* (!) that Chatterton must have had an original manuscript before him, and was so ignorant as to mistake a *c* for an *e*, and a *wo* for a diphthong! Alas! Bailey's Dictionary will explain the whole!

Mr. Tyrwhitt, the original Editor of Rowley's Poems, hath attempted to convict Chatterton of the imposition, by producing a list of words which were either not ancient, or not used by ancient English writers in the sense given to them in the Poems. He also attempts to account for the various mistakes into which the Author was betrayed. But if this ingenious and learned gentleman, instead of consulting Skinner's *Etymologicon*, had turned to Kersey or Bailey, he would have been able more satisfactorily to have accounted for Chatterton's blunders.

Amidst the variety of mistakes into which this youth was led by depending with too great confidence on the definitions of those dictionary-makers, we will mention one which hath not been noticed, and which, in our opinion, tends as much as any thing to strike at the authenticity of these Poems.

In the *English Metamorphosis*, the word *houton* occurs, which, the Dean says, Chatterton hath misinterpreted. We believe he hath; but unfortunately for the credit of the "gode priestle," the Poet, as well as the Commentator, must have mistook it also. Let our Readers judge,

' The goddes, who kenned the actions of the wyghte,
To leggen the sadde happe of twayne so layre,
Houton dyd make the mountaine bie the.r mighte :
Forth from Sabryna ran a ryverre cleere,
Roarynge and rolleynge on,' &c. &c.

The meaning of which passage is evidently this:—That
* when the gods saw what the giant had done at the instigation of the
jealous queen Gondolyne, they lessened the calamity of the fair *Elfrid*
and her daughter *Sabrina*, by making an OPENING in the mountain
which the giant had thrown upon them, in order that *Sabrina* might
issue forth as a beautiful and distinguished river.

Chatterton understood the passage in this sense; and hath interpreted the word *houton* by hollow.

But the Dean in a note observes, that ' the word doth not mean hollow; nor could that circumstance be any alleviation to the fate of *Elfrid* and *Sabrina*. But *hawten* is explained in the *Prompt. parv.* by *exalto*, and in this sense is used by Peter Langtoft; and *hautain* in old French signifies proud or lofty. The size and height of the mountain are mentioned as an exertion of might by the gods, to add dignity to their fate; and with the same idea the Poet hath chosen the highest hill in Wales for the monument of the giant.' What absurd and contradictory reasoning is this! Drawn out at full length it comes to this inconsistency, viz. That the gods, to "lessen the sadde happe" of two fair ladies, on whom a mountain had been thrown by a horrible giant, made this mountain high and lofty to add dignity to their fate: and on the cruel monster, whom the vengeance of these gods pursued, and destroyed with lightning, as he hastened to tell the bloody tidings to his base employer, *Gendolyne*—on this accursed giant those very gods reared—a high and lofty mountain! even the highest in Wales, the mountain *Snowdon*: undoubtedly, on the ground of the Dean's logic, to add dignity to his fate; and on the Poet's, to leggen his sadde happe! Now this is a *reductio ad absurdum*.

But the learned Dean is as unfortunate in his example to illustrate, as in his reasoning to confirm his acceptance of the the word *houton*. ' In this sense (says he at the conclusion of his note), we may also understand that line in Robert Canning's epitaph:

' *Houton* are wordes for to tell his doe.'

i. e. ' it required lofty, not hollow, words to celebrate his praise.' This is a forced and unnatural interpretation of the line. The Dean, by a most unwarrantable licence, understands *are* sub-junctively, as if the Poet had said, " Words that expresse his worth should be lofty and magnificent." But the meaning is—

* The story of this metamorphosis is told in the *Mirror of Magistrates*.

" His

"His worth is beyond all expression. Words are deficient to give a just account of his merits."

We will readily, then, subscribe to the Dean's opinion respecting the original and ancient meaning of this term. But while we allow of a mistake in the comment, we must equally admit it in the text. Poet and glossarist are perfectly agreed: and this is not to be wondered at, when *both* are indebted for the word, and its interpretation, to Bailey's Dictionary!

[To be continued.]

ART. X. *An Essay on Defensive War and a Constitutional Militia, with an Account of Q. Elizabeth's Arrangements.* By an Officer. 8vo. 4s. Boards. Evans, &c. 1782.

ANY new and good ideas, or information, on the above-mentioned interesting subjects, must certainly be seasonable at this time, and, we believe, have often been wished for by many of the military part of the community; and *that part*, according to our Author, should now comprehend almost all that are able to bear arms. Hence we think this essay cannot fail of being acceptable to *many*, and may animate *others* to pursue the subject, as it is written with great spirit, and contains more information and good sense than may at first appear from an irregular and unequal style, and from being composed of parts in some respects dissimilar to each other.

This young Author, as we must suppose him to be, seems often warmed by his subject, to a degree of enthusiasm, which carries him at least to the extreme limits of good taste, or good sense; and which may give, to some people, rather too much ground to consider him as an inflammatory party-writer: to which, however, we cannot subscribe. We confess ourselves happy to discover, as we sometimes do, the warm and honest, though it may be incorrect, pen of the independent gentleman, among the crowd of *professed* and *party* writers.

There are periods during which it is perhaps fortunately impossible to avoid taking a side, or joining some party, even though there should be none of whose conduct and principles we *entirely* approve; and this will generally be the case on certain occasions, till DESPOTISM shall have brought all spirits nearly to a level, by shedding her drowsy indifference over the whole community.

The subject of defensive war is certainly of the utmost importance,—even, possibly, of more than appears in the pages of this Author. On the knowledge and practice of such principles as his, being more or less generally disseminated, and habitually known, depends, perhaps, the future fate of Europe:—as, whether it is to become, gradually, a half-peopled desert, belonging

to a few tyrants, or a great collection of populous and industrious nations, virtuous, brave? &c.

In this country, whatever be our danger, which seems to approach while we write,—whether France and Holland may be inclined to peace, or mean only to deceive? or how long they may be in preparing and determining to take all advantages of their situation, and other circumstances, to invade us? And where?—how?—and in what manner? it is impossible for us to foresee or calculate exactly; but whether they invade us or not, we entirely agree with our Author, that we ought all to be ready for such an event; and the necessity, which seems yearly to increase, of preparing some plan to repel invasion, cannot be too much inculcated. *The soldier properly prepared* was never conquered, according to the proverb, which may still more properly be applied to a nation.

Whatever may be the result of the present war, we hope it may serve to turn the attention, not only of individuals but of government, more effectually towards the objects of this publication; and if the duties and practice of arms, with the relative establishments, should thereby become generally diffused and understood, we may be gainers on the whole, even though we should be invaded, and lose one-third of the empire—such is the importance of the use and habit of arms!

Since feudal anarchy, and a more general use of arms, have been driven out of Europe, we have not been well provided with any establishment to supply that national or feudal militia; and no nation, except the Swiss, have had boldness or wisdom enough to attempt it.

The division of labour, and the modes of industry necessary in our arts and manufactures, have confined each individual to a single profession, or even to part of one, in a manner that tends to render him useless for any other purpose; and it seems not yet decidedly known what will be the ultimate effects of this new and uncertain state of society;—whether the commercial good increases the moral evil; in short, whether the art of government be not now less understood than it was 2000 years ago?—One evil is, the general persuasion that the greatest number may, and hence they actually do, become unfit to defend themselves, and are therefore content to remain ignorant of the common use of arms; consenting to be defended by others, who must thereby inevitably become their masters.—There is scarce any good without its concomitant evil. The people having thus, with a view to ease and riches, given up all power, and right to liberty and security, subscribe to unlimited obedience; and can have no other influence on government, *but as they may individually become useful to their masters,—who, for some time, will continue to deceive them with a few*

forms

forms or laws, which they will execute as long as they may find convenient. Unless the people are thrown into some form in which they can easily meet, act, vote, &c. and of which the use of arms must make an essential part, they may as well cease to amuse themselves with any public question, in none of which they can have any influence but such as is worse than none, that of an unformed and lawless mob.

That influence proceeding from the division of wealth, which has different measures according to manners, &c. and is at length resolved into natural strength, will ever be precarious and short-lived, and will be gradually turned against the people by being confined to fewer hands, as all governments, in their natural progress towards despotism, must gradually seize on all funds, and their sources; and must as infallibly drain and misapply them by tyranny, and a careless and insolent mismanagement,—to which all human beings invested with power are naturally prone.

We have been accustomed, in these latter ages, to see philosophy and improvements, commerce and riches, all on one side, combating and undermining ancient tyranny, ignorance, and superstition, by dividing and increasing property, &c. and the contest is not yet decided: but from defective governments, those very blessings may bring in their train other kinds of tyranny and weakness with luxury; and again throw all property and power into a few hands on one side, leaving only poverty, dependance, and an increase of wants with the multitude on the other: so that our golden chains may have been forging for us in other climes, to be finished and fitted at home.

Sumptuary laws seem to be considered as impracticable and even injurious in a great and rich empire.—None can say to ARTS and LUXURY, thus far shall ye go and no farther. Whether there be any possibility of stopping or directing this progress, few seem inclined to try; which affords, of itself, but a bad appearance of the *construction* of our governments. Nay, governments have been chiefly employed in corrupting the people, and then holding them up to shew how unfit they are to govern themselves, in every respect, and as examples to enforce the principles of despotism:—and the design will probably succeed.—They will easily gain over to such principles most of those who think themselves in any degree above the people, and are thereby doubly flattered with pretensions to be their masters; all those who look no farther than the present state and example: and the principles of natural liberty, and equality in rights, may soon be worn out. If any effectual remedies for these, and many other such defects, be now practicable, we think some of the loose hints of our Author would form a necessary part of them; and if he had chalked out for us, and for government, a little more of that

that rational outline which he mentions, towards some system or arrangement so necessary to the execution of what he proposes, we conceive it might have been of more use than all his fine writing about it.—If the division of hundreds, composed of the lesser ones of tythings, be inconvenient, as he says, we should have been glad to know why; and he that would divide this island properly for these purposes, in the same view and manner that Alfred did, might probably be of greater service to his country than all the writers and statesman of the age.

We hope much might yet be done in this country towards its political restoration, or to stop its decline, if government had the courage, and were really willing to try, and were to begin, by giving to the whole nation the use of arms on a proper plan. The people once accustomed to assemble,—to arm,—to consult together, in small contiguous divisions, properly commanded and directed, would thereby have made the first and greatest step, not only towards the greatest *quantity* and best *quality* of national force, but likewise towards, perhaps, the best kind of government of which men are capable, whatever be their stock or species of virtue.—How easy then to make them act, vote, consult—to obtain the sense of a whole nation on any question? There are a few to which they are adequate, necessary, and competent.—Such are always the happy effects of every wise and good principle, that, like those of nature, each answers many more purposes than one, and many more than at first may be foreseen.

Something of this kind has been hinted now and then, by some of our best heads, and particularly of late, in a pamphlet intitled, *A Plan of Association on Constitutional Principles** (Kearly)—and by a great and patriotic nobleman in a speech and plan, &c.—but these things seem to die away, and are unattended to, amidst the rage of military and political madness; and the authors (perhaps in despair, but we think unadvisedly) withdraw their endeavours for the Public weal.

But we fear such principles will not long be admitted even in theory, and much less submitted to experiment, in any monarchy in Europe,—not even the principles and practice of the arbitrary Elizabeth,—such is too generally “their guilt or their error.” In the despotic progression of all governments there is a strange timidity, which seems to increase as the motives or causes of it diminish, and will form a growing impediment to all beneficial establishments for arming or improving the people, and prove an increasing cause of national decay, weakness, and barbarism. We, however, would still willingly hope, in spite of the inflammatory declamations of one party, or the deceitful en-

* See Review for August 1780, Art. 15. of the Catalogue.

deavours of the other, that this nation is not yet quite so far gone as some others; and that those little cowardly fears of arming the people are only the sentiments of some few individuals, and not yet the standing maxims of government, intailed on us by any mistaken, private, or family views:—and that the people are not yet so irrecoverably lost as the court may hope, or as their thermometer of corruption may indicate.—We would gladly believe with our Author, that there is still virtue enough left in this kingdom to avenge any sudden or violent attempt of their enemies, *foreign or domestic*: but some form or mode must be given, whereby either is to be done; without which, our numbers, our laws, and constitution, are but empty sounds.

We have studied human nature a little, as well as his Majesty's Ministers; and, we believe, that if all the people were in some measure trained to arms, instead of being more turbulent and dangerous, they would be just the contrary (*i. e.* for any good purpose), and would certainly improve in their behaviour and moral character as they become more pleased with themselves.—When once a little habituated to the regularity and order of parades, exercise, and command, they would become more orderly, peaceable, and obedient, and acquire the *reality* of that character, of which the soldier, by profession, is obliged to assume *only the appearance*.

A military life may be viewed in the same light with some medicines; a little of it may do good, and improve the man, while a great deal poisons, and renders him fit for nothing else. When embraced as an only profession, we find that the way of life,—its not being sufficient occupation, &c. all tend to produce an idle, vicious, and often a flagitious character.—These are considerations surely not unworthy of a place among the numerous reasons for diminishing our standing armies, and for increasing our militias, of different kinds.

The prevailing political maxims of the last generation seem to be nearly worn out among us, and other nations; even our enemies, are astonished at our sudden change, and to see so many of us agree, not only to throw away our colonies, but also to abandon the real source of all our greatness, *viz.* the constitution of our government, so much admired by the rest of the world. It would surely be prudent at least not to be quite in such a hurry. Gradation makes every change easy. We had better be tenacious of the few rights and possessions we have yet left, which, if once lost, are probably irrecoverable; and in order to make the most of them, take our Author's advice, and set about forming the whole nation into a constitutional militia and armed associations; especially, as it is perhaps the only method by which our inestimable Constitution can be restored and improved.

The importance of the subject, and perhaps the Author's irregular warmth and freedom, suggest ideas, and lead us to indulge, like him, in this sort of circuitous course of reflections, so as to take a comprehensive though cursory view of these matters; and we hope our Readers will excuse both him and us.

The present performance consists of five chapters, and an Appendix; the three first are chiefly historical, to shew what has been done in national defence, &c. and they contain some curious and striking information.

It appears, that in Elizabeth's time there were once about 70,000 militia, armed and trained; which was probably then a greater proportion of the inhabitants than are, now, both army and militia; and that the able-bodied men, in England and Wales, trained or ready to be trained, and all ready to do something against the enemy, amounted to upwards of 320,000.

The work will be thought to improve on advancing through it. The two last chapters, in particular, contain many things that merit the most serious attention of the Public. The great utility of Associations, so much approved by Elizabeth, and of *Constitutional Militias*, are clearly, and indeed forcibly, stated.

The Author observes, that, 'referring to the origin of power, it will be found delegated for the general good, and any acquiescence under it on any other terms, is to abandon those very principles they were selected to protect.

'The sovereign can only speak the voice of the people, and the subjects can obey no other, so long as they continue the guardians of the nation's rights, and not the slaves of perverted authority.'—

But still there is a great difficulty as to the point *when*, and the manner *how*, this acquiescence and obedience should cease,—and who are to be the judges?

Though these points cannot all perhaps be well defined, and must only be felt; yet, when the mode of discovering, arranging, and directing those feelings, the manner of doing the most material things towards the preservation and improvement of the Constitution, are wanting, we fear that Constitution must be allowed to be so far defective, and must probably decline instead of improving.

We could wish our Author's fancy not quite so replete with the flash and brilliancy of wit, figure, sentiment, and ardor: especially where they might so well be spared—where they are obviously intruding themselves into the company of serious good sense and reason.—But to indulge in a figurative and declamatory style, instead of being at the trouble to write and reason with coolness and simplicity, may be a part of modern *authorship*.

Though

Though the quackery of rhapsody and declamation may have too often succeeded in misleading both Authors and Public, and though, amidst the great uncertainties and changes in the taste of the age, we cannot pretend to determine which is the mode of writing the most calculated for sale, we know that there have been periods when a more rational and sober manner of writing would have been more generally approved. But even now, we believe, there are many who will not like, in works of this kind, to be carried so frequently and so far out of their way by the metaphors and episodes of poetic fancy;—as, amidst a discussion of defensive war, to be led away by a digression on national pride, and then by another on education, both of them rather smart and clever, than *à-propos* or *profound*—His treatise ‘never wandering among the shadowy landscapes of imagination, or philosophising through the magic lantern of hypothesis.’ Again—‘Political corruption being an infection,—the Egyptian darkness, the universal menstruum of opinion, the Algebraic character, the philosopher’s stone, the Destinies that covered Troy,’ are surely too many figures for one sentence; and these, with some other similar phrases, are rather too poetical for plain prose. Little pert witticism and alliteration was also beneath so ingenious a writer, as ‘the fooleries of the firelock, —the puppyisms of parade repeated.’

However, with these few faults, and though the work favours of the hurry and occupations of a camp, where it was confessedly written;—though many things are imperfectly expressed,—with more warmth than correct judgment; with more levity than truth and elegance; and though a refined taste may observe both defects and redundancies, much good matter will still remain; many excellent, patriotic, and liberal sentiments, and a great deal of military information. We wish the Writer had proceeded to give us a little more of what he regrets that we should yet want, *viz.* a chapter, or a few more lessons, on Field Fortification, or the defence of a country; an important art, to which we may soon be forced to have recourse. He offers some admirable hints on that subject, sufficient to make us regret he does not go on to give us more.

Where truth accompanies elegance of declamation, all must admire.—Ex. Where he delineates the peculiar talent or faculty of blundering in our Councils,—‘That measures wickedly adopted, were weakly executed, might easily be imagined; but surely some dæmon must have shaken his baneful pinions over the Council Board, if every thing operated exactly contrary to their intentions. When the Minister struck at wealth, national beggary was the result. His endeavours to divide America united the whole continent. His shutting up their ports destroyed half the commerce of England, and ruined the

West Indies.—His with-holding our merchandise established new manufactures for themselves: his restraining their fisheries manned their navy: his burning their villages recruited their army; and his attempt at unconditional submission promises to terminate in unlimited independence.*—

Again, 'The pensioned constellation' of party literature in the same work, where he goes out of his way to call *Hampden* 'the zealot of rebellion', remarks the insensibility of James the Second's courtiers to the dangers of the precipice they stood on. What could appear more hopeless than the revolution, when another *zealot of rebellion*, the gallant Russel, lamented its impossibility, because we had no great men left. Yet even his father lived to see the weak monarch taught, that royalty in such hands, is but the gilded weathercock that tops the structure of the state. A storm rends its sides, an earthquake roots up the foundation, and the atom perishes, unenquired for, in the ruin. A blast, too impotent to shake the walls, may overset the bauble, and leave the fabric, unimpaired, to stand the wonder of succeeding ages, with the illustrious dignified names of Brunswick or Nassau.

Such sentiments cannot be too generally known throughout the nation; but we must refer to the Author himself, of whom we cannot help entertaining a hope of his being one day a valuable acquisition to the literary world, when the warmth and poetic fancy of youth come to be allayed with experience, and a more refined taste and judgment.

On the whole, this treatise, with all its faults and negligences, will be found to contain more new and important ideas on these subjects than any work of the kind that, to the best of our recollection, hath been produced in this country for a long time, —if we except those of General Lloyd †.

* Urfa Major.

† We owe to the Public an account of this Gentleman's continuation of his History of the Late War in Germany; and we mean to discharge the debt as soon as possible.

MONTHLY CATALOGUE,

For MARCH, 1782.

POLITICAL.

Art. II. *A Plan of Reconciliation with America*; consistent with the Dignity and Interest of both Countries. Humbly addressed to the King. 8vo. 1s. Coghlar, &c. 1782.

THIS plan hath an appearance as rational, and promising, as any scheme of the kind that hath yet occurred to our notice; and the Writer generally expresses himself with propriety of language; but

but we must particularly except what has fallen from his pen, where he speaks of a political distinction made by the late Lord CHATHAM*, relative to American resistance, as being the distinction 'of a block-head.'—This is too gross, as well as too absurd, to require any comment.

His plan yields to America every thing but the sword independence. He would conciliate with her on terms similar to those of our connection with Ireland, but unclogged with any thing like Poyn- ing's Law.—This is coming nearly to Lord Stair's idea: Peace on any terms better than no peace!

Art. 12. *The Patriot known by Comparison*; being a Disquisition of some great Characters. By a Friend to the Prosperity of the British Empire. 8vo. 1s. Wilkie.

A rhapsodical invective against the OPPOSITION, under the ridic- uled name of Patriots. The Writer (who gives us this piece as a maiden performance) says nothing worth repeating, or censuring.

Art. 13. *The Pangs of a Patriot*; expressed in a Letter to a Nobleman, on the unfortunate Capture of Lord Cornwallis. 8vo. 6d. Walker. 1782.

If the Nobleman to whom this Letter is addressed hath received from it no more entertainment, or instruction, than it hath afforded to us, his Lordship will not be violently disposed to encourage a con- tinuance of the correspondence.

Pamphlets on the WOOLLEN MANUFACTURE.

Art. 14. *An Answer to Sir John Dalrymple's Pamphlet upon the Exportation of Wool.* By Nathaniel Forter, D. D. Rector of All Saints, Colchester, 8vo. 1s. Robinson. 1782.

Sir John Dalrymple's pamphlet, which was briefly mentioned in our Rev. Jan. p. 71. contains many specious arguments for a regu- lated exportation of wool; which received some countenance from comparing his proposal with the established regulations for the export- ation of corn. His reverend opponent, however, enters deeply into the subject, displays the impropriety and danger of the expedient; and charges the Baronet with inconsistency in different parts of his reasoning. As it will not be expected that we should enter into the detail, we shall just exhibit his answer to Sir John Dalrymple's assertion, that—"every argument for the exportation of corn, when the price is low, applies equally to the exportation of wool when the price is low."

"ANSWER. This is indeed surprizing. For surely no two cases were ever more dissimilar, in every circumstance. Corn is, to all purposes of exportation, a manufacture, a finished manufacture †— Wool, a raw produce. To the raising of corn, much labour is re- quired—To the growing of wool, scarce any. The return for corn, consequently, affords to thousands the means of subsistence, over and above the rent to the land-owner, and the profit to the farmer—The return for wool amounts to little more than such rent, and such

* That truly great man,—in every thing but his prerogative.

† The taylor in the one case may fairly be set against the miller and the baker in the other.

profit. By exportation of corn, we provide food for other countries, at *their* cost—By exportation of wool, foreign nations are enabled to provide clothes for themselves and others, at *our* cost. By the exportation of corn, we ensure domestic industry, of the most useful kind—By the exportation of wool, we destroy the very means of industry. Lastly, by the exportation of corn, we increase its growth for the home consumption, and, at the same time (taking into account the regulations of the import-trade) diminish its home price, upon the whole—By the exportation of wool, we increase its growth for foreign consumption, with a certainty, nay, with a view, of raising its price, at home. So pointed is the opposition, between these two cases, one of which is here held out to us as a rule for the other.

The parallel, indeed, between the exportation of corn, and that of a finished manufacture, is sufficiently exact. And the same arguments may be applied, with nearly equal force, to both cases. The very same encouragements too might in similar circumstances be as usefully employed, in the one instance, as in the other. A sum of public money could not be better expended, than in giving a bounty upon exported woollens, should foreigners, by any untoward events on our part, be enabled to undersell us."

This is rather an awkward season for pointing out new applications of public money; but whether we can adopt the measure or not, no way affects the propriety of it. Adverse circumstances abroad, ought to redouble our attention to those of an internal nature, especially such as are affected by any temporary inconveniences: and among these, what can be instanced of higher importance than the woollen manufacture? Dr. Forster, very justly observes, 'If there be any salvation for this country, it must be by the preservation of its *resources*. That is, by keeping the people in *permanent* ability, to support the burthens laid upon them. Every tax will indeed, in some degree, affect either lands or trade, or, as is generally the case, both. But there is a wide difference, between laying an additional burthen upon men's shoulders, and disabling them from bearing any burthen at all. A tree may be wounded in its branches, without hazard of its life or vigour, but a blow at the root will be mortal, and at once decisive of its fate. The measure proposed has this direct aim. It strikes at the original sources of all national ability, and, consequently, of all revenue—at industry—at population—at that consumption, therefore, as well of foreign, as of home, produce, whence a revenue can alone arise."——But more discussions of this subject crowd upon us.

Art. 15. *Reflections on the present Low Price of coarse Wools, its immediate Causes, and its probable Remedies.* By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 1s. Cadell. 1782

Dr. Tucker is a bold adventurer; but when he descends from abstract politics to questions of commercial facts, that is, from the lofty regions of imagination to the plains of common sense, he knows the ground better, and is not in such peril of wandering till he loses himself: thus, whatever may be thought of his speculations on government, his hints and observations on commerce deservedly claim our attention. On this subject, he attributes the low price of coarse wool to four causes, which more or less all certainly combine to operate against the manufacturers of that important article.

I. An obstruction to the exportation of our coarse cloths, blanket-ing, rugs, serges, &c. to foreign countries, particularly to America; owing to the present war. On this, however, he does not lay so much stress as some may do; he considers the home consumption as of more consequence than a foreign demand; the latter only draining off the overflowings of the home market.

II. The principal cause he affirms to be the great and general disuse of coarse woollen goods throughout the kingdom. Females of all ages and conditions, from her grace in the drawing-room, down to the scullion in her kitchen, hardly use any woollens except of the finest texture. Silks, cottons, linens, diversified under names without number; together with chints and other prohibited articles, are now become almost the universal wear: even the men use ten times the cottons and silks they formerly did; and rugs, with other coarse articles, are in a manner banished from all houses both in town and country! These are certainly notorious facts, that need only to be mentioned to extort confession; and prove that pride and ostentation are deaf to all policy, both *PRIVATE* and *public*.

If this glaring circumstance, which no individual will pay the least regard to, in private economy, needed any illustration, it cannot be more strongly furnished than in the Dean's own words.

'But though the existence of the present evil may thus be accounted for,—the magnitude and extent thereof remain still to be considered. In a nation consisting at least of 7,000,000 of souls, it is but a very moderate calculation to allow, that 2,000,000 of these may have abandoned the use of woollens in their garments, bedding and furniture, to that degree, as to consume annually five pounds weight per head, at an average, *less* than their grandfathers and grandmothers were wont to do. Now this seemingly trifling quantity of wool respecting each individual, amounts in the whole to 10,000,000 of pounds weight! And surely, surely, were ten millions of pounds weight of coarse wool now to be bought up [no matter on what occasion] there would be no complaint, that this commodity was a drug, and bore no price.'

III. The diminution of cottagers in country villages, a class of people without whom it is impossible for us to subsist, and yet who have perpetual war made upon them by two sorts of relentless enemies, the parish officers, and the association for preserving the game; the one lest they should become paupers, and the other lest they should kill hares and partridges!

IV. While these alarming circumstances tend so directly to diminish the consumption of coarse wool, the quantity of that article has increased, by the breaking up of waste grounds, draining of marshes, and the culture of turnips and artificial grasses, which enable farmers to enlarge their flocks. The sheep also, by having greater plenty of food throughout the year, bear heavier fleeces, both longer and coarser.

Such, briefly, are the causes to which the Dean ascribes the distresses of the woollen manufacture; and we apprehend their operation can be no more contested than their existence. We shall now attend to the remedies he prescribes against the malady.

He just hints at a permission to export raw wool, subject to a light duty; and the produce of this duty to be applied in bounties on the exportation

exportation of coarse woollens and worsteds of our own manufacture; a regulation which, he observes, would operate as well to carry off our manufactures as our wool; and while the duty and charges of exporting the wool would enhance the raw material to the foreigner, our own workmen would be rewarded by the premium on the exportation of their labours.

Left, however, such a scheme should not be listened to, he waves it in favour of a bounty on the exportation of coarse woollens and worsteds to any of the ports within the Baltic, similar to that on the exportation of coarse linens. The peasants in the North of Europe, particularly in the Ukraine, he observes, stand in need of warm cloathing during their severe and long winters, and are not yet arrived at so great a degree of pride and luxury as to disdain the coarsest of our woollens, did they know where to purchase them at prices not exceeding their abilities. To raise the proposed bounty, the Dean recommends withdrawing one-third of the bounty on the exportation of coarse linens, and one-third of that for grain; these two articles having been at nurse for many years, and our coarse woollen goods now demanding our nursing care. He adds,

'The proposal is now laid in full view before the reader. And on the whole of this plan for opening a new market to distant, foreign countries, for the vent of English coarse woollens, I have but one remark more to make: viz. that the greatest objection against it remains yet to be mentioned: which, however, I ought not to conceal from the unprejudiced reader. It is this,—That as there would be NO COLONIZING in the case, there would of course be no charters to be granted,—no fees or perquisites for clerks to receive,—no governments, no places or sinecures for ministers to bestow,—no disputes about privileges, no grievances, no remonstrances, no unalienable rights for patriots to declaim upon,—no hopes of succeeding to the places of those who should be turned out,—no food for inflammatory paragraphs in news-papers,—no jobs for contractors,—and no monopolies for selfish traders and manufacturers:—therefore the scheme, however feasible in itself, and how much soever calculated for the public good, is in great danger of miscarrying;—unless more public virtue should be exerted in this case, than has been usual on the like occasions.'

Another remedy is, by raising up such a generation as shall, by their station in life, be obliged to be clad in garments of coarse woollen, and to use the like materials for bedding and furniture. This the Dean would accomplish, by establishing a police for the creation of cottages, for militia men and their families, on waste land near turnpike roads, on a new plan, and with new resources. But for the particulars of this establishment, we must refer the Reader to the pamphlet, where they are explained at large.

Art. 16. The Propriety of allowing a qualified Exportation of Wool discussed historically. To which is added an Appendix, containing a Table, which shews the full Value of the Woollen Goods of every Kind, that were entered for Exportation at the Custom-house from 1697 to 1780, inclusive, as well as the Prices of Wool in England, during all that Period. 8vo. 2 s. Elmsley. 1782.

Whatever might be the value of the historical facts collected by this Writer, were they digested by other hands, he has not the happy
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art of exhibiting them in a clear point of view; nor are his remarks closely directed to the principles he labours to establish: so that he is frequently congratulating himself on discoveries that the reader does not enjoy with him. At length, in one ill expressed paragraph, p. 55, where the causes of the low price of wool are enumerated, and where one of them is split into two, we discover that Dean Tucker's pamphlet had just furnished him with his conclusions.

On the whole, instead of considering wool as an article that good policy has dictated to us to retain as much as possible in our own hands, until our manufacturers have worked it up into goods for consumption, he treats the raw material merely as an article of trade, and complains much of the operation of a monopolizing spirit, in prohibiting its exportation. The expediency of countenancing the exportation of a commodity that affords employment for such numbers of our own people, to enable our neighbours to work for themselves (and if they did not want it they would not buy it), is indeed a most delicate question to decide. But how the retention of raw wool, to be worked up before it is sold abroad, can be termed a monopoly, is difficult to conceive! We have ever understood a monopoly to mean a privilege of trade or manufacture enjoyed by one, or by a few, to the exclusion of others, in some particular country or district. To confine an advantage to a country at large, has hitherto been termed patriotism; yet if our Author chuses to substitute the term monopoly for patriotism, we shall dispute the propriety of his choice; for patriotism is certainly a national selfishness, of which we do not easily divest ourselves. That this Writer has not got quite the better of this national selfishness, appears from his recommending only a *qualified* exportation of wool; which is only a qualified freedom of trade, or a qualified monopoly, let him subscribe to which of the expositions he pleases.

Art. 17. *Plain Reasons*, addressed to the People of Great Britain, against the intended Petition to Parliament from the Owners and Occupiers of Land in the County of Lincoln, for Leave to export Wool. With some Remarks on Sir John Dalrymple's Treatise, lately published, in Favour of a general Exportation of Wool. 8vo. 11. Robinson. 1782.

If any credit is due to the present Writer, who dates from Leeds, the alarm raised, of the stagnation of our wool in the hands of the grower, springs from a mere local and temporary inconvenience. The fact, as he states it, is no more than this:—'The farmers and other occupiers of land in the county of Lincoln, have, for some years past, paid great attention to their wool; and had their modes of improvement been directed with as much wisdom, as they had been pursued with diligence, both themselves and their country would have been benefited by them. In too eager pursuit of their present interest, while wool was of ready sale and at a high price, they lost sight of it in time to come, when a change should take place, when the demand for wool should be less, and the price lower.

* They have uniformly endeavoured to increase the length of the wool, and the weight of the fleece, regardless of its other qualities; and though they have frequently been warned by the dealers and manufacturers, that they were making their wool unfit for the general

manufactures of this country ; that they would reduce it to such a state that they could only hope to vend it at a particular market, and would of consequence be greatly distressed if that market should fail, they have still persisted.—In many parts of Lincolnshire, where five, six, or seven fleeces used to make up a todd, it will now be made up of two or three.—Their sheep are grown very large—their wool long and coarse.

‘ Before the present war broke out, goods manufactured from this sort of wool, found a market principally in Spain, and partly in America and Holland.—But since the greatest part of our trade to these places has ceased, and there has been less demand for goods of this particular sort, the wool from which they were made, has not the ready sale it used to have, and is consequently much decreased in its value.

‘ This is, I apprehend, a fair state of the origin and extent of the present grievance ; the inconveniences complained of are *local* and *temporary* ; the mode of redress which they seem to wish to adopt, would produce others which are *general* and *permanent*.

‘ As there is no general redundancy of wool in the nation, for short and fine wool used in making cloth, and also fine combing wool, has advanced in price for some years past (and these two sorts comprize much the greatest part of the national stock), we are unwilling to suppose the Lincolnshire wool-growers wish to propose so desperate an expedient as a general exportation of all sorts of wool ; but only of that species which they set forth to be redundant, namely, long coarse wool. The loss suffered by the nation from the exportation of such wool as our manufacturers are in want of, and are able to work up and vend at four or five times its original value, is too obvious to mention.

‘ In the first place, a permission to export long coarse wool, must act as a general permission to export all sorts of wool. Long and short, coarse and fine, are relative terms ; impartial men, who had no interest in the case to mislead them, would often find themselves at a loss to decide under which of these general descriptions a particular parcel of wool ought to be ranked. How then shall a custom-house officer determine, which wool the law will call long or short, coarse or fine ?

‘ This difficulty is much augmented from the consideration, that the execution of a penal statute must in all cases depend upon its being accurately determined, and that upon oath. What an opportunity would this afford for exporting the most valuable wool in the kingdom, that which our own manufactures have the greatest want of ; and what temptation would it cause for fraud and perjury ?

‘ But secondly, short and fine wool would be inclosed in the fleeces of the long and coarse. This, it is to be feared, would become a very general practice, and for the following reasons :

‘ Because the shorter and finer sort of our wool of which cloth is made, and our finest combing wool, are more wanted abroad ; would consequently be of readier sale, and afford a much higher profit to the exporter than the coarse long wool ; for the duty on exportation must be laid in a determinate sum on every pound of wool exported. Hence, though coarse long wool, of small value by the pound, might

be the legal and ostensible object of the exporter, yet fine wool would be the real one; as the duty would bear a much greater proportion to the price of the former, than to that of the latter.

* Also, because the wools described above might be thus exported, almost without fear of detection; it being only not impossible for custom-house officers to find it out, without opening every package, and unwrapping every fleece.

* The grievances therefore of the wool-growers in Lincolnshire, however real, are the necessary consequences of their own injudicious alterations in the staple of their wool: and the remedy they wish for, would destroy the trade of their country.

If such is the real state of the case, the remedy, as well as the disorder, will be local, without calling for any national exertions. The Writer adds, * I suppose, by this time, they perceive that their late alterations have been attended with pernicious consequences, and that their own experience has taught them, what the dealers and manufacturers attempted to do without effect. The cause of the complaint has been gradual and progressive; so must the remedy be also. Let them feed their ewes which have the longest and coarsest fleeces, and introduce rams of a finer and shorter wool, and let them use every method which their ingenuity and their interest shall suggest to them to improve the quality, rather than to increase the weight, of the fleece. If the carcase of the sheep becomes rather smaller, they will have the more in number upon the same ground. If they have less wool, they will be amply compensated by the increase of price by the todd; and being of general use in the manufactures of their country, they will always have a sure market for it, without being at the mercy of contingencies, as they have been of late.

* When any particular sort of manufacture, from change of fashion, or from any other more substantial cause becomes unsaleable, or even when the demand for it decreases to any considerable degree, and the value, of consequence, is diminished, the manufacturer immediately changes it for some other more fashionable and more saleable article; and though it be no small hardship and loss to him, to quit a kind of labour to which he has been long accustomed, and in which he is grown dexterous by habit, and to take up a sort that is new to him, he cheerfully submits to what he considers as a common event in his profession.

* Why then should not the wool-grower imitate the manufacturer in this mode of proceeding, and endeavour to accommodate the produce of his flocks to the demands of the trade of his country?

* If it shall be objected to this mode of redress (and I know of no other objection), that it will take some time to produce its effect, and that many of the wool-growers will be hurt before they can be relieved by it; I beg leave to observe, that they are only in the condition of many others, who have not attended to the vicissitudes of trade, and that their case is not quite so bad as has been represented. In many, perhaps in most, of the parts of Lincolnshire from whence these complaints proceed, they now shear double the weight of wool from their sheep which they used to do twenty or thirty years ago. If then they are able to sell it at half the sum per todd which they did at that time, it will produce the same value.

‘ It is probable, also, that the present redundancy of wool in Lincolnshire may be somewhat greater, from a cause which I suppose the farmer would not chuse to mention, as contributing to his loss. The rot among sheep, which used to visit them at very short intervals, has, for the last ten years, as I am credibly informed, done very little damage.’

Sir John Dalrymple, with the Writer of the preceding pamphlet, plead the great extent of smuggling to extenuate the evils apprehended from a legal permission to export wool. The present Writer, in his remarks on Sir John, disputes the fact with some appearance of reason.

‘ I beg (says he) the indulgence of my reader for any mistake I may make in a point of such importance, and on which so little is, or probably can be, known with certainty, while I state to him some reasons why wool cannot easily be smuggled abroad to any great amount, together with some cause to believe that it is not.

‘ Wool is a large bulky commodity, difficult to be disguised in its package, and consequently very difficult to be conveyed abroad in great quantities without detection.

‘ The penalty is very high, so that the contraband exporter of wool is utterly ruined, if he is detected. Few people therefore, who have credit to purchase wool for smuggling, would choose to run the risque of ruin upon so dangerous an expedient.

‘ The smuggler of wool must, from the nature of the commodity, which, as we have observed, is large and bulky, have many servants and other dependants privy to it; and as any one of these would have it in his power to benefit himself by informing against his employer, the risque would, on this account, be greatly increased.

‘ I submit to my readers the following reason why much wool is not smuggled abroad. In the time of war, when we have so many ships of war, cutter, and other armed vessels on the coast, their seizures of wool must be frequent and large, which we do not find to be the case.

‘ But if it should be a real fact, that much of our wool is actually carried abroad by the smuggler, it is undoubtedly in the power of the British legislature to prevent it, whenever the evil shall be worse than the remedy. By an act prohibiting the conveying of wool by water at all, or even upon the salt water, smuggling would be effectually suppressed; and the only mischief arising from it would be, that the price of the carriage of it from one part of the kingdom to another, by land, would be higher than it is by water.’

However the testimony immediately before us may influence us for the moment, yet in an affair of such magnitude, and amidst such contradictory allegations, all we ought to do is to exhibit the most striking differences and arguments, leaving our Readers to decide according to their own knowledge or judgment.

Art. 18. *A Letter on the Subject of Wool*, interspersed with Remarks on Cotton; addressed to the Public at large, but more particularly to the Committee of Merchants and Manufacturers at Leeds. By W. Mugliston, a Manufacturer of Hosiery at Alfreton. 8vo. 6d. Evans. 1782.

Friend Mugliston has an undoubted privilege, from the nature of his profession, to give his opinion on the subject of wool; the only one,

one, perhaps, on which we wish to see him declare his sentiments, because he appears to understand it in his own right, without much extrinſical aſſiſtance. He confirms what the Author of *Plain Reasons* alleges, that the preſent complaints originate from the redundant produce of the long, coarſe, Lincolnſhire fleeces. He alſo gives his verdict againſt allowing raw wool to be exported; and thinks a ſmuggling veſſel, loaded with Britiſh wool, almoſt as rare as a phoenix: whereas a permiſſion to export it, under a duty, would cover much illicit traffic of that kind.

Art. 19. *The Contrast; or a Comparison between our Woollen, Linen, Cotton, and Silk Manufactures: ſhewing the Utility of each, both in a national and commercial View; wherein the true Importance of the Fleece, the firſt and great Staple of our Land, will appear evident; the Effect that muſt naturally ariſe from the System we now purſue, and the Conſequences we may rationally hope for from a contrary Policy.* 8vo. 1s. Backland. 1782.

An honeſt, well-meaning Writer, who is willing to tell us all he knows on the ſubjects mentioned in his diffuſive title-page. He is clearly againſt allowing the exportation of wool; and to prevent ſmuggling it abroad, is for eſtabliſhing wool-halls in all the manufacturing counties, to which the fleeces ſhould be ſent and lodged, after they are ſhorn; to be received and delivered under permits; with a heavy penalty on all wool found at large after clipping.

POETICAL.

Art. 20. *An Ode to the Genius of Scandal.* 4to. 1s. Kearley. 1781.

This rhapsodical performance is not without merit: the features of Scandal, though perhaps not delineated by the hand of a maſter, are yet ſketched with a very lively pencil:

Hail thee, then, and with thee bring
Many a little venom'd ſting;
Many a tale that no one knows
Of ſhall-be-nameleſs belles and beaux;
Juſt-imported curtain lectures,
Winks, and nods, and ſhrewd conjectures;
Half a dozen ſtrange ſuſpicions
Built on ſtranger ſuppoſitions;
Unknown marriages ſome twenty,
Private child-bed linen plenty;

And horns juſt fitted to ſome people's heads.

And certain powder'd coats, and certain tumbled beds!

The dramatic air that is given to this piece, by the introduction of a young lady driven to diſtraction by the artifice of calumny; and of a veteran ſoldier by the ſame baſe arts rendered miſerable and undone, has an intereſting effect. We would recommend it, however, to this young Writer (for ſuch we preſume he is) to conſider, whether he has not rather tranſgreſſed the bounds of probability, when, in deſcribing the anguiſh of his warrior, he tells us,

To wild impatience madly wrought,
With ſudden ſtamp the ground he beats,
As Memory paints his former ſcenes,

How

*How once knee-deep in blood
Immoveably he stood, &c.*

But, perhaps, it may be said in apology, that the old gentleman's imagination being bewildered, his memory deceived him. Be it so.

Art. 21. *The Whim!!!* or, *The Maidstone Bath.* A Kentish Poetic. Dedicated to Lady Worley. 4to. 1s. 6d. Williams.

Some degenerate scion, sprung from the venerable root of good Master Thomas Sterahold, here prostitutes the honest Eke-and-Aye Muse of his pious ancestor; forcing her to sing the unhallowed deeds of the Hampshire Messalina.—*O Shame, where is thy blush!*

D R A M A T I C.

Art. 22. *The Dramatic Puffers,* a Prelude; as performed at the Theatre Royal Covent Garden. 8vo. 6d. Kearsley. 1782.
A slight outwork of a theatrical fortification.

Art. 23. *The Choice of Harlequin;* or, *The Indian Chief.* A Pantomimical Entertainment; as it is acted at the Theatre Royal Covent Garden. 8vo. 1s. Riley. 1782.

Pantomime *Entertainments* (so they are called!) though ACTED with the HIGHEST APPLAUSE, are commonly read with the very *lowest* degree of satisfaction or delight. The following scene is supposed to contain a correct exhibition of the *manners* and *language* of the place it is intended to represent:

‘SCENE VIII. *Bridewell.* A French macaroni—a modern beau—a well-dressed Jew—two genteel harlots—a black one dressed in white—an insurance-office keeper—and a hackney coachman, discovered beating hemp. Keepers overlooking. They force Juno and the maid to work. One of the keepers comes forward and strikes at Harlequin with a rattan. He avoids the blow, jumps over the wall, and escapes. A keeper enters, and sings the following song:

Ye scamps, ye pads, ye divers, and all upon the lay,
In Tothill-fields gay sheep-walk, like lambs ye sport and play,
Rattling up your darbies, come hither at my call;
I'm jigger-dubber here, and you're welcome to mill doll.

With my tow, derow, &c.

The game you've play'd my kiddy, you're always sure to win,
At your insurance-office, the flats you've taken in,
First you touch the shiners—the number up, you break;
With your insuring policies, I'd not insure your neck.

With my tow, derow, &c.

The French with trotters nimble could fly from English blows,
And they've got nimble daddles, as Monsieur plainly shews.
Be thus the foes of Britain bang'd; ay, thump away, Monsieur;
The hemp you're beating now, will make you a solitaire.

With my tow, derow, &c.

My peepers! who've we here? Why, this is sure black Moll;
Why, ma'am, you're of the fair sex, and welcome to mill doll;
The cull with you who'd venture into a snoozing-ken,
Like blackamoor Othello, should—"put out the light, and then—

With my tow, derow, &c.

I say,

I say, my flashy coachman, that you'll take better care,
 Nor for a little bub, come the slang upon your fare;
 Your jazy pays the garnish, unless the fees you tip:
 Tho' you're a flashy coachman, here the Gagger holds the whip.
With my tow, derow, &c.

CHORUS. *We're scamps, we're pads, &c.*

A deal of *Oriental learning* may also be collected from the *Order of the Procession*, in which *Hircarrers* and *Nishamburdars*, *Sammangess* with *Tom-Toms*, *Ramjannees* and *Ticktaaws*, *Coolies* and *Debashtes*, appear without number!

Art. 24. *Songs, Duets, Trios, Chorusses, &c. &c.* in the Comic Opera of *The Banditti*: as performed at the Theatre Royal, Covent Garden. The Music by Dr. Arnold. 8vo. 6d. Cadell.

These verses seem to have been penned with a view of *humorous* rather than *poetical* expression, and might perhaps produce the intended effect in their places in the drama. As a detached collection of *Songs*, their merit is very moderate.

NOVEL.

Art. 25. *George Bateman*. 3 Vols. 12mo. 7s. 6d. sewed. Doddsley. 1782.

The *Authoress* (for so she styles herself, though the distinction was unnecessary, since many "*minutias*" concurred to evince her sex) hath related a plain and simple tale, in an agreeable style. She attempts, however, the bow of Ulysses, without strength to bend it to advantage, by endeavouring sometimes to imitate Fielding, and at other times the Author of "*Evelina*." On the whole, however, as a novel, this work is much superior to the usual furniture of a circulating library; and though it will not bear the severity of criticism, yet it sometimes affects the heart without offending the judgment, and entertains the fancy without wounding the modesty of the most delicate and innocent of her sex. The adventures follow each other with rapidity; but though we have often been disgusted by a tedious minuteness in similar publications, we could not help regretting, in this work, that the little sketches of nature are so soon closed, and that we are often separated from the company of agreeable acquaintance, whom we wished to have carried with us to the end.

Since the above was written, we have heard that the Writer is Miss E. Blower.

MISCELLANEOUS.

Art. 26. *The Beauties of Johnson*: Consisting of Maxims and Observations, Moral, Critical, and Miscellaneous, accurately extracted from the Works of Dr. Samuel Johnson; and arranged in alphabetical Order, after the Manner of the Duke de la Rochefoucault's Maxims. 8vo. 2 Vols. 4s. 6d. sewed. Kearsly, 1782.

The merit of Dr. Johnson, as a moral and critical writer, is so well known, that it would be superfluous to point it out. His great excellence, however, lies in deep observations and acute remarks on men and manners, worthy both of the Sage and the Wit: With these, he interweaves reflections, which are admirably calculated to impress the

the heart with a sense of the beauty of virtue, and the obligations of religion. The Collector of his Maxims sufficiently expresses the design of this publication in the Title-page; and we heartily wish it success among the young, for whose improvement and convenience, particularly in schools, it seems principally intended.

Art. 27. *Curfory Examination of Dr. Johnson's Strictures on the Lyric Performances of Gray.* 8vo. 1s. Crowder. 1781.

This curfory Examination, though apparently the production of haste, is written with liberality and candour. Those who interest themselves in the poetical reputation of our modern Pindar, will read it with pleasure.

Art. 28. *Reveries of the Heart*; during a Tour through Part of England and France. In a Series of Letters to a Friend. 12mo. 2 Vols. 4s. sewed. Johnson. 1781.

By accident this agreeable Medley hath been too long neglected; and we hope the candour of the Author will excuse an omission that was not intended, either as a slight to him or his performance.

The title sufficiently expresses the design of the work; and the execution is such as merits at least indulgence, if not applause. A lively vein of Shandean hilarity runs through it, superior at least to some of the modern imitators of Sterne,—the bungling menders of his old and worn-out pen!

Some will undoubtedly find fault with the Author for many very unnecessary, and even licentious allusions to scripture, and charge him with profaneness and infidelity. And indeed with some reason. This freedom with sacred characters is unwarrantable in every view, and generally arises from ignorance, affectation, or spleen. The Writer of these Reveries may possibly have seen much to disgust him among the class of people who have assumed a prescriptive title to orthodoxy, and who would monopolize all the excellence of the earth within their narrow circle. On certain minds this early impression is often unfortunate; for Horace hath observed,

Stulti in contraria currunt.

Though not violently attached to the ministry, we are equally displeased with this Writer's virulence, and disgusted at his seditious repetitions of national grievances, to double, if possible, the odium of government.

At present this Tour-maker is not got out of England. We tremble for the very small remnant of religion which he seems to possess, when he shall arrive in France. The sight of Dr. Franklin will certainly make him forget the second commandment!!!

PHILOSOPHICAL.

Art. 29. *An Essay on Fire. To which is annexed an Appendix:*

By C. R. Hopson, M. D. 8vo. 2s. 6d. Rivington. 1781.

There are two methods of enlightening the world in philosophical matters. The first, to which we most readily give the preference, consists in investigating the properties of bodies by new and appropriate experiments; and the second, in deducing consequences, and forming theories from the phenomena already known, and the experimental investigations of others. The present performance is strictly of the latter class; as it does not contain any new experiment of the Author's, whose principal view appears to be, to present us with a theory

theory which he has formed, to account for the phenomena of which the philosophical world is already in possession.

Had the Author produced any new and interesting experiments on the curious subjects of which he treats; we should, as is our constant practice, have taken a pleasure in extending the knowledge of them among our philosophical readers. But an account of a mere theory, on a dark and involved subject, could not gratify, much less enlighten, any of our readers; especially in the narrow limits to which we are confined: unless, indeed, the Author, had the good fortune to hit upon some simple and luminous principle, by means of which the phenomena into which he inquires might be explained within a moderate compass.

Notwithstanding these remarks, we would have it understood, that though we wish the Author had given us some new *experiments*, rather than *hypotheses*, on fire, phlogiston, &c. yet he appears to be well acquainted with what has been written on these subjects; and his speculations and reasonings on them may possibly suggest new ideas, and furnish hints for new experiments, to others. For this last reason principally, we shall briefly specify the heads of the Author's chapters.

His principal hypothesis, which forms the subject of the first three chapters is, that *fire* (which he considers as a *substance*, and not a mere *quality*) is not an element; as it consists of two component parts, *light* and *heat*: and that *phlogiston* consists likewise of the same two principles; and accordingly is *fire*, but in a state of fixity. In the following chapters he treats of the communication, and the production of heat;—of the processes in general, in which the air is phlogistified;—of inflammation and combustion;—of the deflagration of nitre;—of the explosion of gunpowder and *pulvis fulminans*, as likewise of *aurum fulminans*, and the fulminating mercurial precipitates of M. Bayen. A thesis on the subject of fire, published by the Author in 1767, is subjoined, under the whimsical title of '*Tentamen Physico-chemico-medicum de tribus in uno.*'

Art. 30. *Essays on Physiological Subjects*: By J. Elliot. 8vo. 1s. 6d. Johnson. 1780.

These *Essays*, which have through accident been long overlooked by us, contain several miscellaneous observations, hypotheses, hints, &c. on various subjects of physiology, which bear a relation to the ingenious Author's former publication [*Philosophical Observations*, &c. See M. R. January 1780.], and principally to his observations on animal heat. For many reasons, we must refer our philosophical readers, who have a taste for mere *hypotheses*, to the Pamphlet itself.

L A W.

Art. 31. *The Trial*, with the Whole of the Evidence, between the Right Hon. Sir Richard Worsley, Barr. Comptroller of his Majesty's Household, Governor of the Isle of Wight, Member of Parliament for the Borough of Newport, One of his Majesty's Most Hon. Privy Council, &c. *Plaintiff*.—and George Maurice Bisset, Esq; *Defendant*; for Criminal Conversation with the Plaintiff's Wife: Before the Right Hon. William, Earl of Mansfield, and a Special Jury, in the Court of King's Bench, Westminster Hall. Feb.

Feb. 21, 1782. Taken in Short Hand by R. P. Donkin. 4to. 1s. Kearsly.

ONE SHILLING *Damages!* —How mortifying to the injured husband! What a triumph to the vicious! *O tempora! O mores!*

S E R M O N S.

I. *In Lambeth Chapel*, at the Consecration of Dr. S. Hallifax, Lord Bishop of Gloucester, Octob. 28, 1781. By East Apthorp, D.D. 4to. 1s. Cadell.

An ingenious but flattering eulogium on Episcopacy and the Constitution of the Church of England. There is an affectation in this Writer's style and manner which favours of great vanity: if the young divine can dispense with *that*, we would recommend to his attention Dr. Apthorp's judicious hints respecting the study of theology as a science, affixed to the present discourse.

II. *Advice addressed to the young Clergy* of the Diocese of Carlisle;—preached at a general Ordination holden at Rose Castle, July 29, 1781. By William Paley, M. A. Chaplain to the Bishop of Carlisle. 4to. 6d. Faulder.

We have perused this sermon with more than common pleasure. For the justness of its reflections, the propriety of its language, and the benevolence, good sense, and piety which breathe through the whole, we have rarely met with its equal. That young divine must be stupid or vicious to the last degree, who can read it without being affected and improved by it.

*• In answer to the Correspondent who enquires concerning the Mr. Jones who is the Author of *Physiological Disquisitions*, mentioned in our Review for January last, Art. II. we are to observe, that the Disquisitor is the Rev. Mr. Jones, Rector of Paston in Northamptonshire. Our Correspondent is mistaken in supposing the Writer here meant, to be William Jones, Esq. The last named Gentleman is of the Law; and one of the first literary characters of the age.

††† In answer to B. D.'s Letter, dated from Colehill, Dec. 8th, 1781, we can only say, that we know of no Work, on the subject he mentions, that will give him so much pleasure and instruction as Millot's Ancient and Modern History. If B. D. understands the French language, we would recommend the original Work to him; if he does not, there is a good Translation of it, published for Mr. Cadell.

☞ The Sermons on the late *General Fast* in our next: Also the Letters on the *Rot in Sheep*, mentioned at the end of our last month's Review.



THE
MONTHLY REVIEW,

For APRIL, 1782.



ART. I. *Bever's History of the Legal Polity of the Roman State*,
CONCLUDED. See our last Month's Review.

HAVING paid the respect which we judged to be due to the ingenious Author of this work, under the character of a civilian, we shall now attempt to do justice to his merit under the other character in which this history places him before the public, that of a politician.

It is certainly a degradation of the dignity of historical writing, and necessarily creates suspicions of partiality, to admit local and temporary politics into general history. The historian who steps out of his way to apply his narrative to the times in which he writes, must not be surprised if his readers suppose, that he has some favourite cause to serve, or system to establish. How far Dr. B. has given occasion for such suspicions, may perhaps in some measure appear from what follows.

Concerning the extinction of the regal government at the expulsion of Tarquin, our Author says :

‘Fortunate as this event really was in itself, considered as a deliverance from one accidental tyrant; yet the anarchy and confusion which immediately ensued, was a very poor exchange for the tranquillity they enjoyed under their primitive kingly government. In those golden days, when the people were kept in subjection by the influence of manners, rather than by the dint of authority; where a happy mediocrity, both of fortune and desires, prevailed universally through all orders and ranks of the state; each enjoyed his lot in content and security. Wealth, luxury and ambition, the certain sources of licentiousness, vice, and disorder, had not then invaded their innocent mansions. The laws were few, many being unnecessary; and they were obeyed with cheerfulness, because in their obedience the people saw their interest.

* Livy, therefore, justly observes †, that “ Had another Brutus wrested the sceptre out of the hands of any of the former kings, it must have been fatal to the very being of the state. For what evils would not have arisen from a tumultuous rabble of shepherds and refugees, who had obtained liberty, or rather impunity, under the inviolable sanctuary of a temple; when uncontrolled by regal authority; agitated by the storms of tribunitian fury; and engaged in contests with the patricians in a strange city; before the pledges of wives and children, and an affection for the soil itself, to which time only could reconcile them, had cordially united their minds? Discord would have totally dissolved their infant state, which the mild hand of regal government carefully cherished, and gradually brought to such a perfection of strength and maturity, that they were well prepared to support so violent a convulsion; and to enjoy, with ease, the full harvest of liberty.”

On this passage it is an obvious remark, that, in their representations of the consequences of this event, the English and the Roman historian materially differ; the former representing the happiness of the Roman people as much greater in the golden days ‘of the kings,’ than under the consuls; the latter describing the period of the regal government as a course of preparatory discipline, necessary to train up the state for enjoying the full harvest of liberty.

In the beginning of our Author’s detail of the early revolutions in the consular state of Rome, we find him treating with contempt the general voice of history, which has pronounced the first Brutus a model of patriotism—holding up his conduct before the death of Lucretia to ridicule—representing this great revolution as the effect of envy and jealousy in the patricians, who employed the popular cry of *liberty* to accomplish their ambitious designs—and pronouncing the change which was then made in the political system of Rome an act of *injustice*.

‘ Brutus has been held up to all following ages, as a consummate model of genuine patriotism; yet it was a sudden accident only that called forth his virtues into action, and made him the fortunate instrument of his country’s deliverance. If we look back upon this

† “ Neque ambigitur, quin Brutus idem, qui tantum gloriæ, Superbo exacto rege, meruit, pessimo publico id facturus fuerit, si libertatis immaturæ cupidine priorum regum alicui regnum extorquisset. Quid enim futurum fuit, si illa pastorum convenarumque plebs transfuga ex suis populis, sub tutela inviolati templi, aut libertatem, aut certe impunitatem adeptæ, soluta regio metu, agitari capta est tribunitiis procellis? Et in aliena urbe cum patribus ferere certamina, priusquam pignora conjugum ac liberorum, caritasque ipsius soli, cui longo tempore assuecitur, animos eorum consociasset? Dissipantes, nondum adultæ, discordia forent: quas sovit tranquilla moderatio imperii, eoque nutriendo perduxit, ut bonam frugem libertatis immaturis jam viribus ferre possent.” Liv. ll. i.

inflexible adversary to the regal office, during the earlier part of his time, and till the present critical moment: we shall see him submitting, in silent and fallen patience, to an uninterrupted course of the most cruel and mortifying indignities, for the tedious space of twenty-five years; and condescending to preserve a comfortless life of humiliation and ignominy, by an affected renunciation of the use of his understanding. Even at last, had not Lucretia been violated, Rome, perhaps, had never been free. But vengeance was now gone forth. Tarquin was destined to expiate the crimes of a long reign; and because the tyrant had justly drawn upon his own head the whole weight of the national resentment, the king, as unjustly, was for ever to be degraded from the throne. To effect these fundamental changes in the political system, the concurrence of the people was necessary,—and liberty was the word: yet, among the many new schemes of government at first proposed, that only, which favoured the interest of the aristocratical party, met with any cordial encouragement.

In this manner does Dr. B. by one stroke of his pen, dash out all the virtue of Brutus, and all the patriotism of those who took up the sword in defence of the liberties of their country, by whose glorious efforts the Romans (in the judgment of their great historian Livy *) 'from that time became a free people.' How contradictory this novel opinion is to the doctrine of our most eminent lawyers and statesmen, it is scarcely necessary to show. Blackstone (on whom Dr. B. has passed a laboured eulogium has said, that 'whenever any question arises between a society at large, and any magistrate vested with powers originally delegated by that society, it must be decided by the voice of that society itself, for there is not upon earth any other tribunal to decide it.' And Bolingbroke (whom no one will suspect of favouring republican principles) asserts, that 'the king, in a limited monarchy, is but the first servant of the people.' On these principles, established by the authority of the most respectable names, and by the higher authority of reason, the Roman people had an undoubted right to dismiss their servant Tarquin, when he became a tyrant; and were guilty of no injustice, when they adopted a new mode of government from which they expected greater public happiness than they had hitherto enjoyed.

Dr. B. boldly characterizes the consular government as a species of despotism, adapted to give the patricians an opportunity of becoming, in their turn, 'annual tyrants,' but 'not to enlarge the circle of general liberty †.' That this is an assertion contradicted by facts, sufficiently appears (without entering into a minute historical detail) from the power which the people en-

* *Liberi jam hinc populi Romani res.* Liv. II. 1.

† Page 38.

joyed in their general assemblies, of finally determining many important matters of state, and particularly the infliction of capital punishments; and from the constitutional guard of their liberties which they obtained, in the tribunes of the people. On this latter circumstance, with the increase of popular liberty which followed it, Dr. B. insists at large; vehemently declaiming against the 'daily usurpations of those restless demagogues, and their daring invasions of the rights of the other orders *;' and acknowledging that 'in these struggles the scale generally preponderated in favour of the popular party:'.—With what degree of consistency with his assertion that the change from regal to consular government did not enlarge the circle of general liberty, we shall not undertake to determine. Our Author's idea of the Roman government under the consuls, is fully expressed in the following passage:

'Great and prosperous as it actually became in the course of time, it owed very little of that grandeur to any regular chain of political reasonings, or to the prophetic deductions of deep-sighted philosophy; but rather, to a diligent and unremitting attention to the various incidents, that occasionally offered themselves, in the several struggles and difficulties in which this active people were so frequently involved. By taking a proper advantage of these, as they happened, and by always chusing the most promising and beneficial, they arrived, says Polybius, at the very same end that Lycorgus attained, and formed the most beautiful system of government then existing.

'In contemplating, therefore, its rapid increase; its unexampled success; the profound awe and veneration which it impressed upon the whole ancient world; we may be tempted to believe, that the various parts of it were so ingeniously contrived, and the respective powers of each order so equally poised, as to secure to it an uninterrupted state of union and stability; and, from hence, to accede to the opinion of the same writer, that 'it was not possible for human wisdom to invent a more perfect scheme of civil polity.'

'It is to be feared, however, that this eminent author was too much dazzled by the lustre of the period in which he wrote; and that he gave a higher colouring to his picture, than could be well justified from a view of the original. By the final subjection of her most potent and formidable rival, the republic was then advanced to the brightest æra of her glory; when she might, indeed, best deserve so flattering a compliment, at the least expence of sincerity and truth. But, with all his knowledge of Roman affairs, the fidelity of the historian seems to have yielded too much to the partiality of the panegyrist, in favour of that state, which had achieved such wonders, by the hand, especially, of his pupil, friend, and patron.

'In the cooler moments of his reflexion, he well knew, that the most valuable productions, both of the political and physical world, carried within themselves their own congenial defects; inasmuch,

that, though they might chance to escape external injuries, they were liable to be corroded and destroyed by certain internal principles of corruption, implanted in their vitals by the hand of Nature. Such was the contexture of the Roman constitution, which, even in the summit of its felicity, was plentifully stored with the seeds of its own dissolution. The same powers, that, by an amicable co-operation with each other, cemented its various parts in one firm bond of union and friendship, by any wilful abuse or misapplication, became, with the same facility, the causes of the most ruinous discord.

The time was not very far distant, when the pride of victory, and the deceitfulness of prosperity, were to extinguish that patient bravery, that unaffected purity of manners, which had hitherto directed her feet in the paths of true glory. The meek spirit of obedience, which is the soul of political order, was now to give way to a turbulent impatience of legal restraint, and to an overweening conceit of self-consequence; when every pert demagogue was to think himself at liberty to disturb the decorum of popular assemblies by his seditious declamations; as if effrontery of face, and volubility of tongue, were the only necessary accomplishments of an orator and a statesman.

When, therefore, we consider this celebrated constitution, with all these precarious and uncertain effects; there will be no injustice in saying, that, in almost every period of its existence, it was more excellent in its parts, than in the whole. Though the materials of which it was composed were good in their kind, yet they wanted the hand of one able architect, to give them that uniformity and harmony, which are essential both to the strength and beauty of the edifice. The numerous constituents of this vast and complex body were generally much too independent of each other: they too often neglected, or even purposely avoided, that mutual communication of sentiments, which the nature of legislation always requires; consequently, the laws made by each respectively, bore too partial a relation to the interest of their own order, to be of any extensive use to the whole community. This was particularly the case in the more unsettled and distracted times of the republic; when laws were frequently passed, even as it were in spite; and were dictated by a jealousy of each other's superiority, rather than by a disinterested zeal for the common cause of social tranquillity. Thus, the balance of orderly policy could never settle into its due equilibrium; but was kept in a continued state of oscillation between both extremes, till it finally preponderated in favour of one great leviathan of power, who became, of himself, more than equal to all the rest together; a fatal consequence, that will ever result from popular liberty, when more eagerly coveted, than well understood; and more tumultuously asserted, than temperately enjoyed.

Under the present view, therefore, of the legal polity of this illustrious state, it may be well compared to a plentiful magazine of heterogeneous merchandizes, which, when thrown together in one undistinguished mass, disgusts the eye with its confused and shapeless appearance; but, when the several parts are judiciously selected, and diffused through their regular channels, makes glad the heart

of man, and enriches the universe with the abundance of its treasures.'

It is impossible not to remark, in this picture, the studied contempt with which the author treats the voice of the public, and the facility with which he censures the struggle of the plebeians for their rights, as a tumultuous assertion of popular liberty, and stigmatizes freedom of speech with the opprobrious character of 'seditious declamations,' dictated by a 'turbulent impatience of legal restraint.' There is also a manifest inconsistency between his former censure of the restless spirit of the demagogues, and his present assertion, that 'the meek spirit of obedience, which is the soul of political order, was *now giving way*, &c &c.' It was not till long after this period, that the æra of this meek spirit, so much admired by our author, commenced.

Concerning the appointment of Sylla to the office of perpetual dictator, Dr. B. says :

'By a law passed in the general assembly of the people themselves, at the instance of the 'Inter-rex,' Valerius Flaccus, the famous Cornelius Sylla was, by a most unprecedented compliment, created dictator for a time unlimited ; all his former acts, however irregular and unconstitutional, were ratified ; and a full power was given him over the lives and fortunes of his fellow-subjects ; a power which he exercised with the severity of a tyrant, and abdicated with the serenity of a philosopher. But it was too late, by this act of affected moderation, to prevent the fatal contagion of his former example. He left far too many faithful imitators of his violence and usurpations, but not a single one of his voluntary humiliation. A self-denying ordinance was not likely to gain much ground, in those ages of corruption, voluptuousness, and iniquity. The people themselves, indeed, were grown weary of a constitution, under which, with the form and semblance of freedom, they suffered every evil both of anarchy and despotism. They thought one tyrant more tolerable than a thousand ; and, therefore, were easily drawn in to aid the ambitious views of those aspiring potentates, who successively grasped at the supreme command ; and insensibly co-operated with them in forging those chains, which were to hold both themselves and their posterity in everlasting bondage.

'May this melancholy and affecting example humble the insolence of republican licentiousness ! May it point out to all factious opposers of lawful authority, the very thin partitions which divide the extremes of liberty from the extremes of tyranny ! and convince them, that without the restraint, no less than the protection, of regular government, men would daily worry and devour each other, like the savage beasts of the desert ! May it dispose them to look up with reverence, duty, and gratitude, to that constitution of which they are members ; a constitution that is the pride of civil policy ; and under whose wise and benign auspices, they must be their own *greatest* enemies, if they do not enjoy every blessing that man can *reasonably* expect, in the compound and imperfect state of human society !'

The application of the history of Sylla's dictatorship, as a warning against entrusting too much power in the hands of one man, would have been sufficiently obvious; but how a voluntary grant of power to one man, in full though mistaken confidence that he would save his country from ruin, can be construed into an affecting example, to humble the insolence of republican licentiousness, it is not so easy to conceive. We, however, heartily agree with our Author in admiring the British constitution as a glorious structure, the pride of civil policy. We respect and revere the memory of that long succession of patriots, who have, from age to age, been employed in founding, erecting, and adorning this venerable pile—who, resolutely opposing every invasion of the liberties of Britain, have at length established them on the firm basis of law. And, although we cannot suppose the British constitution so entirely exempt from that imperfection which is the common lot of all things human, as to be incapable of improvement, yet, we look up to it with reverence, and acknowledge it to be the interest and duty of every Briton to exert himself for its defence and preservation, against all *factious opposers* of the authority of the laws, and the spirit of the constitution, whether their opposition arises from the 'insolence of republican licentiousness' on the one hand, or on the other from the baseness of that meek spirit, which crouches under the yoke of despotism. Why our Author, who is so 'feelingly alive at every pore,' with respect to the former evil, has not given the latter a place in his pious deprecation, we must not stay to enquire.

In the view which Dr. B. next proceeds to give of the events which gave birth to the imperial government, we find the most severe censures cast upon those who exerted themselves to preserve the freedom of Rome, and the most laboured apology for the conduct of Cæsar, in taking upon himself the management of the state, at a period when, in our Author's opinion, it was no longer able to regulate its own affairs. Cicero, in particular, is traduced as an insidious orator, 'who by the word republic only meant the senate and its friends, and by liberty, the right of the aristocracy to tyrannize at pleasure over the common people *,'—and, it is insinuated, was capable of any absurdity or inconsistency of political conduct, from the hope of honour, profit, or applause.—The narrow limits to which we are obliged to confine our remarks, will not admit of our entering into the detail which would be necessary in justifying the political principles and character of this great man. But we appeal to the whole course of his conduct prior to his

exile, as an undoubted proof, that, with whatever foibles he might be chargeable, he acted with great ability and firmness in support of public liberty, and merited the appellation of the father of his country. If, towards the latter part of his life, he discovered some degree of pusillanimity and unsteadiness, it clearly appears, from the general history of the times, and from his own private letters *, that it arose not from any desertion of his principles, but from despair of being able, amidst the general corruption which was spread through all parties, to prosecute his patriotic views with any prospect of success. He saw that the people were now become too degenerate to wish for political salvation, and he judged that it would be in vain to attempt to save them against their will. It was a maxim which he adopted from Plato, *Tantum contendere in republica, quantum probare tuis civibus possis; vim neque parenti, neque patriæ, adferre oportere.*

Our Author's representation of the conduct of Julius Cæsar is too strongly marked with contradiction to be passed by without particular notice.

When Cæsar was one of the triumvirate with Pompey and Crassus, in Dr. B.'s opinion 'the only common principle which united them was the love of power †', and their government was an 'usurpation';—while Pompey was consul he 'shewed how far he dared insult a mighty people by unconstitutional exertions of unlimited power ‡';—during the whole of this period 'the wounded constitution lay bleeding at every vein,' 'whatever was the name of the tyrant, Marius or Sylla, Pompey or Cæsar §.' The decisive action which gave Cæsar an indelible title to the appellation of tyrant, when in defiance of the authority of the state he passed the Rubicon, Dr. B. acknowledges to have laid the foundation of absolute monarchy in Rome, and laments it as a 'triumph of despotism, at which every generous mind must feel deep concern §.' And after his death, when the imperial government is established in Augustus, he calls upon his readers to 'mark with the minutest attention the progress of this power, as it affords an instructive lesson to the subjects of all free states to guard, with the most jealous circumspection, the inestimable blessing of political liberty, and to prevent them from being too lavish of their concessions even to the most virtuous sovereign **.'

What could a Locke or a Sydney have said more? But, *audi alteram partem.* No sooner has this usurper and tyrant, at the head of a powerful army, possessed himself of the capital of the

* Vide Epist. 1. 8. Lentul. & Attic. 1. 19.
‡ P. 163. § P. 165. § P. 167.

† P. 155.
** P. 203.

empire, 'with a full opportunity of seizing whatever degree of power best suited the views either of his revenge or ambition', and extorted from the people 'a servile renunciation of their political liberty †,' than he becomes the 'friend and deliverer of his country, and the brightest ornament of the Roman world ‡.'

'He now applied himself, with a truly patriotic zeal, to the completion of the great object of his wishes; which was to close the wounds of his bleeding country; to reform and new-model the broken constitution; and to repair the many injuries it had suffered from the late unhappy divisions: and had not the untractable arrogance of the aristocratical faction, alike unfriendly both to regal and popular government, disconcerted his best endeavours, there is every reason to believe, that he would have given them a more liberal and rational scheme of civil policy, than had ever been known among them since the days of Romulus; and have convinced them, that his desire was "not to command, but to preside; not to tyrannize, but to govern."'

'A regular series of political improvements, pursued with such warmth and perseverance, is not to be ascribed to the sudden sallies of pomp and ostentation, as if designed for no better purpose, than to disguise ambition, and palliate despotism; but has a perfect right to be considered as the deliberate result of a long and mature reflection; as the suggestion of an ardent and patriotic compassion for the deplorable state of his declining country. So careful likewise was Cæsar in every thing that concerned the public welfare, that he formed no resolution of consequence without first asking the advice of the senate; and therefore, though several of his laws carry upon the face of them a tincture of severity, they were amply justified by every sanction, that the concurrence of so venerable an assembly could possibly give them.'

'To deliver this diseased and debilitated constitution from the complicated miseries under which it then lay expiring, certainly required no small effort of power; but such a power, as was far from being incompatible with the rights of nature and civil liberty.'

Thus does the mighty charm of military force, change the ambition of this daring invader of his country's rights, into an 'ardent and patriotic compassion for its deplorable state.' His tyranny becomes 'a liberal and rational scheme of civil policy; his edicts, issued under the mock authority of a servile and intimidated assembly of senators, are 'justified by every sanction of a Roman senate;' and his power is 'not incompatible with the rights of nature, and civil liberty.'

With these ideas of civil liberty, it is not at all surprising, that our Author should feel an invincible antipathy to the memory of those patriotic spirits, who made the last unsuccessful struggle to recover the dying liberties of Rome; and that he

* P. 176.

† P. 178.

‡ P. 199.

should charge them with having 'prostituted the sacred and adorable name of liberty to the basest and most rancorous purposes of opposition, faction and murder *,' and brand them with the appellation of 'insatuated assassins †.'

Our Historian, finding some difficulty in reconciling his representations of the political views and conduct of Julius Cæsar with the ancient records of that period, maintains, that the prejudices which have been entertained against his character have 'derived their origin from the writings of his avowed enemies ‡.' He therefore kindly corrects these prejudices, by continually referring his readers to an historian, whom he characterizes as very discerning, very faithful, well-informed, judicious and candid. The learned will be surprised to find such a multitude of commendatory epithets thrown away upon—DIO CASSIUS, a writer who flourished in the reign of Alexander Severus, and cannot deserve to be considered as an original authority with respect to affairs which happened near 300 years before his time;—who wrote under the strongest impression of court influence, to which he yielded such implicit obedience, that he kept his station and honours under five successive emperors, among whom were Caracalla and Heliogabalus;—who pretends to write under the impulse of an invisible spirit: and lastly, who inveighs with such bitterness against many respectable characters, that Vossius says concerning him, *Quoddam seu judicii seu morum pravitate, virtutes suo pretio estimare nescit; sed virus suum ejaculatur in optimos et præstantissimos viros, ut Ciceronem, et Brutum, Cassiumque et L. Senecam. Omnino hæc aut insignem judicii defectum, aut malam mentem, arguunt* §.—Concerning this historian, so highly in confidence with Dr. B. Mr. Hayley gives the following particulars §.

"Dion Cassius, the sordid advocate of despotism, endeavoured to depreciate the character of Cicero, by inserting in his history the most indecent oration that ever disgraced the page of an historian. In the opening of his 46th book, he introduces Q. Fufius Calenus haranguing the Roman senate against the great ornament of that assembly, calling Cicero a magician, and accusing him of prostituting his wife, and committing incest with his daughter."—Against writers of such a spirit, what good man will not exclaim with the poet §:—

'Go gild with *adulation's* feeble ray
The imperial pageant of your passing day!
Nor hope to stain, on base detraction's scroll,
A TULLY's morals, or a SYDNEY's soul!

* P. 194.
de Historicis Græcis, ii. 15.
Ep. iii note 8.

† P. 204.

‡ P. 175.

§ Vossius

§ Hayley's *Essay on History*,
§ 1b. *Ep. iii.* ver. 155.

Just nature will abhor, and virtue scorn,
That pen, though eloquence its page adorn,
Which, brib'd by interest, or from vain pretence
To subtler wit, and deep discerning sense,
Would blot the praise on public toils bestow'd,
And patriot passions as a jest explode.'

Dr. B. employs a large chapter of his work in determining the nature and extent of that declarative act of the state which is supposed to have taken place in the reign of Augustus, usually called the *Lex Regia*, and takes much pains to prove, that this act did not imply an entire resignation of the ancient constitutional rights of the people. But the question is of no moment; for, when the inestimable blessing of public liberty is gone, it is of little consequence to a people, that its shadow, in the unsubstantial form of words and ceremonies, remains. It would be a poor consolation to those of the Romans who were capable of comparing the times of slavery with those of freedom, to see a cringing and dastardly herd of courtiers, stamping the signature of the Roman senate upon every capricious or cruel edict, which it might please their imperial lord, supported by the military power of the state, to issue forth. Possibly, however, it might happen, that when the Roman people lost the possession of liberty, they lost all idea of its value, and felt no regret when they saw all their rights and powers transferred to the emperor by law *, and received the decree of the senate; which 'released † him from all coercive power of the laws, leaving him at liberty to do, or not to do, what was most agreeable to his own inclination.' In this comfortable state of political lethargy, they might possibly fancy (as it seems our Author in the like situation would have done) that they 'experienced a more solid and rational happiness, than had ever been known in the purest ages of the democracy, when they were the most uncontrolled repositories and guardians of their own constitutional liberties ‡.'

To those, however, who understand the value of political liberty, it can never be a matter of indifference, whether they enjoy protection and happiness at the pleasure of their prince, or under the security of their own laws. Even the voluntary submission of Theodosius and Valentinian to the restraints of law, and their declaration 'by the oracle of an edict, what liberties they did not think fit to allow themselves,' will be so far from being thought by them, 'words that ought to be written

* *Lege antiqua quæ regia nuncupatur, omne jus, omnisque potestas populi Romani in imperatoriam translata sunt potestatem.* Justin. cap. 2. 17. 1. 2. † Dio Cass. 53. 28. ‡ P. 231.

in letters of gold over every throne in the *universe* †, that they will be considered as the explicit language of despotism. The king of a free people will not say 'We do not think meet to allow ourselves such and such liberties;' but 'We consent to assume to ourselves no liberties beyond those which are given us by the laws of our country.' A despot may limit his own power by a gracious edict; but in a free state, the monarch can make no such edict, for his power is already limited by LAW.

From these remarks we shall deduce no conclusion with respect to our Author's political principles; but leave the public to judge, whether his work be free from 'the slightest tendency towards the principles of arbitrary power, and the Author from 'the remotest desire to soften its terrific visage §.'

Dr. B. proposes, in a second volume, to trace the progress of the civil, feudal, and canon laws conjointly, from the 12th century to the present time.

ART. II. *A General History of Connecticut*, from its first Settlement under George Fenwick, Esq; to its latest Period of Amity with Great Britain; including a Description of the Country, and many curious and interesting Anecdotes. To which is added, an Appendix, wherein new and the true Sources of the present Rebellion in America are pointed out; together with the particular Part taken by the People of Connecticut in its Promotion. By a Gentleman of the Province. 8vo. 5s. 3d. Boards. Bew. 1781.

"I AM bold to assert," says this Gentleman, "that I have followed the line of truth freely, and unbiassed by partiality or prejudice." The assertion is indeed sufficiently bold; but, in this puffing age, in which almost every writer thinks it necessary to exhibit his own merit in the title-page or preface to his work, if it were withal *true*, we could easily pardon the Author's confidence, for the sake of his impartiality. On perusing this history, however, we find it destitute of every claim to this rare quality; and observe in it so many marks of party-spleen and idle credulity, that we do not hesitate to pronounce it altogether unworthy of the public attention.

In proof of the malignant spirit with which this history is written, nothing farther is necessary than to gather up a few of the brilliant phrases, belonging to that branch of rhetoric which consists in calling foul names, which are scattered through almost every page.

So high doth the spirit of holy indignation in our Author arise against the disciples of Luther and Calvin, that he boldly asserts, that 'few of them are willing to obey either civil or spiritual masters.' The several sects of these disciples in New-

York, distinguished by the appellation of Old Lights, he calls 'mongrel Christians, whose policy and self-interest have always domineered over conscience and morality.' To the poor inhabitants of Newhaven he cannot allow the smallest portion of honesty, and speaks of it with surprize, that 'the *furies* of Newhaven, exact in tithing mint, for once *affected* the weightier matters of justice.'—His account of the *religion* and *government* of Connecticut, he introduces thus: 'Properly speaking, the Connecticutensians have *neither*, nor ever had.' At one stroke he annihilates all the good-faith of the country: 'Treachery,' says he, 'is the staple commodity of the four New-England Provinces.' In the ardour of his zeal against 'Sober dissenters,' he ridicules their ministers for following the Bible as their rule. Speaking contemptuously of a convention or assembly of divines, held at Saybrook, he says, 'The conclusion of this *reverend* and *venerable* body is, the Bible is our rule.'

These specimens of the language of this historian may serve to give our Readers some idea of his spirit, and enable them to judge how far he is free from partiality and prejudice.

The following silly and improbable tales will be abundantly sufficient to expose the Author's credulity, and shew how little credit is due to his narrative.

Speaking of the town of Windham, he says, 'One night, in July 1758, the frogs of an artificial pond, three miles square, and about five from Windham, finding the water dried up, left the place in a body, and marched, or rather hopped, towards Winnomantic river. They were under the necessity of taking the road, and going through the town, which they entered about midnight. The bull frogs were the leaders, and the pipers followed without number. They filled a road 40 yards wide for four miles in length, and were for several hours passing through the town, unusually clamorous. The inhabitants were equally perplexed and frightened: some expected to find an army of French and Indians; others feared an earthquake, and dissolution of nature. The consternation was universal. Old and young, male and female, fled naked from their beds, with worse shriekings than those of the frogs. The event was fatal to several women. The men, after a flight of half a mile, in which they met with many broken shins, finding no enemies in pursuit of them, made a halt, and summoned resolution enough to venture back to their wives and children; when they distinctly heard from the enemy's camp these words, *Wight, Helderken, Dier Tête*. This last he thought meant *treaty*; and plucking up courage, they sent a triumvirate to capitulate with the supposed French and Indians. These three men approached in their shirts, and begged to speak with the

General ; but it being dark, and no answer given, they were sorely agitated for some time betwixt hope and fear ; at length, however, they discovered that the dreaded inimical army was an army of thirsty frogs going to the river for a little water.'

The following is his description of the tree-frog.

' The tree-frog cannot be called an insect, a reptile, or one of the winged host. He has four legs, the two foremost short, with claws sharp as those of a squirrel : the hind legs five inches long, and folding by three joints. His body is about as big as the first joint of a man's thumb. Under his throat is a wind-bag, which assists him in singing the word *I-sa-ac*, all the night. When it rains, and is very dark, he sings the loudest. His voice is not so pleasing as that of a nightingale ; but this would be a venial imperfection, if he would but keep silence on Saturday nights, and not for ever prefer *I-sa-ac* to *Abraham* and *Jacob*. He has more elasticity in his long legs than any other creature yet known. By this means he will leap five yards up a tree, fastening himself to it by his fore-feet ; and in a moment will hop or spring as far from one tree to another. It is from the singing of the tree-frog, that the Americans have acquired the name of *Little Isaac*. Indeed, like a certain part of them, the creature appears very devout, noisy, arbitrary, and phlegmatic, and associates with none but what agree with him in his ways.'

Of the river Connecticut this Gentleman gives the following wonderful account.

' This vast river is 500 miles long, and four miles wide at its mouth : its channel, or inner banks, in general, half a mile wide. It takes its rise from the White Hills, in the north of New-England, where also springs the river Kennebec. Above 500 rivulets, which issue from lakes, ponds, and drowned lands, fall into it : many of them are larger than the Thames at London. In March, when the rain and sun melt the snow and ice, each stream is overcharged, and kindly hastens to this great river, to overflow, fertilise, and preserve its trembling meadows. They lift up enormous cakes of ice, bursting from their frozen beds with threatening intentions of plowing up the frightened earth, and carry them rapidly down the falls, where they are dashed in pieces, and rise in mist. Except at these falls, of which there are five, the first sixty miles from its mouth, the river is navigable throughout. In its northern parts are three great bendings, called cohooses, about 100 miles asunder. Two hundred miles from the Sound is a narrow of five yards only, formed by two shelving mountains of solid rock, whose tops intercept the clouds. Through this chasm are compelled to pass all the waters which in the time of the floods bury the northern country. At the upper cohoos the river then spreads

24 miles

24 miles wide, and for five or six weeks ships of war might sail over lands, that afterwards produce the greatest crops of hay and grain in all America. People who can bear the light, the groans, the tremblings, and surly motion of water, trees, and ice, through this awful passage, view with astonishment one of the greatest phenomenons in nature. Here water is consolidated, without frost, by pressure, by swiftness, between the pinching, sturdy rocks, to such a degree of induration, that no iron crow can be forced into it:—here iron, lead, and cork, have one common weight:—here, steady as time, and harder than marble, the stream passes irresistible, if not swift as lightning:—the electric fire rends trees in pieces with no greater ease, than does this mighty water. The passage is about 400 yards in length, and of a zigzag form, with obtuse corners.

From this time, let no incredulous philosopher doubt of the compressibility of water; let him step over the Atlantic, and visit the river Connecticut, where he may see water consolidated by pressure, and the laws of specific gravity suspended.

Having now enabled our Readers to form some judgment concerning the merits of this work, we should take our leave of it without further notice; but that we apprehend the following extract from the code of laws, made in the dominion of New-haven, at its first settlement, will be thought a specimen of the opinions and manners of these settlers, too curious to be overlooked.

‘ The Governor and Magistrates, convened in general Assembly, are the supreme power under God of this independent Dominion.

‘ From the determination of the Assembly no appeal shall be made.

‘ The Governor is amenable to the voice of the people.

‘ The Governor shall have only a single vote in determining any question; except a casting vote, when the Assembly may be equally divided.

‘ The Assembly of the people shall not be dismissed by the Governor, but shall dismiss itself.

‘ Conspiracy against this Dominion shall be punished with death.

‘ Whoever says there is a power and jurisdiction above and over this Dominion, shall suffer death and loss of property.

‘ Whoever attempts to change or overturn this Dominion shall suffer death.

‘ The judges shall determine controversies without a jury.

‘ No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the Churches allowed in this Dominion.

* No man shall hold any office, who is not sound in the faith, and faithful to this Dominion, and whoever gives a vote to such a person, shall pay a fine of 1l. For a second offence, he shall be disfranchised.

* Each freeman shall swear by the blessed God to bear true allegiance to this Dominion, and that Jesus is the only King.

* No quaker or dissenter from the established worship of this Dominion shall be allowed to give a vote for the election of Magistrates, or any officer.

* No food or lodging shall be afforded to a Quaker, Adamite, or other Heretic.

* If any person turns Quaker, he shall be banished, and not suffered to return but upon pain of death.

* No Priest shall abide in the Dominion: he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

* No one to cross a river, but with an authorized ferryman.

* No one shall run on the Sabbath-day, or walk in his garden or elsewhere, except reverently to and from meeting.

* No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave, on the Sabbath-day.

* No woman shall kiss her child on the Sabbath or fasting-day.

* The Sabbath shall begin at sunset on Saturday.

* To pick an ear of corn growing in a neighbour's garden, shall be deemed theft.

* A person accused of trespass in the night shall be judged guilty, unless he clear himself by his oath.

* When it appears that an accused has confederates, and he refuses to discover them, he may be racked.

* No one shall buy or sell lands without permission of the selectmen.

* A drunkard shall have a master appointed by the selectmen, who are to debar him from the liberty of buying and selling.

* Whoever publishes a lie to the prejudice of his neighbour, shall sit in the stocks, or be whipped fifteen stripes.

* No Minister shall keep a school.

* Every rateable person, who refuses to pay his proportion to the support of the Minister of the town or parish, shall be fined by the Court 2l. and 4l. every quarter, until he or she pay the rate to the Minister.

* Men-stealers shall suffer death.

* Whoever wears cloaths trimmed with gold, silver, or bone lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at 300l. estate.

* A debtor

‘ A debtor in prison, swearing he has no estate, shall be let out, and sold, to make satisfaction.

‘ Whoever sets a fire in the woods, and it burns a house, shall suffer death; and persons suspected of this crime shall be imprisoned, without benefit of bail.

‘ Whoever brings cards or dice into this Dominion shall pay a fine of 5l.

‘ No one shall read common-prayer, keep Christmas or Saints days, make minced pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and jews-harp.

‘ No gospel minister shall join people in marriage; the Magistrates only shall join in marriage, as they may do it with less scandal to Christ’s church*.

‘ When parents refuse their children convenient marriages, the Magistrates shall determine the point.

‘ The select men, on finding children ignorant, may take them away from their parents, and put them into better hands, at the expence of their parents.

‘ Fornication shall be punished by compelling marriage, or as the Court may think proper.

‘ Adultery shall be punished with death.

‘ A man that strikes his wife shall pay a fine of 10l.; a woman that strikes her husband shall be punished as the Court directs.

‘ A wife shall be deemed good evidence against her husband.

‘ No man shall court a maid in person, or by letter, without first obtaining consent of her parents: 5l. penalty for the first offence; 10l. for the second; and, for the third, imprisonment during the pleasure of the Court.

‘ Married persons must live together, or be imprisoned.

‘ Every male shall have his hair cut round according to a cap †.

Considered as a specimen of the wisdom and spirit of the times, these *Blue-Laws* (as they are called) give us no very favourable idea of either. But that the same spirit still prevails, and is the cause of the present alienation of America from Great Britain, are assertions which this Gentleman maintains without sufficient proof. The Author himself allows, that human nature is every where the same; and that in those times the mitred Lord and canting Puritan were equally dangerous, both agreeing in the unchristian doctrine of persecution: but he should have recollected another obvious axiom,

* The Savage Pawawwers, or Priests, never concern themselves with marriages, but leave them to the Paniesth, or Magistrates.

† The Levitical law forbids cutting the hair, or rounding the head.

that similar causes produce similar effects; and consequently, that the same improvement in the spirit of the times which has rendered the mitred Lord inoffensive, may possibly have given the canting Puritan some portion of moderation and catholicism.

ART. III. *A Poetical Translation of the Song of Solomon, from the original Hebrew. With preliminary Discourse and Notes, historical, critical and explanatory. By Ann Francis. 4to. 7 s. 6d. sewed. Doddsley. 1781.*

THE Author seems aware that an apology for this undertaking was absolutely necessary; and she hath attempted to make one. How far it will excuse her with the *learned* of our sex who might be disposed to condemn her presumption, or the *delicate* of her own, who might be ready to tax her modesty, we will not determine. She at least deems herself entitled to the merit of *industry*: and if she will be content with *that* praise, we have it very liberally to bestow.

The Preliminary Discourse is a very inflated and injudicious piece of declamation. The translation is very unequal. A few elegant expressions occur: and here and there a nervous line. But in general the versification is weak, fantastical, and inharmonious; and the figures and comparisons of the translation are still more extravagant and unnatural than those of the original. The most curious part of the notes is extracted from the ingenious and learned productions of Dean Percy, and Mr. Harmer, on this subject; and the Author acknowledges herself essentially indebted to Mr. Parkhurst, the learned Hebraean, for assistance in the study of the original.

The Author considers the Song of Solomon as a sacred, hymeneal drama; divides it into acts and scenes; and gives the following list of the persons who are supposed to bear a part in it.

SOLOMON.

Nobles of Zion attendant on the King. Ch. vi. 13.

Nobles of Zion. Ch. iii. 11.

The Egyptian Spouse. Ch. i. 16.

Choral Virgins of Egypt. Ch. i. 5.

Choral Virgins of Jerusalem. Ch. i. 2.

Virgins of Jerusalem attendant on the Jewish Queen. Ch. iii. 7.

Choral Virgins of Zion. Ch. iv. 1.

The whole is supposed by the Author to have a mystical reference to the state of the Jewish and Christian church; and 'Solomon is considered as a lively and striking type of Jesus Christ.'

Glowing

Glowing with the subject, our Author shakes off the shackles of vulgar prose, and bursts into blank verse, in the following eulogy on her beloved Song.—“The SONG of SONGS is no human composition, but the work of an inspired penman: and the same God who tuned to melody the tongue of the Jewish bard would likewise charm to reverence the Christian Reader's heart, would he but yield up that heart to him, *attend the strain and mark the sacred import. Why not attempt to draw aside the mystic veil, and in the earthly, view the heavenly Solomon?*”—

As a specimen of the translation we will present our Readers with the following curious address of Solomon to one of his queens;—the *time*, the evening of the sixth day; the *scene*, a chiosk in the royal garden. [vid. chap. vii. of the Canticles.]

- * V. 1. How beautiful thy feet, O noble fair!
Adorn'd with sandals wrought with nicest care:
Where gold and threads of variegated hues,
Thy captive lover, all enraptur'd views.
Thy stately legs the curious draw'rs infold,
Deckt as with graven ornaments of gold,
Where, by the toilsome artist's steady hand,
The mimic buds and leaves and flow'rs expand.
- V. 2. Thy clasp is like a goblet round
Where mingled liquors play,
Where wines with mantling rubies crown'd
Reflect the changeful ray.
Thy waist is like a heap of golden grain,
With lilies bounded rising from the plain.
- V. 3. Thy two fair breasts like two young roes appear,
The tender daughters of the vernal year.
- V. 4. Thy taper neck, inimitably fair!
Nature hath form'd with more than common care:
From thy fine shoulders we behold it rise
Like some white tower, ascending from the ground;
Whose lofty summit shoots into the skies,
Still lessening to the view its spiring round.
Thy large full eyes with humid lustre shine,
Like Heshbon's ample pools, unstain'd and clear,
Serenely mild, and amiably benign,
The faithful tokens of a heart sincere.
Thy nose ariseth with resistless grace,
Diffusing majesty o'er all thy face;
Such grace adorns fam'd Lebanon's high tow'r,
Whole just proportion charms the judging view,
Which stands a monument of regal pow'r,
Rais'd with nice art, commensurate and true.
- V. 5. Thy stately head majestically high
With various flow'rets elegantly grac'd,
Of ev'ry shade, and ev'ry vivid dye,
With wond'rous skill and lively fancy plac'd,
Appears like Carmel's top with verdure crown'd
Where flow'rs, and plants, and od'rous shrubs abound.

- Thy plaited hair in gaudy tresses flows
 As in the crystal wave the royal purple glows.
- V. 6. How beautiful art thou my love!
 How charming to the sight!
 More fragrant than the spicy grove,
 And form'd for soft delight.
- V. 7. Pleas'd I behold thy graceful stature rise
 As some strait palm-tree of majestic size.
- V. 8. I said, with ardent love possess,
 Up to this stately palm I'll go,
 And clasp her clusters to my breast,—
 Her clusters rich, where dates luxurious grow.
 Like clusters of the vine thy breasts appear,
 Thro' the light gauze, too exquisitely clear!
 More sweet the breath thy fragrant nose exhales
 Than citron groves, refresh'd by morning gales.'

On the last verse, our Author hath the following observation, which we produce as a specimen of her skill in the *note*-way.

Verf. 8. line 6. *Thro' the light gauze*——' I am here aware of an observation of the critic. "Gauze, cries he, is made of silk; and silk this lady tells us was not known in Judea in the days of Solomon." But gauze is likewise made of thread. The Scotch gauze hath no silk in it, yet is equally transparent. The Lacedemonian maidens wore gauze-like vestments; and the Greeks and Romans had such transparent stuffs long before silks were commonly worn among them. It is not to be supposed that the ladies' neck was quite concealed: but more natural and consistent with the present mode of the Asiatics to conclude, that the shape and colour of the bosom appeared advantageously through the light transparent covering, as Lady M. W. Montague informs us her's did, *through her shift of gauze* which was fastened under her chin with a diamond button;—or, we may add, as the Duchesse of Kingston's *Iphigenia* once appeared at the masquerade——

'Thro' the light gauze. too exquisitely clear!'

But enough of mystic symbols! and shadowy veils! our duty lies in the naked truth.

ART. IV. *Variety; a Comedy*, in Five Acts: as it is performed at the Theatre Royal in Drury Lane. 8vo. 1s. 6d. Becket. 1782.

VARIETY; A COMEDY!—Every Comedy should undoubtedly be composed of *varied* incidents, *varied* characters, and *varied* dialogue; but a regular fable should as necessarily connect the whole; or the work, instead of engaging the attention by an agreeable *variety*, will excite disgust by its *absurdity and confusion*. A prevailing interest should pervade the drama,

drama, like harmony in a musical composition. A multiplicity of characters, engaged in detached and separate pursuits, though registered in the same list of *dramatis personæ*, cannot be considered as constituents of a legitimate fable; they rather resemble a number of musicians, seated indeed in the same orchestra, but employed in a Dutch concert, where every man plays his own tune!

The Author of the Comedy before us has multiplied, without measure or order, irrelative personages, and disjointed incidents; and seems to have thrown together the fragments of a dramatic common-place book, giving to the indigested mass the title of *Variety*, merely because it was impossible to point out any leading circumstance, or predominant colour, in the medley composition of the drama.

The *fable*, if it may be so called, instead of being *simple* and *one*, is so lost in complications, that it splits itself into divers little fables, independent on each other; not admissible even as episodes, growing out of the main story, but unnaturally forced into it by the arbitrary *sic volo* of the writer.

The *fables* also, separately taken, are but inartificially conducted, even according to the apparent idea and intention of the Author. Can it be supposed, that Miss Harriet Temple, the daughter of a General Officer, a young lady of remarkable delicacy, should refuse the protection of a reputable relation of her own sex, and prefer to her hospitable roof a mean lodging, in which, as far as we can collect, she is supported by a young officer, who has conducted her from America, and whom she concludes to be enamoured of her? Again; can it be supposed that a woman of honour, situated like Lady Courtney, would send a billet of assignation to Lord Frankly? or could Mr. Morley, the lover of Lady Courtney, who overhears their conference, come forth from the closet, in which the Author has placed him, without a conviction of the mutual guilt of Lady Courtney and Lord Frankly? The audience, it is true, are aware that the Writer meant to represent the lady at least as perfectly innocent; but, for want of due dramatic art and address, she is involved in an appearance of culpability, from which she is not properly extricated. It would not indeed have been easy to effect it; and as it is, it seems impossible for a man, of a much less jealous complexion than Morley, thrown into his situation, not to be assured of her perfidy.

The *characters* are but faintly drawn. The most natural sketches (for they are but sketches) are those of Sir Frederic and Lady Fallal. The Commodore and the Major are coloured in the old manner: one is given as a *sea-piece*, the other as a *battle-piece*: their language is wholly technical, the Commodore using *naval*, and the Major *military* terms, through their whole dialogue.

logue. ‘*I must quicken my march* to prevent the young dog from surrendering as prisoner for life,’ says *the Major*; and immediately after, ‘*I must freshen sail* to come up with him in time, in order to keep this brisk lad from getting the windward gage of my niece,’ says *the Commodore*. The Major also is first introduced as an humble imitation of Sterne’s admirable Uncle Toby; but this Scene, the book informs us, is omitted in representation. Sir Timothy Valerian is a strange excrescence indeed, a wart or wen of the drama, adding to its bulk, and taking from its consequence. Sir Timothy runs to and fro, forces himself in at the door, and jumps out at the window, for no visible end or purpose. Lady Courtney is the most insipid woman of quality ever exhibited; and the other females are but faint copies of originals, long familiar to the eye of the Public.

The dialogue, though not correct, nor remarkably brilliant, is the least exceptionable part of this drama. The beginning of the second Act affords no unfavourable specimen:

‘ACT. II. SCENE I. *Sir Frederick Fallal’s House.*

‘*Sir Frederick* *lolling in a Chair, Lady Fallal sitting at Work.*

‘*Lady Fallal.* Upon my word now, Sir Frederick, I wonder how you find time to be so indolent; for my part, I have always so much to do, that I can never get a minute to myself all the day long, if I had ever so great a mind to do nothing.

‘*Sir Frederick.* Really, my dear, I see not the least reason for hurrying—my time never hangs heavy on my hands, and it is always sufficient for my occupations.

‘*Lady Fallal.* Occupations! and a very pretty sort they are to be sure. To get up every day at two o’clock, and sit stretching and gaping there, like a wide-mouthed frog, till they give you your breakfast; then take a turn in Rotten-row, and with difficulty get your French monkey to make that wig you wear look like your own hair, by six o’clock in the evening; and to tell you a secret, Sir Frederick, I would never have gone within a mile of a church with you, if I had known you wore the least bit of falsity about you; for, in my country, the men scorn to hide any thing, and you may always spy their defects as well as their perfections with a *coup d’œil*, or a knock of the eye, as the French call it.

‘*Sir Frederick.* But, my dear, you quite shock me by saying I wear a wig! Why, this hair you see is all my own, except a couple of elastic curls at the sides, and a little addition behind, to strengthen the *chignon*.

‘*Lady Fallal.* Well, we will leave it so, Sir Frederick; but to be sure I can’t help asking myself ten times a day, and I’m never the wiser for it neither, how I came to marry you at all, at all.

‘*Sir Frederick.* I fancy, my dear, there were not many prettier fellows than Sir Frederick Fallal in the Bog of Allan.

‘*Lady Fallal.* Why, I could not help liking you to be sure, because you called me your Angel, and your Goddess, and seemed mighty fond of me—but you had no other charm that I can tell, except your being easy and careless, like myself.

* *Sir Frederick.* Well, my dear, and an't I still as easy and careless as ever I was?

* *Lady Fallal.* O! let you alone for that, Sir Frederick, but I'd have you understand that a careless acquaintance may be mighty agreeable, but a careless husband is quite the contrary—the one may pay you now and then a pretty little short visit, but the other is a visitation for life.

* *Sir Frederick.* Now indeed, my dear, you are quite unreasonable; have not I shewn the greatest anxiety for your improvement, ever since we have been married? Did I not provide the first master at Paris to teach you to move with grace?

* *Lady Fallal.* And a pretty thing he was to be sure, to teach me motion and grace. A fawning, stiff, snuffy old fright—But I have the satisfaction to think I punished him more than he did me, for I took care to fall on his old toes, every time I was to make a jump, just for the pleasure of hearing him say “by Gar, her Ladyship did his foot a too much honour.”

* *Sir Frederick.* I'm not much surprised at the vast progress you made, if that was the way you employed your time; but I was just going to mention to you, my dear, that I had appointed Signor Adagio, this very day, to give you a few lessons in singing, as I am of opinion that some knowledge of harmony might possibly help to modulate, or soften off a little of your delightful brogue.

* *Lady Fallal.* What's that you are saying, Sir Frederick? Soften off a little of my brogue?—Then indeed you may spare yourself the trouble, and so may Signor Dagio too: for I would not part with any thing I brought from my own dear country upon any account whatever; and I'd have you to know, that I think my brogue, as you call it, the prettiest feather in my cap; because it tells every body, without their asking, that I am an Irish woman; and I assure you, I am prouder of that title, than I am of being called my Lady Fallal. For I don't believe there's a Fallal to be found in all Ireland, except myself; and I'm out of it.

* *Sir Frederick.* No, I flatter myself the Fallals are of a foreign extraction.

* *Lady Fallal.* Well now, Sir Frederick, will you please to answer me one question?

* *Sir Frederick.* Most willingly, my dear, if it don't require much consideration; but in that case I must beg leave to be excused—for I hate consideration—it quite fatigues me—and when I am obliged to reflect, I feel as if I had a great weight to lift, and I expire at the very apprehension of it.

* *Enter Sir Timothy Valerian.*

* *Sir Timothy.* Right, Sir Frederick, thought is an absolute enemy to digestion; and I am so thoroughly persuaded of it, that I would give half my fortune to be entirely deprived of the powers of reflection.

* *Lady Fallal.* O, then it is a pity you can't; for I believe no body would ever miss it. Aside.

* *Sir Timothy.* Yet, upon second thoughts, nephew, I think your calmness amounts to a greater degree of serenity than I should wish

to possess; it rather approaches to a torpid state—Do you sleep well at nights?

* *Lady Fallal.* [*Sir Frederick takes a book.*] O, that he does, I assure you; and all day too—Why, he's dozing now.

* *Sir Timothy.* Aye, very likely—I wish I had my apparatus here—but as soon as I get all my electrical instruments home, I'll set up Sir Frederick with a touch—It is a failing I know, but I can't help it. I own, I do love to serve my friends.

* *Lady Fallal.* O, if it will give him but a little life, Sir Timothy, let us have the instruments directly, and I'll play upon them myself, for I have tried lively tunes, and dull tunes, and all sorts of tunes with him, but I never could get him out of a minuet step.

* *Sir Frederick.* You are very kind, Sir Timothy, to consider my case so minutely—but as I am not at all alarmed at it—and as none of my friends, thank Heaven, are members of the strong club—I flatter myself they will like me better as I am, than if I were to strike fire at them from every pore—so I hope you will excuse my attending the consultation any longer. [*Exit.*]

Sir Timothy. Most readily nephew—I would not force health upon you, if you do not chuse it—but he shall have a touch of the Promethean torch for all that, when he least expects it—I'll shake hands with him some day, and electrify him from top to toe, without his knowing it. [*Exit stretching himself.*]

* *Enter Harriet Temple.*

* *Lady Fallal.* My dear Harriet, I'm mighty glad to see you; but what's the matter with you to-day, that you look so cheerful? for I think, since you came from America, I have never seen a smile upon your countenance before.

* *Harriet.* Can I look otherwise than happy when every moment I expect to see my Seafort, my dear William, whom I have so often mentioned to you.

* *Lady Fallal.* Faith then, I am as glad of it as if he was coming to see myself—that's the gentleman I suppose that awoke poor Sir Frederick this morning, with the noise he made in the hall, when he heard you were not here;—but pray, my dear, if you expect him every moment, why would you stir out, for who knows but you may find him gone before you get home again?

* *Harriet.* I know your friendship will excuse a liberty I mean to take.——

* *Lady Fallal.* That you may be sure of, my dear, though I don't know what it is—for there's nothing in the world I would not pardon in a friend except a too great want of freedom.

* *Harriet.* It is, that I would wish to meet my Seafort here, he knows no other address to me at present; for though he is acquainted with my father's death, he is yet ignorant of the sad reverse of fortune which has attended me from that unhappy moment—and I would not wish to pain his generous breast, by discovering to him my wretched station. No, I would hide myself for ever from him, rather than make him a sharer in my poverty.

* *Lady Fallal.* That's a plain proof, Harriet, that you love him a great deal better than you love me; for you make me a sharer of your
your

your poverty every day, by refusing to partake of my little abundance, when you know mighty well that I never found any pleasure in a heavy purse in my life, but when it could lighten the heart of a friend.

* *Harriet.* My dear cousin, I am sure your kindness ever lightens mine.

* *Lady Fallal.* Then why will you vex me, by refusing continually to come and live with me entirely; when I have told you over and over again, that if you had a house of your own, and I went but within a mile of it, I would stay there for a twelvemonth or longer, if I liked it, and think I did you a great favour all the time; for to be sure there is no condescension so great as that of receiving an obligation.

* *Harriet.* I am sure I have always considered your house as my own.

* *Lady Fallal.* Yes, my dear, and so you use it, just as the fine folks do theirs, by being seldom in it; but now Harriet, that your gallant Seafort is arrived, you will soon have a house, or at least a ship of your own.

* *Harriet.* I do not doubt my Seafort's love, and I know that if he were possessor of a throne, with joy he'd place me on it—but I also know that his fortune is confined, and that his marrying me, as I now am, without a shilling, and against his father's consent—must shut out all his opening prospects; and though, amidst that affluence which surrounded me during my father's life, my fondest hope was that of becoming Seafort's wife, I now fly from the idea.

* *Lady Fallal.* And pray then, my dear, will you tell me what other idea you fly to? for we seldom part with a pleasant hope, till we meet with an agreeable certainty.

* *Harriet.* Then I have none but that of being wretched.

* *Enter a Servant.*

Madam, there's a gentleman below desires to see Miss Temple.

* *Lady Fallal.* Shew him up directly. [*Exit Serv.*]—I believe, my dear, you'll be able to entertain the young gentleman without my assistance—so you will excuse my impoliteness in leaving you. [*Exit.*]

The Prologue, humourously and poetically written, but inaccurately printed, is the production of Mr. Tickell; and the Epilogue must, we conceive, have a very pleasant effect, when delivered by an adroit comic actress in the theatre.

ART. V. *An Essay on the Genius and Writings of Pope.* Vol. II. 8vo, 7s. bound. Dodley. 1782.

IT is now upwards of twenty years since the first part of this celebrated performance first made its appearance. In the volume then published, Dr. Joseph Warton, following the arrangement of Warburton, commenced his critical examination with the *Pastorals*, and terminated it with the epistle of *Eloisa to Abelard*. This publication before us comprehends, exclusive of his *Homer*, the remainder of the poet's works.

Owing to causes which the Author has not thought proper to specify, and into which the public has no right to enquire, the present volume, though a considerable part of it has been actually printed near twenty years, has been with-held from publication till now; and probably its appearance might have been still farther delayed, had not the opinions which Dr. Warton was supposed to have advanced been indirectly controverted by a critic, whose decisions, though not always free from prejudice or partiality, have deservedly great influence in the literary world; and, consequently, demand the attention of those, at least, against whose opinions they militate. Our Author flatters himself, however, that no observations in this work can be so perversely misinterpreted and tortured, as to make him insinuate, contrary to his opinion and inclination, that Pope was not a *great* poet: he only says, and thinks, he was not the *greatest*.

Nothing can be fairer or more candid than the manner in which the scrutiny, upon which Dr. Warton has entered, is conducted. Each piece is separately and distinctly examined, and its particular beauties and defects are accurately pointed out. The imitations of Horace are compared with the originals, and the respective merits of the originals and imitations are judiciously ascertained. Add to this, those passages (and they are numerous) which the Twickenham bard has borrowed, or adopted, without acknowledgment, from others, are here restored to their rightful owners. Nothing, in short, seems to have escaped Dr. Warton's attention, which has either collateral connexion with, or even distinct relation to, the object of his enquiry. His work abounds also with miscellaneous criticism, and literary anecdotes: of the last, it must be confessed, that some of them want the recommendation of novelty;—in that part of the work, we mean, which has been so long printed; they having, during that interval, found their way to the public through other channels of communication. In the midst of such variety of entertainment which this lively and digressive writer has provided for us, we are almost bewildered in the selection. Take, however, what he says on *dwelling in generalities*:

- * Like some lone Chartreux stands the good old hall,
Silence without, and falls within the wall;
No rafter'd roofs with dance and tabor sound,
No noontide bell invites the country round:
Tenants with sighs the smoakle's tow'rs survey,
And turn th' unwilling steeds another way:
Benighted wanderers, the forest o'er,
Curs'd the sav'd candle, and unop'ning door;
While the gaunt malliff growling at the gate,
Affrights the beggar, whom he longs to eat.

In the worst inn's worst room, with *mat half-hung*,
The floors of *plaster*, and the walls of *dung*,
On once a *flock-bed*, but repair'd with *straw*,
With *tape-ty'd* curtains, never meant to draw,
The *George* and *Garter* dangling from that bed
Where *sawdwy yellow* strove with *dirty red*,
Great Villers lies. —

* The use, the force, and the excellence of language, certainly consists in raising *clear, complete, and circumstantial* images, and in turning readers into *spectators*. I have quoted the two preceding passages as eminent examples of this excellence, of all others the most essential in poetry. Every epithet, here used, *paints* its object, and *paints* it *distinctly*. After having passed over the moat full of cresses, do you not *actually* find yourself in the middle court of this forlorn and solitary mansion, overgrown with docks and nettles? And do you not hear the dog that is going to assault you?—Among the other fortunate circumstances that attended Homer, it was not one of the least, that he wrote before *general* and *abstract* terms were invented. Hence his Muse (like his own Helen standing on the walls of Troy) points out every *person* and *thing*, *accurately* and *forcibly*. All the views and prospects he lays before us, appear as *fully* and *perfectly* to the eye, as that which engaged the attention of Neptune, when he was sitting (*Iliad*, b. 13. v. 12.)

Ἵψ' ἐν ἀκροτάτῃ κορυφῇ Σαμὴ ἰδμεσσας,
Θρῆνικ'· εἶδεν γὰρ ἑαυτοῦ παρὰ μὲν ἰδῆν.
Φαίνεται δὲ Πριάμῳ πόλιν, καὶ αὖτις Ἀχαιῶν.

* Those who are fond of *generalities*, may think the number of *natural, little* circumstances, introduced in the beautiful narration of the expedition of DOLON and DIOMED (Book the 10th) too *particular* and *trifling*, and below the dignity of Epic poetry. But every reader of a just taste will always admire the *minute* description of the helmet and crest, at verse the 257th; the clapping of the wings of the heron which they could not see: the *squatting* down among the dead bodies till DOLON had passed; Ulysses *hissing* to Diomed as a signal; the striking the horses with his bow, because *he had forgotten* to bring his whip with him; and the innumerable circumstances which make this narration so *lively*, so *dramatic*, and so *interesting*. Half the *Iliad* and the *Odyssey* might be quoted as examples of this way of writing. So different from the unfinished, half-formed figures, presented to us by many modern writers. How much is the pathetic heightened by Sophocles, when, speaking of Dejanira determined to destroy herself, and taking leave of her palace, he adds, a circumstance that *Voltaire* would have disdained!

— Κλαυθ' ὄργιστον ὅτε

Ἰαστῶν, ὅς ἔχοντο δεῖλαια παρὸς *.

Among the Roman poets, *Lucretius* will furnish many instances of this sort of strong painting. Witness his portrait of a jealous man; Book the 4th, v. 1130.

Aut quod in ambiguo verbum jaculata reliquit;
Aut nimium jactare oculos, aliumve tueri
Quod putat, in vultuque videt vestigia risus.

* *Trachiniae*, v. 922.

Of Iphigenia going to be sacrificed, at the moment, when,

— mæstum ante aras astare parentem
Sensit, & hunc propter ferrum celare ministros *.

Of Fear, in Book iii. V. 155.

Sudorem itaque & pallorem existere toto
Corpore; & infringi linguam; vocemque aboriri;
Caligare oculos; sonere aures; succidere artus.

* Without specifying the various *strokes* of nature, with which Virgil has described the prognostics of the weather in his first Georgic, let us only consider with what energy he has *enumerated* and *particularized* the gestures and attitudes of his dying Dido. No five verses ever contained more images, or images more *distinctly* expressed.

*Illa graves oculos conata attollere, rursus
Deficit; inñxum fridet sub pectore vulnus:
Ter sese attolens, cubitoque innixa levavit,
Ter revoluta toro est: oculisque errantibus, alto
Quæsitivæ cælo lucem, ingemuitque repertâ †*

The words of Virgil have here painted the *dying* Dido, as *powerfully* as the pencil of Reynolds has done, when she is just *dead*.

* But none of the Roman writers has displayed a greater force and vigour of imagination than TACITUS; who was in truth a *great poet*. With what an assemblage of masterly strokes has he exhibited the distresses of the Roman army under *Cæcina*, in the first book of the *Annals*! Nox per diversa iniquis; cum barbari festis epulis, *lecto cantu*, aut *truci* sonore, subjecta vallium ac resultantes saltus, complerent. Apud Romanos, *invalidi ignes, interruptæ voces*, atque ipsi passim *adjacerent vallo, oberrarent tentoriis*, insomnes magis quam pervigiles, ducemque terruit *dura quies*. And what a spectre he then immediately calls up, in the style of MICHAEL ANGELO! Nam *Quintiliæ Varum, sanguine oblitum, & paludibus emersum, cernere & audire visus est*, velut *vocantem*, non tamen *obsecutus, & manum intendentis* repallisse.

* A celebrated foreigner, the Count Algarotti, has passed the following censure on our poetry, as deficient in this respect.

“ La poësia dei popoli *settentrionali* pare a me, che, generalmènte parlando, consista più di *pensieri*, che d’*immagini*, si compiacchia delle riflessioni egualmente che dei sentimenti: non sia così *particolareggiata*, e *pittorica* come e la nostra. Virgilio a cagione d’esempio rappresentando Didone quando esce alla caccia fa una tal descrizione del suo vestimento, che tutti i ritrattisti, leggendo quel passo, la vestirebbono a un modo:

Tandem progreditur, magnâ stipante catervâ,
Sidoniam pietæ chlamydem circumdata limbo;
Cui phæretra ex auro, crines nodantur in aurum,
Aurea purpuream subnectit fibula vestem.

Non così il MILTONO quando descrive la nuda bellezza di Eva:

Grace was in all her steps, heav’n in her eye,
In every gesture, dignity and love.

Con quella parole generale, e astratte idee di grazia, cielo, amore, e maestà non pare a lei che ognuno si formi in mente una Eva a posta sua * ?

* It must indeed be granted, that this passage gives no distinct and particular idea of the person of Eve; but in how many others has Milton drawn his figures, and expressed his images, with energy and distinctness?

Under a coronet his flowing hair
In curls on either cheek play'd; wings he wore
Of many a colour'd plume sprinkled with gold;
His habit fit for speed succinct, and held
Before his decent steps a silver wand †.

Dire was the tossing, deep the groans; Despair
Tended the sick, busiest from couch to couch;
And over them triumphant Death his dart
Shook, but delay'd to strike ‡.

From his slack hand the garland, wreath'd for Eve,
Down dropt, and all the faded roses shed;
Speechless he stood, and pale §!

And SPENCER, the master of MILTON, so much abounds in portraits peculiarly marked, and strongly created, that it is difficult to know which to select from this copious magazine of the most lively painting. The same may be said of SHAKESPEARE; whose little touches of nature it is no wonder VOLTAIRE could not relish, who affords no example of this beauty in his *Ilenriade*, and gives no proofs of a *pictureesque* fancy, in a work that abounds more in *declamation*, in moral and political reflections, than in poetic images; in which there is little *character* and less *nature*, and in which the author himself appears throughout the piece, and is himself the hero of his poem.

* I have dwelt the longer on this subject, because I think I can perceive many symptoms, even among writers of eminence, of departing from these *true* and *lively*, and *minute*, representations of Nature, and of dwelling in *generalities*. To these I oppose the testimony of, perhaps the most judicious and elegant critic among the ancients. Procul dubio qui dicit *expugnatam* esse civitatem, complectitur omnia quæcunque talis fortuna recipit: sed in affectus minus penetrat brevis hic velut nuntius. At si *aperias* hæc quæ verbo uno inclusa erant, *apparebunt* effusa per domos ac templa *flamma*, & *ruentium* tectorum fragor, & ex diversis clamoribus unus quidem sonus; *aliorum* fuga incerta; *alii* in extremo *complexu* suorum coherentes, & *infantium* faminarumque ploratus, & malè usque in illum diem servati fato senes; tum illa profanorum sacrorumque *direptio*, *effrentium* prædas, *repentiumque* discursus, & *ad* ante suum quilibet prædonem *catenati*, & conata *retinere* infantem suum *mater*, & sicubi majus lucrum est, pugna inter victores. Licet enim hæc omnia, ut dixi, complectatur *everſo*, MINUS EST TAMEN TOTUM DICERE QUAM OMNIA ||.

* See his works. Leghorn. t. 8.

† Par. Loſt, B. iii. V. 640.

‡ B. xi. V. 489.

§ B. ix. V. 892.

|| QUINTILIAN.

lib. viii. cap. 3.

Notwithstanding the principles that are here laid down, and which, indeed, are incontrovertible, some caution is necessary against carrying them too far; "great effects," according to the observation of an ingenious writer, "not being produced by minute details, but by the general spirit of the whole piece *." And it will admit of a doubt, whether minute representations of Nature, though they are the soul of descriptive poetry, and add to and enliven the tender impressions of the pathetic, may not weaken the force of the sublime.

To regulate the scale by which the comparative merit of poetical pretensions is to be estimated, is one of the most difficult undertakings of criticism: something of this kind is, however, attempted, and not unsuccessfully, in the concluding pages of this work, in which the poetical qualifications of Pope are as candidly examined, as they are judiciously discriminated:

* Thus have *we*† endeavoured to give a critical account, with freedom, but it is hoped with impartiality, of each of Pope's works; by which review it will appear, that the *largest* portion of them is of the *didactic, moral, and satyric* kind; and consequently, not of the most *poetic* species of poetry; whence it is manifest, that *good sense and judgment* were his characteristical excellencies, rather than *fancy and invention*; not that the author of the *Rape of the Lock*, and *Eloisa*, can be thought to want *imagination*, but because his *imagination* was not his predominant talent, because he indulged it not, and because he gave not so many proofs of *this* talent as of the *other*. This turn of mind led him to admire French models; he studied *Boileau* attentively; formed himself upon *him*, as *Milton* formed himself upon the Grecian and Italian sons of *Fancy*. He gradually became one of the most correct, even, and exact poets that ever wrote; polishing his pieces with a care and assiduity, that no business or avocation ever interrupted: so that if he does not frequently ravish and transport his reader, yet he does not disgust him with unexpected inequalities, and absurd improprieties. Whatever poetical enthusiasm he actually possessed, he withheld and stifled. The perusal of him affects not our minds with such strong emotions as we feel from *Homer* and *Milton*; so that no man of a true poetical spirit is *master of himself while he reads* them. Hence, he is a writer fit for universal perusal; adapted to all ages and stations; for the old and for the young; the man of business and the scholar. He who would think *Palamon* and *Arcite*, the *Tempest* or *Comus*, childish and romantic, might relish *Pope*. Surely it is no narrow and niggardly encomium to say, he is the great Poet of Reason, the *First* of *Ethical* authors in verse.

* See Jones's admirable Essay on the Arts commonly called Imitative, printed at the end of the volume of his English Poems.

† Why *we*? Dr. W. does not appear to have an associate. To avoid an egotism, by using the plural number, is a method as clumsy as it is absurd. Second-rate authors are much given to this silly affectation of modesty; in which, it is to be feared, the example of such a writer as Dr. W. will help to confirm them.

And this species of writing is, after all, the surest road to an extensive reputation. It lies more level to the general capacities of men, than the higher flights of more genuine poetry. We all remember when even a *Churchill* was more in vogue than a *Gray*. He that treats of fashionable follies, and the topics of the day, that describes present persons and recent events, finds many readers, whose understandings and whose passions he gratifies. The name of *Chesterfield* on one hand, and of *Walpole* on the other, failed not to make a poem bought up and talked of. And it cannot be doubted, that the Odes of Horace which celebrated, and the satires which ridiculed, well-known and real characters at Rome, were more eagerly read, and more frequently cited, than the *Aeneid* and the *Georgic* of Virgil.

Where then, according to the question proposed at the beginning of this Essay, shall we with justice be authorized to place our admired POPE? Not, assuredly, in the same rank with *Pencer*, *Shakespeare*, and *Milton*; however justly we may applaud the *Eloisa* and *Rape* of the *Lock*; but, considering the correctness, elegance, and utility of his works, the weight of sentiment, and the knowledge of man they contain, we may venture to assign him a place, next to *Milton*, and just above *Dryden*. Yet, to bring our minds steadily to make this decision, we must forget, for a moment, the divine *Musick Ode* of *Dryden*; and may perhaps then be compelled to confess, that though *Dryden* be the greater genius, yet *Pope* is the better artist.

The preference here given to *Pope*, above other modern English poets, it must be remembered, is founded on the excellencies of his works in general, and taken all together; for there are parts and passages in other modern authors, in *Young* and in *Thomson*, for instance, equal to any of *POPE*; and he has written nothing in a strain so truly sublime, as the *Bard of Gray*.

Before we dismiss this Article, it must be observed, that Dr. Warton, though often happy in the metaphors and analogical illustrations which he borrows from painting, introduces them with a frequency, not to say affectation, that savours too much of the pedantry of connoisseurship. His style, though clear and spirited, will possibly, to the fastidious critic, appear in many instances (to use an expression of his own) too familiar and gossiping. And the rambling, desultory manner in which he digresses into subjects of general criticism, should have pointed out to him the necessity of an Index.

It must not be inferred, that by hinting at such trivial deficiencies, we wish to detract from the merit of a work abounding with information, learning, and just principles of taste.

ART. VI. *Cui bono?* or, an Inquiry, what Benefits can arise either to the English or the Americans, the French, Spaniards, or Dutch, from the greatest Victories, or Successes, in the present War? Being a Series of Letters, addressed to Monsieur Necker, late Controller General of the Finances of France. By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 2s. Cadell. 1782.

THE principal design of this publication is to prove, that whichever way the present unhappy war may terminate,

no party will be a gainer by it. With respect to the European powers, the Author's opinion may, in all probability, be right: for even supposing (what the Dean by no means will admit) that every commercial advantage is to be reaped by the power that may be successful; yet what commercial advantages can be put in the scale to counterbalance that effusion of human blood which a war, like this we are engaged in, must occasion? The same reasoning which is applied to the European powers, will not, however, extend to America. Though she, no doubt, may have formed, and not unjustly, very flattering expectations of commercial advantages; yet these, however great, are, in her estimation, perhaps, but secondary considerations: her views are professedly extended to a nobler object, the establishment of that equal freedom, which, as it is the birthright of all, so it is the duty of all to assert. This is an object of such magnitude, that, compared to it, the temporary calamities of war are but as the dust of the balance. How far her ideas on this subject are just or erroneous, this is not the place to enquire: suffice it, that she herself is persuaded of the justice of her cause, and then victory must to her appear as the most fortunate of human events. But these anticipations of happiness and freedom are, says this reverend politician, visionary and delusive. No sooner, he tells us, will the Americans have established their independency on the parent state, than they will be enslaved by their present rulers, the Members of Congress, who will govern them with a rod of iron. The moment they are at peace with England, they will quarrel among themselves; and, with the fury of famished wolves, they will endeavour to tear each other in pieces. Nay farther: in the course of a few years, those, whom by their violence or their crimes they had compelled to migrate into the interior parts of the continent, will, after the manner of the Asiatic and European Tartars, invade them with a numerous and irresistible body of cavalry!!! With respect to trade, their situation will be still more deplorable—but it would encroach too much upon ours, and the readers time, were we to follow this reverend fortune-teller through the whole of his malignant prophecy; in which our American brethren (for such we hope still to call them) are scarcely treated with Christian charity: as a nation, they are represented as cruel, perfidious, and unjust; as individuals, little better than rascals and sharpers. It must be observed, however, that the Dean has had so much art, not to say decency, as to contrive for the sputterings of his exasperated venom not to come immediately from his own mouth, but from that of a patriotic American orator, who, he supposes, will on some future occasion make use of an harangue such as this which he has given him. His plan for a general pacification, which is the subject of his last letter, and which has
been

been retailed in most of the news-papers, is too chimerical to merit attention.

ART. VII. *An Essay concerning the Propriety and the Manner of cultivating, in Children and Youth, a Disposition to, and of inspiring them with an Inclination for, any particular Office, Profession, Trade, or Employment, which Parents may think proper to make Choice of for them.* By William Pettman, of Sandwich, in Kent. 12mo. 2s. sewed. Law. 1781.

WE know not but this Author may be right in the supposition, that greater stress is frequently laid on consulting the inclination of children and youth, as to their future employment in life, than truth and reason will support and justify. Some attention it may be right to pay to such choice; but, at that early season, youth, unless in some few excepted cases, are but little qualified to determine on so important a point. This Writer's opinion may be collected from what follows: 'At so early an age, he says, as would be requisite for the parent to make a final determination, the efforts of genius can but be few and trifling, and consequently not much to be regarded or depended on. And if it really does so happen, "that many a man runs his head against a pulpit, who might have done his country excellent service at a plough-tail *," it is in all probability owing much more to a want of industry, inclination, and study, in his profession, than to any real deficiency of mind, or want of genius.'

Further, it is observed, in another place,—'an attachment to the genius of children, does not appear to be attended with all those advantages, which are, in general, supposed to accrue *therefrom*. It being well known, that the labours of those who pursue what their genius dictates, are seldom attended with profit. Very rarely indeed do they raise a man one degree above mediocrity. Very frequently do they render him obnoxious to inconveniencies and embarrassments, from which he is unable to extricate himself.' Again it is remarked, 'The only test of genius is invention. Imitation, as it resembles, so also may it be mistaken for genius, but in reality it makes no part *thereof*. He who has nothing to boast of but what he has received from others, has discovered no signs of genius. He, therefore, who waits to dispose of his children according to their genius, may perhaps leave them finally undisposed of. A capacity to receive, retain, and understand any instructions that may be given, is, too frequently, mistaken for genius. An intense application of mind is no less frequently mistaken by the superficial observer,

* Dr. South.

for dulness.—Labour and diligence, will provide a man with food and raiment; and industry, application, and perseverance, will furnish the mind with learning and knowledge: so that he who wants genius may want neither of these. This is a comfortable reflection, and will, in many respects, amply compensate for the want of genius.—Ability is equally necessary in every line of life. Nor are we to suppose that men in general are so destitute of ability as they may appear to be. When a man, by pursuing the drift of his own inclinations, or by an habitual levity of disposition, neglects the duties of his calling, to employ his talents on matters foreign to the proper business thereof, the effects of such misconduct are frequently attributed to the want of ability. Whereas, had he but made his inclinations subservient to his knowledge and his duty, he might have passed without exception for a man possessed of very competent abilities: our notion of ability being generally formed from the knowledge which a man appears to have of the business, profession, or calling, which he takes on him to follow. And indeed, a man's ability is founded in the proper application of his knowledge in the discharge of his respective duties: it being the union of knowledge, with practice, that constitutes ability. And such are the abilities of children, that, at best, they are but lame and deceitful guides, and such as will afford but little, if any assistance to the scrupulous parent; because in those early days, it is impossible for him to form an adequate judgment of what they may be, by what they then are capable of. The parent therefore must follow the dictates of common sense and prudence in the disposal of his child, and leave the result to Providence.

From these extracts the Reader may form some judgment concerning this work. Let us add the following passages; 'In a word, the want of genius is seldom to be regretted in any course of life, where inclination excites a man to be diligent in the discharge of his duty. And inclination will seldom, if ever, be wanting in any course of life, if proper means have but been made use of by the parent, to beget and secure it in the child.' This is the point which our Author has principally in view.

'Our notions, says he, of education are too frequently confined to the learning and knowledge that is acquired at school. This, however, is but a part of education. It is that part only which tends to qualify youth for some future occupation. The most important one, that of inspiring them with a love of some one particular profession, office, or trade, has, perhaps, hitherto been but little thought on, if not totally neglected. A want of attention this, that nothing can justify, so long as man is capable of acting with deliberation and design.'

From

From considerations of this and the like kind, this Writer proceeds 'to point out the most effectual means of establishing an early and a permanent influence over the passions and inclinations of children, in order to secure their attachment to such pursuits as they are intended for,' which pursuits, he recommends, to propose to them as soon as possible, as the worthy object of their more particular regard.

The love of praise is a principle, for the cultivation of which Mr. Pettman warmly pleads; strongly urging the parent to aim at exciting a spirit of emulation in the youthful bosom. In a degree this is certainly proper, but there may be an excess which will be followed by pernicious consequences. A desire to excel is laudable, if it means a desire of making every possible improvement in the particular employment to which persons are called: a mere desire of excelling *others* may be accompanied with hurtful passions; and when a youth attains the end, his zeal for farther improvement may droop, till he sinks into negligence and inactivity.

On the whole, the subject of this little volume must be acknowledged of great importance. The Writer's reflections are sensible and pertinent; though he is at times rather diffuse, and does not give much attention to style. Parents and guardians, and youth too, may reap benefit from duly considering what he offers to their reflection. He laments, and it is to be lamented, that the early modes of education, both at home and at schools, are not seldom unfavourable to those situations in which youth are likely to be afterwards placed: too frequently they are such as tend to divert young minds from, or raise them above, those occupations and pursuits to which, by circumstances and station, they are naturally and properly directed. Too often an indisposition to suitable employments, and a fancied superiority of genius, are nothing more than a love for indolence, extravagance and pleasure. It will be happy if this, or any other publication, may be a means of correcting such evils.

ART. VIII. *General Lloyd's Continuation of the History of the War in Germany.* 4to. 11. 6s. 6d. Boards. With the Maps coloured, 11. 13s. Hooper.

AFTER waiting several years, with some degree of impatience, for the prosecution of this much approved history, we are at length favoured with a volume, which is rather an *interruption* than a *continuation* of the work, as specified in the title, and promised in a former part *. We have here, in the middle of the war, a volume of speculations or theories on the

* See *Rev.* Vol. XXXV. August 1765.

art in general, without a word more as yet of the promised history.

This might have passed very well, and these speculations would have been read with pleasure at the beginning or end of such a treatise; but now they rather produce disappointment, put us out of humour, and make us so much the readier to find fault, and join the cry against the arts of book-making or author-craft, which, when taken up as *a trade*, we should think unworthy the exertions of so reputable an officer, unless forced to it by 'dire necessity,' which would indeed be a very striking example of the bad fortune of great abilities, and of the ingratitude and illiberality of the many princes whom the General, as we learn, has served with great success and reputation.

We are sorry to see in this volume so many of those ideas, which may now be stiled military common-place, joined with what is obviously the result of long experience, deep reflection, and real genius;—together with some controverted and almost exploded opinions, mingled with the best and most evident principles of the art. We hope all this was not so contrived, as in many other works, merely for the purpose of swelling the volume, or making an additional one; nor shall we mend the matter much by supposing this a *manceuvre*, forming a part of some other design. If the General's talents, and those of many others, are not employed as they ought to be, it is evidently not sufficient for a nation to possess men of the greatest knowledge and virtue, if without a head, or method, fit to place, employ, and direct such members.

Our Author sets out with a long preface, which he had published before, to the first volume; and ends by risking some hasty opinions on the war in America—though he has never been there, and has formed his notions of it so dogmatically and inconsiderately, that we fancy they will be ridiculed by the officers who have served in that part of the world. This was not acting like a cautious General; and his chusing a line of operations (as he stiles it), or of penetration from Boston Streight to Albany, instead of some navigable river, &c. was incompatible with his own rules, which direct to the shortest, easiest, and safest lines, &c.—Permitting even one such careless idea to slip into a work, may do it more injury than the Author is perhaps aware of.

Thus, having vented some of our ill-humour, after farther perusal and candid reflection, we begin to discover in this volume very considerable merit; much good sense, real experience, and sound judgment;—just and great principles, such as form indubitable marks of true military genius. Though few may at first be disposed to search for these treasures, we fancy that

that such will be nearly the progressive sentiments of most of his military readers, who have studied their profession.

It should be considered that no work can be of equal merit throughout; that many good heads have been lately employed nearly in the same way; that we must therefore often meet with the same or similar ideas; and that it was not to be expected that our Guischards, Mezeroy's, Guiberts, Lloyds, &c. could keep quite clear of each other, while steering so nearly in the same course. Some repetition, common-place, &c. must ever be tolerated;—we should recollect that men were probably born to differ as much as to agree; and that through the great varieties of opinion, lies the way to truth. Though we may not adopt all the opinions of our Author, either in politics, metaphysics, morality, religion, &c. (for he touches on all subjects), yet it were well if we could profit by some of his excellent lessons, and *learn* from such *respectable* because *practical* authority.

There certainly never was an age that furnished more instruction, of every kind, or a greater abundance of writers on every subject, than this:—but whether we are proportionably improved in conduct and virtue, is, we think, at least doubtful. Though knowledge and virtue are not natural enemies, we see they are not inseparable friends, as many have supposed. We have reason to suspect, that the number of good Generals does not increase in proportion to that of the military authors, and that the age of fine writing is not infallibly that of the most virtue, and heroic action. There were probably many great poets before Homer; and before Aristotle and Plato, as great and useful philosophers as either of them, though perhaps they could not write so well. The men who have done the greatest and best things, have seldom been able to write an account of them.

We see that the general character and merits of the individuals that compose a nation may be of one kind, and that of its government of quite another. Numberless sensible and learned volumes may be written on war, policy, and government, while all are very badly conducted.—As our Author observes, a bad government destroys the resources of the most powerful kingdoms.

The sudden rise, and more sudden decline of this nation, amidst such stores of knowledge, arts, science, and taste, may form an instance, equally new and striking, of the truth and application of these observations, and of our being, with all our learning, still ignorant of, or unable to reduce to practise, the principles on which national strength and prosperity depend; and the example may give rise to new opinions on those subjects, which may last till driven out by others taken from other events.—Such is the

the progression of human wisdom and error! and our greatest and best efforts must probably ever have a mixture of both. But it should be engraven in the heart of every statesman, that false principles can never be adopted with impunity: such is the eternal moral connection of things. The cause once given, the effects must follow. At least half the miseries of the world have been owing to errors in government and policy:—both the good and bad principles, the right and wrong, go farther, and produce more consequences, than the wisest could ever yet foresee. Errors and abuses hang together like falsehoods, as in a chain; one lie creates a necessity for more: nay the consequences of even one may be almost infinite. Men may be thousands of years in discovering their error, and then flying to the other extreme, may continue vibrating for many ages between opposite errors and extremes. Nations may repeatedly sink and revive, before they discover or settle on truth: and the people who, with their eyes open, permit blundering statesmen to lead them the known way to ruin, and cannot be persuaded to adopt any effectual remedy or preventative, are probably too far gone, and not to be saved, nor worth saving. Perhaps they must sink on to some period, where they may be either again restored or wound up by some violent revolution, or failing in the attempt, plunge still deeper into slavery, and become a province of some neighbouring power.

We are naturally led to such reflections by our ingenious Author, who treats these and other subjects, connected with war and policy, in a masterly manner.

This volume consists of five parts, each divided into chapters, besides the former preface. 1. Of the composition of armies. 2. The philosophy of war. 3. Of the different species of governments, and their military characters. 4. Miscellaneous: And, 5. Of the frontiers of the different nations of Europe.

In the short space since the invention of gun-powder, and since the moderns began to study the ancients, more alterations and improvements have been introduced into the art of war, as well as many other arts, than during perhaps 1000 years before. Most of our distinguished generals have agreed in recommending some things which have not yet been adopted, nor fairly tried. Many have considered the present almost entire dependance on fire arms, and long thin lines, abandoning the pike and all other arms and methods, as rather unsafe, as hasty and premature, and done at a time before we knew, or could estimate the effects of fire arms. Latterly, since more adequate ideas of these effects have been acquired, and it is found that not above one shot in four hundred takes place, many begin to regret the use of hand weapons, of defensive armour, and a thicker order, capable of more weight and vigour of attack. Sometimes by
columns

columns or plessions ;—all of which our Author joins to recommend.

It is not easy to account for these things being so often recommended and never tried. *The King of Prussia*, by assuming the lead in military matters, and knowing how to take advantage of that situation under which other nations have so readily acquiesced, has probably contributed not a little towards retarding the improvement of his neighbours in the art of war, by keeping them employed in such trifling changes.—Most nations, without the same kind of genius and judgment at their head, have servilely imitated his institutions and manœuvres, instead of forming their own on similar or national principles ; and have copied indiscriminately the good and bad : those peculiarly adapted to his circumstances, with others, thrown out perhaps as a tub to the whale, purposely to amuse his enemies, and imitators ; and he has, by these and other means, succeeded wonderfully during these two wars.

Indeed, without a monarch of equal or similar genius and application, a nation is perhaps safer by walking the plain track of imitation, than by attempting the wide and pathless field of invention, subject to the perpetual changes of succeeding commanders and favourites. No person, who ranks as a subject, is sure of being equal to the task, or of being supported throughout in making any great national changes, especially against former habits and prejudices. There are certain things, *military* in particular, which, once adopted by one nation, must be followed by the rest of our European republic ; and so far the imitation of each other becomes absolutely necessary.

Our Author gives us some excellent lessons on these, and other subjects, connected with war : some of which we shall endeavour to extract, in an abbreviated manner.

He calls an army an instrument which should have the three requisites of *strength, agility, and universality*.

He maintains that success depends most on the greatest velocity.

He directs to mix cavalry and infantry in the line.

Though a partizan for close fight, he rejects the *Roman sword*. But we think it will probably again be found to be the best weapon for that purpose, if the art of war does not decline.

He says, that discipline should be founded on national character, and not on fear. The cane may make a tolerable *slave*, but can never make a *hero*.

That chance has much more influence on the events of battles than human prudence.

That most engineers know only what they have been taught, whereas their art should depend on the nature and face of countries, which are infinitely varied.

He recommends firing by ranks, and the third, not the front rank, to begin—or sometimes by files. But he thinks firing only useful when they cannot get at each other, as in defensive war;—that the musquet is the resource of prudence and weakness;—that hand weapons are the arms of valour and vigour,—the one protractive, the other decisive;—that we should have both missile and hand weapons, if one cannot be made to serve as both;—that wars are not now decisive, being only terminated by the want of means to go on;—that no kingdoms, being overturned, the subjects alone feel the calamities of war, while the monarch, ignorant of their miseries, sits down in peace, and enjoys his pleasures, regardless of the ultimate event, because it seldom affects the throne: he makes war to gratify his own caprice or ambition, or that of a favourite.

Our Author goes on to observe, that the art of war, which was simple and decisive with the ancients, is complicated and scientific among the moderns;—that we study camps, positions, and lines more than they did;—that our armies of long thin lines are weak and inactive;—that a line of thirty battalions and fifty squadrons being five or six miles long, cannot move or attack together:—and that the order of three ranks, with only fire-arms, is defective in the three requisites before mentioned.

Only hussars, but not the rest of the cavalry, he would allow to have muskets. Velocity is of more importance than weight. Hence the Spanish cavalry are ranked among the best in Europe.

He points out many defects from our making the musket the general instrument, and adapting to it the formation of troops and orders of battle. He proposes a fourth rank, the tallest, with twelve-foot pikes, a sabre, and pistols; all to have some defensive armour, as a hat and cuirass of bend-leather, connected together with wire chains. The other three ranks to have a four-foot lance, instead of a bayonet, to fix on the piece.

The cavalry to have a seven-foot lance, a four-foot sabre, and pistols. The dress, arms, and exercise to be formed only with a view to health, and the purposes of war.

A battalion to consist of 4 companies heavy = 512; and one company light = 200. In all = 7 or 800 men.

An army, of 60 battalions and 40 squadrons = 48,000; only one-eighth or 5 or 600 of them to be cavalry, and only 100 foot and 40 horse to reconnoitre. In order of battle, the battalions to be drawn up with intervals equal to their front; with 4 pounders and 7 or 8 inch howitzers on their flanks; with the light infantry to aim and act at liberty before, and the cavalry behind those intervals; with only thirty or forty 12 pounders in batteries on chosen situations.

This army and order of battle seem to have several advantages over the present, and to resemble more in strength and activity

activity that of the Romans: and something of this kind may probably at length prevail, if Europe and the art of war do not decline.

When artillery and cavalry increase so as to keep the enemy at a distance, we fear it is too strong an indication that the infantry and the military art itself are on the decline.

He says there were above 500 pieces of heavy artillery at the battle of Prague, and that they must cost more than 40,000 foot.

He has three objections to a numerous artillery,—the expence; the number of horses; and the delays.

To support an army, he proposes fixed quarters or barracks, with land. The cultivation, cloathing, &c. to be done by themselves, women, old, wounded, and children. In short, military colonies, which we fear would create a separation between them and the rest of the people, too favourable to that power which should command them, unless all were sufficiently mixed to form only one obvious interest, by giving to all the use of arms, and their turn to serve in such regiments, quarters, and camps. But even then, without a variety of precautions, whoever commanded them, would command the whole nation:—and without some method of securing the best possible commanding officers of corps, &c. (perhaps by election), this would produce a form of society despotic and intolerable to themselves and to the nation.

He asserts, that forty years peace does not atone for six years war; and that the Russians, during their last war, raised above 300,000 men, for an army which was not 50,000 at the peace.

His philosophy of war, though it may seem an affected title, contains many masterly and well studied observations.

That a general benevolence and affection create similar sentiments in others:—pride is sullen and disdainful,—vanity open and loquacious, to intemperance.—That rewards should go beyond, and punishments below the mark; for no man is infallible, and errors must be forgiven.—That activity is only exerted during the interval between the time of wishing for and that of acquiring a thing, and hence only found in the intermediate classes.

We are not obliged to adopt all the speculative opinions of our Author; and many will believe, that other motives may actuate men besides the desire of pre-eminence and glory. We cannot reasonably expect a great General to be equally deep in philosophy as in war, though his practical observations on men and things may be of more utility than all the theories of the schools.

He is justly surpris'd to find generals supposing fear to be the only principle of action in a soldier, as if he were an animal

mal of a different species ; for surely they will not acknowledge it as the motive of their own actions !

Wherever there is a certainty of the nobility obtaining the rewards and emoluments, and the equal certainty of not obtaining them in the other classes, the principles of heroism will be extinguished in all.

A few republics have produced more great men than all the monarchies put together. In one, the utility of the whole, in the other, the favour of the prince, is the chief object.

A soldier's rewards and enjoyments should be short, and his hopes ever kept alive.

Our wants and dependance increase together, and produce a voluntary submission to those who can gratify them ; but when no advantage attends compliance, every command is an oppression. Man has only a certain degree of sufferance, beyond which lies despair ; and that, with a little means and wisdom, is invincible. Tremble, ye mighty monarchs, and beware ; the effects of despair are terrible !—But this period of despair may arrive sooner with some people than with others, according to their character for spirit, integrity, &c. *Ex.* The difference in this between a set of poor Jews and English of the same rank would be great. Our colonies had little to complain or despair about ; but happily for them, and perhaps for mankind, they wisely foresaw and nobly exerted themselves, to prevent the evils and oppressions before they came, when it would perhaps have been too late.

But he observes, that the exertions of revolvers diminish with success, and as their dangers lessen, if no longer attacked and irritated. Had Tarquin,—had Spain, given the revolvers time to cool, and dissembled their resentments, a more favourable opportunity would have offered, and perhaps the Roman and Dutch republics would never have existed.

Men truly animated with the fire of liberty are, he observes, superior to those who fight for the power and emoluments of a master.

He says, that no religion offers more powerful motives to action than the Mahometan, and none less than the Christian, whose rewards are vague and incomprehensible, its general tenor peace and submission, and therefore proper to promote the designs of tyranny and despotism ; yet the ambition of its clergy has covered the earth with blood and slaughter.—That the attachment between the sexes is much stronger in the lower and middling classes, than in the more elevated ;—that women should carefully study our social as well as animal wants ;—that could they be made the recompence of honourable actions, we should see great exertions, in order to deserve their esteem and favour.

He remarks that an Asiatic province is not a *society* connected by mutual ties and obligations; but a simple aggregation of individuals, like a flock of sheep, whose existence depends on the will of the *Pacha*.—That wherever the property is fixed and hereditary, some civil liberty must subsist. In Europe, industry hath produced a new order of men: the people became free, acquired riches, privileges, and power. A distribution of power into King, Lords, and Commons, seems the most perfect plan, if they can be kept separate and independent of each other. Such distribution was general in Europe for some centuries, till the executive power, the king's, destroyed the rest. By introducing standing armies, parade, and expence, he soon reduced the nobility to want and dependance: by acting constantly and systematically with the forces and revenues in hand, he reduced the whole to servitude.—That an occasional militia was long found sufficient: the crown, always inimical to liberty, pretended it was insufficient, and procured the raising and command of standing armies. Political liberty vanished, and civil liberty became precarious. The army is no longer a class in the state, but an instrument of power in the hands of the crown. When the class of the law is reduced to few, and easily intimidated and corrupted, a civil tyranny will ensue, as at Rome under the Cæsars. But armies will concur to enforce arbitrary power only to a certain length, unless the soldiers are entirely unconnected with the state; but even then, they are equally fatal to the nation and to the sovereign.

He says, That all armies degenerate by a long peace, and chiefly those of a *despot*;—but their attacks are violent and impetuous from irregularity, &c. and if you break, you are undone by their numerous horse.—But they are weak when attacked; and resistance diminishes as you approach the capital, where it vanishes: and that the armies of *monarchies* often want vigour, celerity, and consistency, unless when led by the monarch in person. The court, full of intrigue, is weak and fluctuating as the character of the favourites, who often rapidly change;—that a republican army must be a militia of citizens who cannot act far from their country, are sufficient for defence, and exert themselves in proportion as they are pressed;—that long and distant wars, supported only by money and mercenaries, brought Carthage into distress, and finally to destruction;—that when the different powers in a state are balanced, it will soon incline to the side of the executive power, unless it be kept entirely separate and independent of the legislative, and should in no case be a part of it;—that there can be no civil wars where the nobility have no influence over the people to unite them, which can only be done now by permanent motives of great importance;—and that the more extensive a country, the more easily is it defended—by its army being supplied from every

every point, and the attackers only from one, who will be wasted by fruitless exertions more languid as repeated. If not decided in the beginning, it should be given up.

On camps, marches, forming and opening columns, &c. he has some very good observations. He says, that the projecting points or bastions of every place, situation, and country should be fortified, and hence first attacked;—that it is best to encamp across your enemy's flank, and act on his line of operations. To shorten the columns on almost all marches;—and that 100,000 light cavalry, like the Tartars, would lay all Europe waste, in spite of our fine armies chained to their magazines and fortresses.

The line between the army and the place from whence it draws its supplies, he stiles *the line of operation*; on the choice and importance of which he is sedulous and learned.

He thinks, that 50 or 60,000 men cannot subsist 100 miles within an enemy's country; and even 25,000 must either go to meet their convoy, disperse, or perish, if their enemy can possibly keep the field: so that the shortest line of operation, and best protected must *cet. par.* at last prevail.

On an offensive or invading war, he has likewise general lessons which merit attention; though probably each case has something so peculiar to itself, as to render it of little use to him who should obstinately or literally adopt it, without considering the particular circumstances which commonly prevent the entire application of general rules.

Those who contribute any thing towards rendering defensive war equal or superior to the offensive, are friends to humanity. Our author takes great pains in pointing out the many advantages which the defenders of a country have over the attackers; and does not forget the old and excellent rule, *to skirmish often, and avoid a battle*; to act on the enemy's line of operations, cutting off his convoys, &c.—On the offensive, he would only have a few light troops for observation; but on the defensive, half the army might act as light troops.

The division of the earth into kingdoms, &c. has been very variable. The divisions of nature, and of compact, have been often disregarded by the ambition, cruelty, and injustice of man; and these vices belong still more to collections of men, or nations. From Fletcher of Saltoun, down to the present time, many have thought that Europe might be better divided for the good of mankind; but we know of none who have speculated on better principles than he. Our Author too, we see, has many ideas on that subject; and his arrangement and examination of the present frontiers of the different European nations, opens a large field for military and political investigation.

Such

Such are some of our able General's lessons and reflections, for the length or number of which we surely need not apologize, as they cannot be too much known and reflected on. Many of them are obviously written from actual observation and experience, which gives them a vast advantage over the ideas of writers who are only learned; and though he may sometimes give us what might have been guessed or known before, we do not therefore consider such as repetitions or plagiarisms, but take every thing from such men, with a degree of respect and attention, not to be granted to the merely *speculative* or *fine* writer.

✧ Since the above was written, we are happy to see so strong and unexpected a gleam of hope arise for the salvation of this country;—that the people are yet capable of adopting a remedy, and, we further hope, of obstinately and steadily going on, through all its consequences.

ART. IX. *Twelve Discourses Introductory to the Study of Divinity, in which the Principles of the Christian Religion are attempted to be laid down with Plainness and Precision.* By Edward Tatham, A. M. 8vo. 5 s. Boards. Richardson, and Urquhart. 1780.

THE Author in the Introduction to his last Discourse, gives a recapitulation of the leading subjects of this volume. We shall present our Readers with it, both as a specimen of the *matter* and *manner* of these Sermons.

* Before we close this immortal argument, let us draw together the heads of this compendious system, and exhibit them in a single point of view, in order to display the END of our religion in the most striking light, as well as the MEANS which are to conduct us to it.

* Happiness in a future life is the end of religion. The human soul is the subject which is to enjoy it. God is the object from whom it must proceed.—We traced the will of God by the lights of conscience, reason, and revelation; and by the same lights discovered man's native inability to perform it.—† God created him originally able both to know and to do his duty, and engaged to make him happy on the performance of it; this is the covenant of works.—His depravation was derived from the voluntary disobedience of his primitive parents, whence sin and death ensued with loss of happiness.—‡ The love of God interposed and projected the plan of man's redemption, by which his immortal attributes are reconciled, and our title to happiness founded anew. He gave his eternal Son to take

* Disc. I. *Rom.* vi. 23. † II. *Rom.* v. 12. ‡ III. *Rom.* v. 18. 19.
upon

upon him our nature, and to discharge the condition of the covenant of works, by perfect obedience to his will. This is the foundation of the covenant of grace. Christ is the mediator of this new covenant, which office divides into three branches; that of prophet to teach men its conditions, and to give them the law of the gospel; that of priest to atone for their sins, and that of king to support them by his grace here, and to reign over them in glory hereafter.—* These extraordinary truths were communicated to the world by revelation, of which prophecies, miracles, &c. are the infallible test. The patriarchs and ancient Jews had them by promise divinely ascertained: Christians have them in actual enjoyment, confirmed by stronger evidences. The Holy Scriptures which contain this revelation, are proved to be ancient, authentic, and uncorrupted; and the writers of them have been capable and credible witnesses, and honest relaters of what they have advanced.—The condition of the covenant of grace, I mean the part incumbent on men, is divided into—† Faith—‡ Obedience—§ and Repentance.—|| And since these cardinal duties are above the Capacity of our native powers, our Saviour hath promised to assist our endeavours, by the influence of Divine grace, and to intercede with his Father in heaven.—He hath further appointed efficacious means by which we may apply for this spiritual assistance by the institutions—¶ of a holy worship—** baptism—†† and the eucharist.

* Such are the extraordinary means, through which we are to advance to the end of our religion, and Christ, we plainly see is the only way to it.—This illustrious end, which is no less than the perfection and happiness of our immortal souls, commences in a future, unchangeable period, and in an unknown region, *situate beyond the barrier of the grave*. Incompatible with the unhallowed scenes of this world, the reward of our religion is reserved for a more perfect and exalted state. Its business is opened here, and here the *characters* which appear and disappear on the *stage* of life, receive their decisive *cast*: but its consummation reaches into a future world. Let us then lift up the veil which separates the mortal from the immortal state, and, by that infallible light held out by revelation, let us look at, and contemplate the issue of things. And since the high rewards which are promised to the righteous, and the punishments equally transcendent which are denounced against the wicked, are the immortal sanction which enforces every doctrine and precept of

* Disc. IV. *Hebr.* ii. 3, 4. † V. *John*, iii. 16. ‡ VI. 1 *Cor.* xii. 31. § VII. *Acts*, iii. 19. || VIII. *John*, xiv. 16.
¶ IX. *Luke*, xv. 13. ** X. *Gal.* iii. 27. †† XI. 1 *Cor.* xi. 26.

our religion; a review of them as they stand in the irreversible decrees of God, may form no improper conclusion to these Discourses. *Devote we*, therefore this occasion to contemplate—
 * the resurrection, future judgment, and the kingdom of the just.*

We imagine that this specimen will not greatly prepossess the judicious Reader in favour of these Discourses. The Author flatters himself too much, when he supposes that 'he hath had the good fortune to adopt a style that is simple, nervous, and suited to the subject.' It is too affected to be simple; and too verbose to be nervous. On the whole, the predominant feature of these Discourses is vanity; the next is orthodoxy;—both are enlivened with a certain degree of elegance and vivacity, which may pass them off with *some* readers for *fine Discourses*.

ACT. X. *The Belle's Stratagem*; a Comedy, as acted at the Theatre Royal in Covent-Garden. By Mrs Cowley. 8vo. 1s. 6d. Cadell. 1782.

AND what, enquires a lady, was the Belle's Stratagem? We cannot give a more precise answer to that question, or more properly commence our examination of the Comedy before us, than by transcribing a Scene in the first Act, which serves as a key to the rest of the drama.

* Enter Letitia.

* *Letitia.* (gives her cloak to her maid) Order Du Quesne never to come again; he shall positively dress my hair no more. [*Exit Maid.*] And this odious silk, how unbecoming it is!—I was bewitched to chuse it. (*Throwing herself on a sofa, and looking in a pocket-glass, Mrs. Racket staring at her.*) Did you ever see such a fright as I am to-day?

* *Mrs. Rack.* Yes, I have seen you look much worse.

* *Letit.* How can you be so provoking? If I do not look this morning worse than ever I look'd in my life, I am naturally a fright. You shall have it which way you will.

* *Mrs. Rack.* Just as you please; but pray what is the meaning of all this?

* *Letit. (rising)* Men are all dissemblers, flatterers! deceivers!—Have I not heard a thousand times of my air, my eyes, my shape—all made for victory! and to-day, when I bent my whole heart on one poor conquest, I have proved that all those imputed charms amount to nothing;—for Doricourt saw them unmov'd—A husband of fifteen months could not have examin'd me with more cutting indifference.

* *Mrs. Rack.* Then you return it like a wife of fifteen months, and be as indifferent as he.

* *Letit.* Aye, there's the sting! The blooming boy, who left his image in my young heart, is, at four and twenty, improv'd in every grace that fix'd him there. It is the same face that my memory, and my dreams constantly painted to me; but its graces are finished,

and every beauty heightened. How mortifying, to feel myself at the same moment his slave, and an object of perfect indifference to him!

* *Mrs. Rack.* How are you certain that was the case? Did you expect him to kneel down before the lawyer, his clerks, and your father, to make oath of your beauty?

* *Letit.* No; but he should have look'd as if a sudden ray had pierced him; he should have been breathless! speechless! for, oh! Caroline, all this was I.

* *Mrs. Rack.* I am sorry you was such a fool. Can you expect a man, who has courted, and been courted, by half the fine women in Europe, to feel like a girl from a boarding-school? He is the prettiest fellow you have seen, and in course bewilders your imagination; but he has seen a million of pretty women, child, before he saw you; and his first feelings have been over long ago.

* *Letit.* Your raillery distresses me; but I will touch his heart, or never be his wife.

* *Mrs. Rack.* Absurd and romantic! If you have no reason to believe his heart pre-engaged, be satisfied; if he is a man of honour, you'll have nothing to complain of.

* *Letit.* Nothing to complain of! Heav'n's! shall I marry the man I adore, with such an expectation as that?

* *Mrs. Rack.* And when you have fretted yourself pale, my dear, you'll have mended your expectation greatly.

* *Letit. (pausing.)* Yet I have one hope. If there is any power whose peculiar care is faithful love, that power I invoke to aid me.

* *Enter Mr. Hardy.*

* *Hardy.* Well, now; wasn't I right? Aye, Letty! Aye, Cousin Racket! wasn't I right? I knew 'twould be so. He was all agog to see her before he went abroad; and, if he had, he'd have thought no more of her face, may be, than his own.

* *Mrs. Rack.* May be, not half so much.

* *Hardy.* Aye, may be so:—but I see into things; exactly as I foresaw, to-day he fell desperately in love with the wench, he! he! he!

* *Letit.* Indeed, Sir! how did you perceive it?

* *Hardy.* That's a pretty question! How do I perceive every thing? How did I foresee the fall of corn, and the rise of taxes? How did I know, that if we quarrelled with America, Norway deals would be dearer? How did I foretel that a war would sink the funds? How did I forewarn Parson Homily, that if he didn't some way or other contrive to get more votes than Rubrick, he'd lose the lectureship? How did I——But what the devil makes you so dull, Letitia? I thought to have found you popping about as brisk as the jacks of your harpsichord.

* *Letit.* Surely, Sir, 'tis a very serious occasion.

* *Hardy.* Pho, pho! girls should never be grave before marriage. How did you feel, Cousin, beforehand? Aye!

* *Mrs. Rack.* Feel, why exceedingly full of cares.

* *Hardy.* Did you?

* *Mrs. Rack.* I could not sleep for thinking of my coach, my liveries, and my chairmen; the taste of clothes I should be presented in,
distracted

distracted me for a week; and whether I should be married in white or lilac, gave me the most cruel anxiety.

* *Letit.* And is it possible that you felt no other care?

* *Hardy.* And pray, of what sort may your cares be, Mrs. Letitia? I begin to foresee now that you have taken a dislike to Doricourt.

* *Letit.* Indeed, Sir, I have not.

* *Hardy.* Then what's all this melancholy about? A'n't you going to be married? and, what's more, to a sensible man? and, what's more to a young girl, to a handsome man? And what's all this melancholy for, I say?

* *Mrs. Rack.* Why, because he is handsome and sensible, and because she's over head and ears in love with him; all which, it seems, your foreknowledge had not told you a word of.

* *Letit.* Fye, Caroline!

* *Hardy.* Well, come, do you tell me what's the matter then? If you don't like him, hang the signing and sealing, he sha'n't have ye; and yet I can't say that neither; for you know that estate, that cost his father and me upwards of fourscore thousand pounds, must go all to him if you won't have him: if he won't have you, indeed, 'twill be all yours. All that's clear, engross'd upon parchment, and the poor dear man set his hand to it whilst he was a-dying.—“Ah!” said I, “I foresee you'll never live to see 'em come together; but their first son shall be christened Jeremiah after you, that I promise you.”—But come, I say, what is the matter? Don't you like him?

* *Letit.* I fear, Sir—if I must speak—I fear I was less agreeable in Mr. Doricourt's eyes, than he appeared in mine.

* *Hardy.* There you are mistaken; for I asked him, and he told me he liked you vastly. Don't you think he must have taken a fancy to her?

* *Mrs. Rack.* Why really I think so, as I was not by.

* *Letit.* My dear Sir, I am convinced he has not; but if there is spirit or invention in woman, he shall.

* *Hardy.* Right, Girl; go to your toilette—

* *Letit.* It is not my toilette that can serve me: but a plan has struck me, if you will not oppose it, which flatters me with brilliant success.

* *Hardy.* Oppose it! not I indeed! What is it?

* *Letit.* Why, Sir—it may seem a little paradoxical; but, as he does not like me enough, I want him to like me still less, and will at our next interview endeavour to heighten his indifference into dislike.

* *Hardy.* Who the devil could have foreseen that?

* *Mrs. Rack.* Heaven and earth! Letitia, are you serious?

* *Letit.* As serious as the most important business of my life demands.

* *Mrs. Rack.* Why endeavour to make him dislike you?

* *Letit.* Because 'tis much easier to convert a sentiment into its opposite, than to transform indifference into tender passion.

* *Mrs. Rack.* That may be good philosophy; but I am afraid you'll find it a bad maxim.

* *Letit.* I have the strongest confidence in it. I am inspired with unusual spirits, and on this hazard willingly stake my chance for happiness. I am impatient to begin my measures. [Exit Letitia.]

In the next interview, wherein Letitia endeavours to heighten Doricourt's indifference into dislike, she succeeds in her purpose; which is what we can hardly say for the Author: since that interview exhibits little more than a vapid imitation of the idiot behaviour of Maria in *The Citizen*. The Author indeed seems to sink under the idea of imitation; and rises proportionably, as it were by rebound, when she proceeds to exhibit her heroine, in all her attractions, at the masquerade. Mrs. Cowley is then triumphant, as well as Miss Hardy; and we will transcribe the passage, as we cannot lay a more favourable specimen of the comedy before our Readers:

* Doricourt and Letitia come forward.

* *Dor.* By Heavens! I never was charm'd till now.—English beauty—French vivacity—wit—elegance. Your name, my Angel!—tell me your name, though you persist in concealing your face.

* *Let.* My name has a spell in it.

* *Dor.* I thought so; it must be *Charming*.

* *Let.* But if reveal'd, the charm is broke.

* *Dor.* I'll answer for its force.

* *Let.* Suppose it Harriet, or Charlotte, or Maria, or——

* *Dor.* Hang Harriet, and Charlotte, and Maria—the name your Father gave ye!

* *Let.* That can't be worth knowing, 'tis so transient a thing.

* *Dor.* How, transient?

* *Let.* Heav'n forbid my name should be *lasting* till I am married.

* *Dor.* Married! The chains of Matrimony are too heavy and vulgar for such a spirit as yours.—The flowery wreaths of Cupid are the only bands you should wear.

* *Let.* They are the lightest, I believe: but 'tis possible to wear those of marriage gracefully.—Throw 'em loosely round, and twist 'em in a True-Lover's Knot for the Bosom.

* *Dor.* An Angel! But what wilt you be when a Wife?

* *Let.* A Woman.—If my husband should prove a Churl, a Fool, or a Tyrant, I'd break his heart, ruin his fortune, elope with the first pretty Fellow that ask'd me—and return the contempt of the world with scorn, whilst my feelings prey'd upon my life.

* *Dor.* Amazing! [*Aside*] What if you lov'd him, and he were worthy of your love?

* *Let.* Why, then I'd be any thing—and all!—Grave, gay, capricious—the soul of whim, the spirit of variety—live with him in the eye of fashion, or in the shade of retirement—change my country, my sex,—feast with him in an Esquimaux hut, or a Persian pavilion—join him in the victorious war-dance on the borders of Lake Ontario, or sleep to the soft breathings of the flute in the cinnamon groves of Ceylon—dig with him in the mines of Golconda, or enter the dangerous precincts of the Mogul's Seraglio—cheat him of his wishes, and overturn his empire, to restore the Husband of my Heart to the blessings of Liberty and Love.

* *Dor.* Delightful wildness! Oh, to catch thee, and hold thee for ever in this little cage!

[*Attempting to clasp her.*

* *Let.*

* *Lit.* Hold, Sir! Though Cupid must give the bait that tempts me to the snare, 'tis Hymen must spread the net to catch me.

* *Dor.* 'Tis in vain to assume airs of coldness—Fate has ordain'd you mine.

* *Lit.* How do you know?

* *Dor.* I feel it *here*. I never met with a woman so perfectly to my taste; and I won't believe it form'd you so, on purpose to tantalize me.

* *Lit.* This moment is worth my whole existence. [*Aside.*]

* *Dor.* Come, shew me your face, and rivet my chains.

* *Lit.* To-morrow you shall be satisfied.

* *Dor.* To-morrow! and not to-night?

* *Lit.* No.

* *Dor.* Where then shall I wait on you to-morrow?—Where see you?

* *Lit.* You shall see me in an hour when you least expect me.

* *Dor.* Why all this mystery?

* *Lit.* I like to be mysterious. At present be content to know that I am a Woman of Family and Fortune. Adieu!

* *Enter Hardy.*

* *Har.* Adieu! Then I am come at the sag end. [*Aside.*]

* *Dor.* Let me see you to your carriage.

* *Lit.* As you value knowing me, stir not a step. If I am follow'd, you never see me more. [*Exit.*]

Most of the fable, that relates to Lætitia's stratagem, is conducted with adroitness, elegance, and vivacity; but there is unfortunately grafted on it, after the manner of our late comedies, an underplot, which divides the interest, and interrupts the current of the story. The idea of the character of Sir George Touchwood, with the little circumstance of his jealous cruelty to the bird, is, if we recollect, taken from the *Contes Moxaux* of Marmontel; but, borrowed or original, the interests of Sir George and his Lady might have been more advantageously displayed, and had better have been made the ground of a separate drama, than thus interwoven with the adventures of Miss Hardy.

In regard to the *manners* and *dialogue*, though the play contains many lively traits of character, as well as lucky hits of wit and humour, yet they do not seem to proceed from a person familiarly acquainted with the habits of high life, or the conversation of men; the representations of both which the Author seems to have gathered from novels and news-papers, rather than to have transcribed them from the book of Nature. Some of the dialogue is indeed in a style that we never before met with in any writings, or any conversation. 'I could (says Sir George Touchwood) weep over that purity, exposed to the sullying breath of fashion, and the *ton*, in whose *latitudinary vortex* chastity herself can scarcely move unspotted!'

The characters are not all discriminated. Those of the Heroine, Doricourt, and Hardy, are pre-eminent. On the whole, the Comedy of *The Belle's Stratagem* approaches much nearer to dramatic excellence, than any other piece yet produced by Mrs. Cowley.

ART. XI. *Scottish Ballads*. Small 8vo. 2s. 6d. sewed. Nichols. 1781.

BESIDES a corrected edition of such tragic Ballads as are to be met with in former collections, this publication contains four others, that have hitherto been preserved only by tradition, and a second Part or continuation of the beautiful fragment of Hardyknute. For the recovery of this last the Editor acknowledges himself indebted to the *memory* of a Lady. The Public will recollect that it was to something more than to the memory of a Lady they were indebted for the former Part *. Our Editor, however, sturdily denies the *possibility* of Mrs. Wardlaw, or, indeed, any one of modern times, having that share in its production which Dr. Percy, and all competent and impartial judges, have hitherto supposed, 'That she did not refuse the name,' says he, 'of being the original composer is a strange argument: would not the first poet of Europe think it added to his reputation?' We are as ready as the Editor to think it would: but it implies a strange opinion of the spirit and honesty of such poet, to suppose he would submit to be indebted for his reputation to a *lys*. But even though the antiquity of the former Part rested upon the most immoveable basis, we should have had many doubts respecting the authenticity of this; which, though not without merit, is evidently the production of a very inferior hand.

As the Reader may perhaps wish to have some specimen of these reliques of traditional poetry, we shall lay before them the following; which, however, as far as its antiquity is concerned, must be taken upon the faith of the Editor.

* THE DEATH OF MENTEITH.

* Shilly shriek'd the raging wind,
And rudelie blew the blait;
We awsum blink, through the dark ha,
The speidy litchning pall.

* See Reliques of ancient English Poetry, Vol. II. p. 87. See also the same work, Vol. III. p. 98. l. 109, where the Reader will find in the ballad of Child Maurice, or as it is, perhaps, improperly filed, Gill Maurice, a stanza and half which the present Editor has omitted, as the interpolation of a modern and very inferior hand; but surely without reason.

- * O hear ye nae, frae mid the loch,
 * Arise a deidly grane?
 * Sae evir does the spirit warn,
 * Whan we sum dethe maun mane,
 * I feir, I feir me, gude Sir John,
 * Ye are nae safe wi me:
 * What wae wald fill my hairt gin ye
 * Sold in my castle drie!"
 " Ye neid nae feir, my leman deir,
 " I'm ay safe whan wi thee;
 " And gin I maun nae wi thee live,
 " I here wad wish to die.
 * His man cam rinning to the ha
 Wi wallow cheik belyve:
 * Sir John Menteith, your faes are neir,
 * And ye maun flie or strive.
 " What count syne leids the cruel knicht?"
 * Thrie speirmen to your ane:
 * I red ye flie, my master deir,
 * We speid, or ye'll be slain."
 " Tak ye this gown, my deir Sir John
 " To hide your shyning mail:
 " A boat waits at the hinder port
 " Owr the braid loch to sail."
 " O whatten a piteous shriek was yon
 " That sough'd upo my eir?"
 * Nae piteous shriek I trow, ladie,
 * But the ouch blast ye heir."
 They socht the castle, till the morn,
 Whan they were bown'd to gae,
 The saw the boat turn'd on the loch,
 Sir John's corse on the brae."

Prefixed to these Ballads are two introductory Dissertations; the first, on the Oral Tradition of Poetry, and on the Tragic Ballad. They tell us a great deal about Ægypt and Osiris, and the Magi and Moses, and Deborah and the Druids, &c. with erudite references to Aristot.; Scalig.; Dubos; Trapp; Burke; Herodot.; Diodor. Sicul.; Jambl. de vit. Pythag.; Ælian. Var. Hist.; Ammian. Marcel.; Saxo Grammat.; Jo. Mag. Forssæ.; Montes Comment. Antiq. Hibern.; Dissert. de Bar.; Rousseau Dict. Mus.; Hickes Ling. Vet. Thes.; Le Clerc Biblioth. Univ.; L. Worm.; Macpherson, &c. &c. &c. And what is all this display of most profound and marvellous erudition to prove? Why, that before men could write, they trusted to their memories; and that oral tradition is both safe and easy; and, *ergo* (for this seems to be the principal, though concealed, drift of the whole), that the poems of *Ossian* have been faithfully transmitted down to us. *It is so: as we mean not, at present, to take any decisive part in the*

the Ossianian controversy, we shall not presume to dispute any thing that may relate to it; yea, even though it should please Mr. Macpherson to translate (which, for ought we know, he may do) forty volumes more from the same authentic materials from which he has translated his *Fingal* and *Temora*.

There is something so singularly modest in the following paragraph, that it might be injustice, both to the Author and our Readers, to withhold it: '*We may laugh at Sir Isaac Newton, as we have at Descartes; but we shall always admire a Homer, an Ossian, or a Shakespeare.*' At what may the admirers of Ossian NOT laugh? in short, what may the Admirers of Ossian NOT do?

ART. XII. *An Archæological Epistle to the Reverend and Worshipful Jeremiah Milles, D. D. Dean of Exeter, President of the Society of Antiquaries, and Editor of a superb Edition of the Poems of Thomas Rowley, Priest. To which is added a Glossary, extracted from that of the learned Dean. 4to. 1s. Nichols, Walter, &c. 1782.*

THE reverend and worshipful Editor of Rowley hath laid himself so open to the shafts of wit, that if he had escaped, it would have been almost as wonderful as the Cause he hath undertaken to defend. Unluckily for the Dean, his Opponents cannot be repulsed by the *same* weapons with which they have assaulted him. A critic, who thinks the Poems attributed to Rowley to be modern, has an ample field for ridicule; for there can scarcely be a more laughable circumstance imagined, than the delusion and gravity of those learned gentlemen who have defended their antiquity. The nature of their argument obliges them to be grave. They dare not laugh, even in self-defence. And so mortifying is the post they have taken, that while they hold it, the laugh must be against them; and if they are determined to maintain it, they must assume a graver and still graver countenance, till solemnity, strained beyond its own powers, suddenly gives way; and HE who thought he looked important to the world, feels how foolish he looks to himself!

To the *really* judicious part of mankind it will be no recommendation of wit to say, that with the *generality* it hath the advantage of argument; and that the best reasons have lost their effect on the public, only because the chance of literary war hath turned the weapons of ridicule on them. The learned Dean cannot avail himself of such concessions as these; for, unfortunately for him, in the present instance, *Truth* seems to be on the side of *Wit*; and *Reason* and *Ridicule* only serve, in the controversy concerning Rowley, to lend their cordial assistance to each other.

In the preface to this little poem, the Reader will find much food for laughter, furnished at the expence of more doctors than one: and the comparative merits of *archæologic* and *lexiphanic* lore are estimated with that pleasant irony, which frequently cuts deeper into a bad argument, than the gravest reasoning, or the most poignant satire.

The ingenious Author concludes his *ironical panygeric* on archæological learning in the following manner:

* But the last and best thing I shall mention is, that great and unspeakable emolument which the Anglo-Saxon prefix *y*, brings to a necessitated versifier; as *ypraucing* for *praucing*, *ymenging* for *menging*, &c. By having this always at his beck, that poet who cannot write a smooth line in any given number of syllables, deserves, in my opinion, never to write a line at all. For this dear little *y* comes and goes just as one pleases, and may be truly called the archæological poet's toad-eater. In short, with a little variation, we may apply that eulogy to it which Dryden has given to St. Cecilia's music: it hath

* Enlarg'd the former, narrow bounds,
And added length to any sounds.

Such, with a great many more, are the advantages that attend this state of poetry. It is not, therefore, I think, greatly to be wondered at, that either a priest of the 15th century, or a boy of fifteen years of age (take which you please), should write with greater facility at least, if not greater spirit, than those miserable vernacular poets, who are so poor, comparatively, in point of rhyme, that they have not one to throw at a dog: who are tied so tight to the whipping-post of grammar, and fixed so fast in the stocks of orthography, that they have hardly an idea at liberty; and which is worst of all, cannot eke out a halting line by any other method than a totally differing expression. Oh! if you reflect coolly on these things, my dear brethren of the quill, I am fully persuaded, that all of you, like me, will turn Archæologists.

* Having thus cursorily shewn what great benefits this style confers upon writers, I might now proceed to prove what superior delectation it affords to readers. But here I am forestalled by the learned Dean, who in his Preliminary, and all his other masterly dissertations on the works of my predecessor, hath irrefragably proved the point. Indeed, as President of the Society of Antiquaries, and Editor of their valuable *Archæologia*, he has, I think, an absolute prescriptive right to dissent on this subject. I am not, therefore, without my hopes, that he will one day comment on the following epistle, which, if it wants any thing, I am bold to say, wants only the illustrative notes of so sagacious an editor.

* P. S. I have lately conceived, that as Dryden, Pope, &c. employed their great talents in translating Virgil, Homer, &c. that it would be a very commendable employment for the poets of the present age to treat some of the better sort of their predecessors, such as Shakespeare and Milton, in a similar manner, by putting them into archæological language. This, however, I would not call *translation*, but *transmutation*, for a very obvious reason. It is, I believe

lieve, a settled point among the critics, with Dr. Johnson at their head, that the greatest fault of Milton (exclusive of his political tenets) is, that he writ in blank verse. See then, and admire, how easily this may be remedied.

‘PARADISE LOST. B. I.

Offe mannes fyrste bykroun volunde wolle I finge,
And offe the fruiſte offe yatte caltyſnyd tre
Whoſe lethall taſte into thys worlde dydde brynge
Bothe morthe and tene to all poſteritie.

How very near alſo (in point of dramatic excellence) would Shakeſpeare come to the author of *Ælla*, if ſome of his beſt pieces were thus tranſmuted! As, for inſtance, the ſoliloquy of Hamlet, ‘*To be, or not to be.*’

To blynne or not to blynne the denwere is;
Giſ it be better wythin the ſpyte to beare
The bawſin ſhoes and tackels of dyſtreſſe,
And by ſorloyning ameuſe them clere.

But I throw theſe trifles out only to whet the appetite of the reader, for what he is to eaſt on in the ſubſequent pages.’

The ‘*Epiftelle to Doctoure Milles,*’ (as the ſecond title gives it) is a moſt ſucceſſful imitation of Chatterton’s mode of diſguiſing modern poetry, to make it bear the appearance of antiquity; and if its merit is to be eſtimated in proportion to the number of obſolete terms and quaint phraſes which may be found in it, the boy of Briſtol is, we think, fairly ſoiled on his own ground, and with his own weapons too!

As a ſpecimen of our Author’s happy talent in this line, we will preſent our Readers with the two firſt ſtanzaſ of his ‘*Epiftelle.*’

‘As whanne a gronſer ¹ with ardurous ² glowe,
Han ³ from the mees ⁴ liche ⁵ ſweltrie ⁶ ſun ariſt ⁷,
The lordynge ⁸ road awhaped ⁹ creeperthe ſlowe
To hilt ¹⁰ his groted ¹¹ weam ¹² in mokie ¹³ kiſte ¹⁴;
Owlette yblente ¹⁵ alyche dooe ſlizze ¹⁶ awaie,
In ivye-wympled ¹⁷ ſhade to glomb ¹⁸ in dipe diſmaie.

II.

So dygne ¹ Deane Mylles, whanne as thie wytte ² ſo rare
Han Rowley’s ameuſed ³ ſame chevyſed ⁴,
His ſoemenne ⁵ alle ſorlette ⁶ theyre groffiſh ⁷ gare,
Whyche in theyre houton ſpytes ⁸ theie han devyſed:
Whanne thee theie ken ⁹ wythe poyatel ¹⁰ in thie bonde.
Enroned ¹¹ lyche an lace ¹² ſell, or lyche a burly bronde ¹³.

EXPLANATION.

STANZA I. ¹ A meteor. ² Burning. ³ Hath. ⁴ Meadows. ⁵ Like. ⁶ Saltry. ⁷ Aroſe. ⁸ Standing on his hind legs, rather heavy, ſug-
giſh. ⁹ Aſtoniſhed. ¹⁰ Hide. ¹¹ Swelled. ¹² Womb or body. ¹³ Black.
¹⁴ Coffin. ¹⁵ Dazzled. ¹⁶ Fly away. ¹⁷ Ivy-mantled. ¹⁸ Frozen.

STANZA II. ¹ Worthy or glorious. ² Wiſdom. ³ Diminiſhed or in-
jured. ⁴ Reſtored. ⁵ Enemies. ⁶ Relinquiſh. ⁷ Uncivil cauſe.
⁸ Houghty Souls. ⁹ See. ¹⁰ Pen. ¹¹ Brandiſhed. ¹² Sword. ¹³ Fa-
rious ſaiſchion.

After wearing this antique guise through fourteen stanzas, the poet drops it very gracefully, and appears in a modern dress, which fits on him with ease and elegance.

— each line shall flow as sweet and clear
As Rowley's self had writ them in his roll,
So they perchance may sooth thy sapient ear,
If aught but obsolete can touch thy soul.
Polish'd so pure by my poetic hand,
That kings themselves may read, and courtiers understand,

XVI.

O mighty Milles, who o'er the realms of sense
Hast spread thy murky antiquarian cloud,
Which blots out truth, eclipses evidence,
And taste and judgment veils in sable shroud,
Which makes a beardless boy a monkish priest,
Makes Homer string his lyre, and Milton ape his jest,

XVII.

Expand thy cloud still broader, wond'rous Dean!
In pity to thy poor Britannia's fate,
Spread it her past and present state between,
Hide from her memory that she e'er was great;
That e'er her trident aw'd the subject sea,
Or e'er bid Gallia bow the proud, reluctant knee.

XVIII.

Tell her, for thou hast more than Mulgrave's wit,
That France has long her naval strength surpass,
That Sandwich and Germaine alone are fit
To shield her from the desolating blast;
And prove the fact as Rowley's being clear,
That loans on loans and loans her empty purse will bear.

XIX.

Bid all her Lords, obsequious to command
As Lords that best besit a land like this,
Take valiant Viscount Sackville by the hand,
Bid Bishops greet him with a holy kiss,
For forming plans to quell the rebel tribe,
Whose execution foil'd all bravery and all bribe.

XX.

Teach her, two British armies both subdued,
That still the free American will yield,
Like Macbeth's witch bid her "spill much more blood,"
And stain with brethren's gore the flooded field,
Nor sheath the sword, till o'er one little isle,
In snug domestic pomp her King shall reign and smile.

XXI.

So from a dean'ry "rising in thy trade,"
And puff'd with lawn by Byshoppe-millanere²,

EXPLANATION.

² Byshoppe-millanere:—the word is formed from horse-milliner
(Vid. Rowley's *Ballad of Charitie*), and means the Robe-maker, or
Sampsters of the Lords Spiritual.

Ev'n glommed * York, of thy amede ² afraid,
 At Lollard's ⁴ tower with spyryng ³ eye shall peer
 Where thou, like Ælla's spryte, shalt glare on high,
 The triple crown to seize, if old Cornwallis die.

* All Readers (says our ingenious and witty Author) will, I trust, applaud this concluding stanza, which returns to the style in which the Epistle began, in judicious subserviency to the rule of Horace.

servetur ad Imum

Qualis ab incepto processerit, & sibi constet.

From the spirit and style of this little piece we should be inclined to attribute it to the author of the Heroic Epistle to Sir William Chambers. It discovers the same freedom of political principles; the same acute and spirited irony; and may in some respects vie with that admired poem in pointedness of expression, and facility of numbers.

EXPLANATION.

² Sullen, cloudy, or dejected. ³ Preferment. * The highest tower in the palace of Lambeth. ⁴ Aspiring, or ambitious.

ART. XIII. *An Essay on the Law of Bailments.* By William Jones, Esq; of the Middle Temple. 8vo. 2s. Dilly 1781.

FEW persons are apprized of the nature and extent of this practical branch of the law of England, and yet perhaps there is hardly any part of our law which enters more into common life, or is more necessary to be known by every rank and condition of men. If we are compelled to smile at the simplicity of the honest man who discovered, to his great surprize, that he had talked prose all his life, without knowing it, we cannot but remark how many persons are involved in the doctrine of BAILMENTS, who perhaps never so much as heard of the term. Mr. Jones defines it to mean 'a delivery of goods on a condition, expressed or implied, that they shall be restored by the bailee to the bailor; or, according to his directions, as soon as the purpose for which they were bailed shall be answered:' he justly observes, that there is hardly a man of any age or station who does not every week, and almost every day, contract the obligations, or acquire the rights, of a *hirer* or a *lender*, of a *borrower* or a *lender*, of a *depository* or a *person depositing*, of a *commissioner* or an *employer*, of a *receiver* or a *giver in pledge*: and 'what can be more absurd, adds he, as well as more dangerous, than frequently to be bound by duties, without knowing the nature or extent of them, and to enjoy rights of which we have no just idea? Nor must it ever be forgotten, that the contracts above mentioned are among the principal springs and wheels of civil society; that, if a want of mutual confidence, or any other cause, were to weaken them, or obstruct their motion, the whole machine

machine would instantly be broken to pieces: preserve them, and various accidents may still deprive men of happiness; but destroy them, and the whole species must infallibly be miserable. It seems therefore astonishing, that so important a branch of jurisprudence should have been so long and so strangely unsettled in a great commercial country; and that, from the reign of Elizabeth to the reign of Anne, the doctrine of bailments should have produced more contradictions and confusion, more diversity of opinion and inconsistency of argument, than any other part, perhaps, of juridical learning; at least, than any other part equally simple.

After this handsome display of the importance of the subject, in which something must be allowed to the warmth of fancy, and something to a proper address of the Writer in conciliating his Reader's attention to a dry system of law, he proceeds to treat the subject with the skill of a master.

It is evident, that whoever has the goods of another delivered to him upon a trust to restore them, is under a legal, as well as a moral, obligation to take care of them; and is responsible to the owner, if they are either lost or damaged through his default; but the degree of care that he is bound to bestow varies with the nature of the contract or bailment. In some cases he is answerable at all events, in others for ordinary, and in others for gross neglect; and good sense and common honesty will portion the responsibility to the trust, with as nice a discrimination of circumstances as *some of casuistry*, or the distinctions of a thousand commentators, can do. In making this observation, we do not mean to throw any reflection on Mr. Jones's ingenious and learned performance. He has treated the subject with all the perspicuity and grace of which it is susceptible; and the luminous method he has pursued (first, of tracing it *analytically*, or to the principles of natural reason; then *historically*, by showing the harmony with which these principles have been recognized by the Roman, English, and other laws, and when properly understood; and lastly, *synthetically*, by recapitulating the doctrine he has expounded in the course of his performance, with the rules and definitions that flow from it), is the justest model of a Law-tract that we recollect any where to have met with. We assert this with the greater pleasure, as the Public has reason to expect, from the pen of this able Writer, some further attempts to digest and methodize the laws of his country. 'If the method used in this little tract be approved, I may possibly (says he) not want inclination, if I do not want leisure, to discuss, in the same form, every branch of English Law, Civil and Criminal, Private and Public.' He concludes with his usual spirit and dignity:

* The great system of jurisprudence, like that of the Universe, consists of many subordinate systems, all of which are connected by nice links and beautiful dependencies; and each of them, as I have folly persuaded myself, is reducible to a few plain *elements*, either the wise *maxims* of national policy and general convenience, or the *positive* rules of our forefathers, which are seldom deficient in wisdom or utility: if *LAW* be a *science*, and really deserve so sublime a name, it must be founded on principle, and claim an exalted rank in the empire of *reason*; but, if it be *merely* an unconnected series of decrees and ordinances, its use may remain, though its dignity be lessened, and He will become the greatest lawyer, who has the strongest habitual or artificial *memory*. In practice, law certainly employs *two* of the mental faculties; *reason*, in the primary investigation and decision of points *entirely new*; and *memory*, in transmitting to us the reason of sage and learned men, to which our own ought invariably to yield, if not from a becoming modesty, at least from a just attention to that object, for which all laws are framed, and all societies instituted, THE GOOD OF MANKIND.'

MONTHLY CATALOGUE,

For A P R I L, 1782.

P O L I T I C A L.

Art. 14. *Considerations on the American War*, under the following Heads: American Independence,—Pursuit of the War,—War of Ports,—Plan of Operations,—French Policy. By Joseph Williams, Esq. 4to. 2s. Hookham. 1782.

MR. Williams having served four years as a military officer in America, and having for twenty years employed himself also in political studies, appears to have acquired such a knowledge of the subjects above-mentioned, as (he presumes) gives him at least as good 'a title to write upon them as Dean Tucker claims, by speculating out of the pale of his profession.'—Accordingly he offers to the Public his thoughts on the past and future conduct of the American war; with all its actual and probable consequences. He strongly inculcates the idea of relaxing our resentment against the revolted colonists; of a total change in our military operations against them; of withdrawing our troops, except what should remain for the defence of particular posts which he points out; and directing our whole force, attention, and expence, to the navy:—in order to recover the dominion of the sea, and crush the rising power of France on that element. In this way, and in this only, he apprehends, we may be able to prevent the American scheme of independence from becoming fatal to Great Britain: and he supports this notion by a variety of sensible remarks and proposals under each of the heads above enumerated. His reasoning is clear, though his language is incorrect.

Art. 15. *Give us our Rights! Or, A Letter to the present Electors of Middlesex and the Metropolis, shewing what those RIGHTS are:* and that, according to a just and equal Representation.

tion, Middlesex and the Metropolis are entitled to have Fifty Members in the Commons' House of Parliament; Forty of whom are now placed there by decayed Cinque Ports, and almost unpeopled Boroughs; to the perpetual Nurture of CORRUPTION, and the Ruin of the State. By John Cartwright, Esq: Major to the Nottinghamshire Militia. 8vo. 1s. Dilly, &c. 1782.

This is one of the most important political tracts that hath appeared during the present session of Parliament. It was written, the Author tells us, in his Preface, six months ago. He adds, 'that when it went to the press, he did not foresee a removal of ministers so soon as that event actually happened; but that, however, as no alteration, no amendment, with respect to the subject of it, hath yet taken place, he apprehends the publication cannot be impertinent; and although he trusts and believes, that no Administration can now be formed out of the opposers of the late pestilent ministry, that will not, that must not have REFORMATION for its basis, perhaps it may not be *useless*. Its intention is, to shew the *rights* of the PEOPLE, and the *duty* of STATESMEN with regard to those rights.'

The spirited, judicious, and patriotic Writer proceeds in his preatory observations, as follows:

'The removal of wicked ministers can produce no permanent effects, unless followed up by an immediate overthrow of CORRUPTION. It was *corruption* that so long supported such ministers, and enabled them to plunge their country into the depths of calamity, and to bring it to the very brink of ruin and despair, before the torpid beings who fill the Commons' House of Parliament could be roused and stimulated to a sense of their duty. *Corruption* therefore is what we have most to dread. It must be torn up by the roots, hewn to pieces, and cast into the fire of reformation to be utterly consumed, or we are undone. Of so generative a faculty is it possessed, that if but a branch, a sprig, a bud of it escape the fire, wherever it falls 'twill again take root, and flourish as luxuriant and rampant as ever. The *Septennial* and the *Triennial* Acts, and the *Statute of Disfranchisement* of the 8th of Hen. VI. must be cast into the flames. They are the disgrace, as they have proved the curse, of our country. They carry slavery in every line, and every word is a link in the chain that binds us. Once freed from these fetters, nothing then remains wanting to secure our freedom but a single bill, such as that of the Duke of Richmond in 1780, for regulating the detail of elections.

GIVE US OUR RIGHTS, and then all will be safe!

This short extract may suffice to intimate the main purport of this animated address. The nature and importance of those *Public Rights*, for which the worthy Major so strenuously contends, are amply, and in our apprehension, satisfactorily set forth, in this very seasonable performance; a performance which we heartily recommend to the perusal and most serious attention of our countrymen of every rank, from the peer to the cottager: for all are interested in the subject.

ART. 16. *A Constitutional Defence of Government.* 8vo. 1s. 6d. Wilkie.

Among other principles advanced in this anticonstitutional defence of the late administration, as this pamphlet ought properly to be filed, one is, that the people at large, being merely cyphers in the state,

state, have no business whatever to concern or trouble themselves about public affairs; and that after the constituent body, i. e. the forty shilling freeholders and burgesses have elected their representatives, from that moment their influence ceases, and it is their duty to acquiesce in the determination of those to whom they have delegated their power; and consequently, to murmur or petition, whatever may be the motive, is little short of mutiny and treason. We are told also, that a sheriff, convening an assembly of his county for any other purpose than to elect a representative, lays himself at the mercy of an attorney-general. How far the doctrines contained in this performance might coincide with the ideas of those, to whom the Writer evidently appears as a retainer, we presume not to determine. With respect to the present administration, however we will hope

Non tali auxilio, non defensoribus istis, &c.

In a fawning dedication of considerable length, the Writer has had the presumption, we will not say audacity, to endeavour to make his poison palatable to an amiable personage of high rank,

And in the ear of Eve, familiar toad,

Half froth, half venom, spits himself abroad.

Art. 17. A ***** in Sackcloth and Ashes; or, a Copy Hieroglyphic, of a last Will and Testament, political, temporal, spiritual, &c.—Found at the Outside of the Door of St. Stephen's Chapel. 8vo. 6d. Debrer. 1782.

A satirical exultation over some (politically) defunct statesman,—Lord North, belike; but there is no being sure of the Author's meaning, either as to the general design of his performance, or the particular aim of his various strokes of wit and humour,—for witty and humourous, no doubt he intended them to be. His Satire, however, is so completely hid under his numerous ———, and ———, that we imagine nobody will feel, and few will find it out.

Art. 18. *Two Discourses; on Sovereign Power, and Liberty of Conscience; translated from the Latin of G. Noodt, formerly Professor of Law in the University of Leyden; by A. Macaulay, A. M.:* to which are added, the Notes and Illustrations of Barbeyrac, with Remarks by the Translator. 8vo. 5s. Boards. Dilly. 1781.

When the Rector of the University of Leyden resigns his office, which he holds only for a year, it is customary to deliver an harangue. This custom produced the Discourses of which Mr. Macaulay has now presented the Public with a translation. Of the Discourses themselves, which have been long published, it may be sufficient to say, that their celebrated Author has proceeded upon the same principles that have distinguished the writings of our countrymen, Locke, Hoadley and Milton. The Translator appears not only to have executed his version with exactness and fidelity, but has given convincing evidence of the soundness of his understanding, and of the justness of his sentiments, by the very judicious and excellent remarks with which his performance is enriched. Were it not that plain common sense must of itself reject such ill disguised poison with loathing, the first of these Discourses, with the notes that accompany it, might serve as a very effectual antidote to a late Treatise on Government. How dissimilar Mr. Macaulay's ideas are from those of the author alluded

to above, on another subject on which he has lately exercised his pen, may be seen in the following remark with which his commentary on the first Discourse concludes.

‘ Whether the features of the present age discover any of those fatal symptoms which have in former ages portended the fall of empire, we will not pretend to determine; but this we may safely venture to affirm, that the inroads of sensuality, luxury, and avarice, will gradually relax the noble sinews of our constitution; and that the consequent decay and loss of public virtue will complete the catastrophe. In the gloomy prospect of our downfall, it is, however, a comfortable reflection, that when the boasted constitution of Britain shall have sunk—as sink it must—a happy asylum will be opened beyond the Atlantic for freedom, arts, and sciences. We may look upon America as destined, in the course of Providence, to be the seat of empire; and it is a consideration which ought to swell the heart of every generous Briton, that our name, our language, our arts, customs, manners, and forms of education, but, above all, our liberty, are destined to survive us, and to be spread over the immense continent of North America. Greece and Rome live only in the annals of fame; but Britain will revive in America like a Phoenix from her ashes.’

The Gentleman to whom the Public are indebted for this publication, is Curate of Claybrooke, in Leicestershire.

Art. 19. *Fabricius; or Letters to the People of Great Britain; on the Absurdity and Mischiefs of defensive Operations only in the American War; and on the Failure in the Southern Operations.* 8vo. 2s. Wilkie. 1782.

Beside what the Author says on the Absurdity, &c. of our prosecuting the American War on defensive principles only, we have here a strict enquiry into, and an animated display of, the causes from whence our failures, and the sources of all our national misfortunes, in that part of the world, have sprung. The Author is particularly severe, toward the conclusion of his correspondence, on the noble commander in the late unfortunate Southern expedition. These Letters were originally published in the news papers, and are supposed to have come from the very able pen of Mr. Galloway, formerly a member of Congress, who has favoured the Public with a great number of sensible acute, and interesting remarks on the *American Tragedy* of “ALL IN THE WRONG!”

EAST-INDIES.

Art. 20. *State of India; in Two Letters from Warren Hastings, Esq: to the Court of Directors; and One from the Nabob Asaf-ud-Dowla, Subadar of Oude. To which are added, a Series of Explanatory Facts and Remarks.* 8vo. 1s. 6d. Debbett. 1s. 6d. 1782.

This representation, which appears to originate on the part of Mr. Francis and Mr. Wheeler, Members of the Council at Fort William, tends to impeach the discretionary conduct of Mr. Hastings, by charging him personally with producing the Maratta war; and with negotiating a disgraceful accommodation, by which the treasury there was exhausted, and the province of Bengal reduced, in three years, from a secure and prosperous state, to the utmost degree of distress.

treff and danger. In truth, the Company at home, and especially their agents abroad, seem to extend their views and exertions to undertakings too mighty for, and inconsistent with, the natural objects of a commercial establishment.

Art. 21. *A Short Review of the Transactions in Bengal, during the last Ten Years.* By Major John Scott. 8vo. 2s. Debrett. 1782.

This review, authenticated with the name of the Writer, sets the affairs of Bengal, the conduct of Governor Hastings, and the opposition formed in the Council against him, in a far different point of view from the preceding representations. Which side is in the right in this contention, or whether either side can claim the exclusive possession of it, are points that we, whose *stock* (in grey goose quills) will not introduce us to the General Courts of the Company, cannot undertake to determine: we only recollect on such occasions, the final exclamation attributed to gued King Jamie, when his curiosity once prevailed on him to attend the discordant pleadings in our courts of law!

NAVAL AFFAIRS.

Art. 22. *A Seaman's Remarks on the British Ships of the Line, from the 1st of January 1756, to the 1st of January 1782.* With some occasional Observations on the Fleet of the House of Bourbon. 8vo. 6d. Debret.

According to this sensible letter, which is ascribed to the son of a late distinguished Admiral, assisted by his noble father's papers, our present naval inferiority to the house of Bourbon has arisen from a fatal error in practice, of late years, proceeding from an opinion, that ships speedily built, or, as they are termed, green ships, are unfit for service: and that, to render them durable, the frames must remain a considerable time on the stocks *to season*. Thus we are told, that 'the Polypheme of 64 guns, the St. George, and Glory, of 98, and the Royal Sovereign of 100, set on in 1774, still continue on the stocks; and that the same blind ill-fated system is still pursued, which chills every manly effort, and blasts every exertion in the cause of our country.' In the mean while how have our enemies acted? 'It is well known, they completed a three-decker of 110 guns in fourteen months at Brest, two sixty-fours in seven months at Toulon; and a seventy-four, in the fleet which engaged Admiral Kempenselt, was built, launched, rigged, and stored, in ninety-five days at Brest.' These facts, for such they may now be deemed, having been before stated in Parliament, are beyond expression melancholy, when we consider the time thus lost under an infatuation! If we suffer ourselves to be vanquished by green ships until our frames are seasoned, what are we to do then? Shall we not be seasoning ships for the use of our enemies? But the Writer shews, from chronological tables of our ships of war for many years back, that this notion of seasoning ships is a speculative mistake. Were it allowable to despair of the commonwealth, it might be justly inferred, that *quem Deus vult perdere prius dementat*.

P O E T I C A L.

Art. 23. *Eudosia*: or, a Poem on the Universe. By Capel Lofft, Esq. Small 8vo. 2s. 6d. sewed. Dilly. 1781.

The magnitude of this Writer's attempt may be guessed at by the bare enumeration of the subjects of each of the seven books into which his poem is divided. The *first* treats of the Earth; the *second* of the Planets; the *third* of the Seasons and the Zodiac; the *fourth* of the Fixed Stars; the *fifth* of Eclipses, Phases of the Planets, Tides, Light and Colours; the *sixth* of Comets, the Elements, and Electricity. The *last* book is appropriated to the human Anatomy, and the Microscope.

Mr. Lofft writes like one who having an extensive knowledge of the subjects on which he is treating, wishes to communicate that knowledge to others. His work is, therefore, argumentative and preceptive, rather than entertaining and amusive. His great object being to convey information, he rarely digresses in search of adventitious embellishments. As a specimen of this performance, with respect to the poetry, we shall lay before our Readers the lines with which it concludes, and in which are recapitulated the several subjects that have been discussed in it:

' Here, my EUDOSIA, let us pause: and view
The range which we have made. Observing first
The powers of *Matter*, on the EARTH we cast
Our meditating eye; saw it a GLOBE;
Noted its *annual* and *diurnal* course;
Beheld how little to the UNIVERSE:

The ORDER of the PLANETS view'd, and saw
Their *Distance*, and admir'd their *Magnitude*;
With awe explor'd the glories of the FIX'D,
And GRAVITATION'S UNIVERSAL REIGN:
The laws of *Light* and *Shade*; the varying *Phase*;
The *Eclipse*, the *Tide*; the *cometary* Orbs;
The powers of *Air*; the laws which *Fluids* own,
Common to all their classes: thence aspir'd,

Investigating the *pure Element*
Of *Electricity*; and last the *Frame*,
The Powers of MAN; his *Duty*, *Bliss*, and *End*;
To cultivate benevolence, and know,

—As in his works or in his word reveal'd—
And love, the INFINITELY GREAT AND GOOD:

According with the *philosophic* choir
Of *every age*, and faithful to the voice
Of *Conscience*, and the impulse of the *Heart*.

And thus in happy union may we walk
The allotted space of life: PHILOSOPHY
Divinely charming us in full content:

And whether *rural Solitude* delight,

Or if the *crowded Capital* engage.

Whether fair *Health* her purple wings display,

Shedding delight and peace upon my head,

Or *pale-ey'd Sickness* o'er my couch extend

Her *sable pinions*, may she spare at least

REV. April 1782.

X

Thy

Thy *tender Elegance* of *Form* and *Mind*,
 Thy gentle converse never may I lose,
 My *mild Philosopher*, my better self!
 ' And O! to humanise and bless the world,
 May the high study of great *NATURE's* works
 Prevail; subduing Ignorance and Vice,
 Adding new grace to *female Loveliness*,
 Attempering and confirming *manly Worth*;
 Of private bliss and public good profuse;
 Bright in *progressive Virtue*, from the dawn
 To the *Meridian*; never to decline,
 Or be thenceforth obscur'd. O come, *great Day!*
 When neither *Pain* nor *Death*. *Error* nor *Vice*,
 Nor *partial Interest*, nor *fancied Good*,
 Shall reign: but purest *Sympathy* and *Love*,
Freedom, and all the *Heaven of social Peace*,
 Guile, War, and baneful *Tyranny* extinct;
 While Man, not slave to local prejudice,
 Shall triumph in the happiness of Man,
 Wherever plac'd: *Friend* to his *native soil*,
 But *PATRIOT* of the *WORLD*: nor less attun'd
 To the best pleasures of *domestic life*;
Parent and *Child*, and the endearing tie
 Which *Reason*, *Choice*, and *Passion*, and *Esteem*,
 And *Love's* mylsterious union closest binds—
Husband: so powerful o'er his soul diffus'd,
 The sense of universal *HARMONY*,
Ecstatic, *pure*, *divine!* and selfish pride,
 Sordid pursuits, and base, corrupt, delight
 So lost, in contemplation of the *WHOLE*.
 ' Thus shall the *renovated Earth* with joy
 Confess her *great CREATOR*; and his name
 Fill all his worlds with awe and sacred bliss,
 Triumphant through the boundless *UNIVERSE!*

To the poem are subjoined several very useful Tables; and Notes, both instructive and explanatory.

Art. 24. *The Royal Chase*; a Poem. Wherein are described some humorous incidents of a Hunt at Windsor. The whole including an Address to his R—y—l H—gh—s the P—e of Wales. 4to. 1s. Kearsley.

This poem, if the most insipid verses that ever were fabricated can be called a poem, contains, notwithstanding the humorous incidents that are promised in the title-page, neither incident nor humour. It is one of the most unmeaning things that we ever were compelled to announce in our monthly bills of mortality.

Art. 25. *Variety, or Which is the Man?* A Poem. Dedicated to Lady W—n—y. 4to. 1s. Swift. 1782.

Lady Worsley's *notorious* frailty was a lucky thing for the catch-penny authors, versemen, and prosemen. This Grubean performance comes from one of the first-named tribe. One or two others were lately mentioned in our Journal: a distinction which such owe to the universality of its plan.

Art. 26. *The Mouse and the Lion*: a Tale. Inscribed to the very reverend and learned The Dean of Gloucester. 4to. 1s. Stockdale.

The Author of this Tale has done us the honour to adopt an idea which dropped from us in reviewing Dr. Tucker's *Treatise on Government**, and to make it the ground work of his poem. We are fully sensible of the compliment: but as it is not in our power honestly to repay it with that share of praise to which the Writer may think himself intitled, it will be most adviseable to say nothing.

Art. 27. *Jerusalem destroyed*: a Poem, in three Cantos. By William Gibson, M. A. of Pembroke Hall, Cambridge. 4to. 2s. Cadell. 1781.

This Kissingbury bard is a lineal descendant from Blackmore:

He, like Sir Richard, rumbling, rough, and fierce,
With arms, and Jews and Gentiles crowds the verse,
Rends with tremendous sounds your ears asunder,
With storm, fire, frenzy, broiling babes, and thunder.

Art. 28. *Ryno and Alpin*: a Poem. 4to. 1s. 6d. Swift. 1782.

A father, under the supposition of his son having been slain in battle, goes to mourn over his grave. In his progress to the place, the father and the son meet; a conversation ensues, and they mutually discover each other. Such are the outlines of a performance, which comes, as we are informed, from the pen of a juvenile (we imagine a very juvenile) Writer. Those who are acquainted with this circumstance will, therefore, peruse it with some indulgence: of which the Author stands in much need. We do not mean, however, by the softness of this censure, to encourage the young gentleman to proceed, or quit any useful calling for this 'idle trade.'

Art. 29. *Cloacina Triumphant*: consisting of the following Poems; viz. Bett's Wedding; Anticipation; Frowzilinda; *Il Famoso Dottore Rodomondato*; Hatty Pudding; Tom Tofs pot; The Mistake, &c. 4to. 1s. 6d. Bew. 1782.

Witty, and natty.

D R A M A T I C.

Art. 30. *Nathan the Wise*. A Philosophic Drama. From the German of G. E. Lessing, late Librarian to the Duke of Brunswick. Translated into English by R. E. Raspe. 8vo. 1s. 6d. Fielding. 1781.

One design of this drama is to shew, what surely no person was ever silly or illiberal enough to doubt of, or deny, that men of virtue and principle are to be found among the professors of every religion. Another object which the Author has in view, is, to insinuate that the Christian, the Jew, and the Mahomedan, have each of them equal reason to believe their own religion *the true one*. The inference from this is, that as all cannot be true, it is most probable that all are false. So much for the philosophic candour, which, according to the Preface, breathes through the whole of this composition. Considered merely as a drama, whatever may be the Author's reputation in Germany, it is unworthy of notice.—We are sorry to see the time,

* Vid. M. Review, Oct. 1781. Artic. IV.

and the very respectable talents of Mr. Raspe employed to so little advantage, either to the Public, or himself.

MISCELLANEOUS.

Art. 31. *An Essay on Comedy.* By B. Walwyn. 8vo. 1s. 6d. Hookham. 1782.

After a *Dedication* to Edmund Burke, Esq; followed by a *Preface*, in which Mr. Walwyn bequeaths to the Public his intention of producing a subsequent work on this part of the drama, annexing an *Advisement*, by way of codicil, in favour of a certain admirer of the Essayist, called *Philo Drama*, Mr. Walwyn proceeds to open his essay with a definition of comedy; saying, that 'the reason of his thus attempting to define *what has appeared by the explications* OF THE GREATEST CRITICS INDEFINITE! is no other than to shew from whence the difficulty hath arisen; they considered that only a *painting*, which was the *real reflection* of nature.' Aristotle, however, the greatest of the great critics, calls it neither *painting* nor *reflection*, but simply an *imitation*. Mr. Walwyn's definition is indeed *entirely new*. COMEDY, concludes he, is a '*reflecting painting*—in other words, a dramatic CAMERA!' The comedy, we suppose, of the *Antipodes*!—To this he subjoins, in a note, a definition of *Tragedy*, almost as curious. '*Tragedy*, says Mr. Walwyn, is a DRAMATIC MICROSCOPE, that enlarges the virtues and vices of human nature, in order to make the greater impression on the heart and mind of the observers.' Thus *Tragedy* is a mere *magnifying glass*; while Comedy, like Colman's *Beggar's Opera* in the playmarket, turns all characters *topsy-turvy*. And here you have in two words the whole natural philosophy of the drama!

To the general ignorance of this acute definition, Mr. Walwyn attributes all the defects of Comedy; alternately sinking its natural dignity, by force of which the sock attempts to go *pari passu* with the buskin; or weakening its humour, when its exuberance overflows the shallow banks of common, narrow, criticism.

Mr. Walwyn then proceeds to examine *the component parts of Comedy*; which are, according to his enumeration, '*the plot, characters, manners, incidents, and unities*!'

All other ancient and modern critics must yield the palm in these particular designations, as well as in the general definition of Comedy, to Mr. Walwyn. They have not only mentioned *the sentiments* and *dialogue* as component parts of the drama, but they have supposed *the incidents* to constitute *the plot*, and have uniformly spoken of *the characters*, and *the manners*, as one and the very same thing. Mr. Walwyn, however, scorns the common acceptance of the technical term of criticism, and considers *the manners* not merely in the received sense, the *mores hominum* of Horace, but as the peculiar *style* and *manner* of the *Author*, as well as the *humours* of the *personages*, of Comedy; and, in an *Essay on Comedy*, selects, as the most eligible instances of vicious *mannerisms*, no other dramatists than the tragic poets LEE and ROWE!

In the course of this essay, Mr. Walwyn makes some other curious discoveries. particularly, that criticism has said, *an under plot is indispensable*; that Ben Jonson's *Every Man in his Humour* was stolen from Shakespeare's *Merry Wives of Windsor*; that there is scarce any perceptible

perceptible difference between Shallow and Downright; and that Garrick's Captain Flash is *far superior* to Ben Jonson's Bobadil!

After this imperfect analysis of Mr. Walwyn's Essay, to which it is impossible to do entire justice, any more than to the learned controversy between him and his friend and admirer, Philo-Drama, annexed to his Essay; after looking back with wonder on his *definitions and discoveries*, we doubt not but we shall leave the Public lost, like ourselves, in silent admiration, and remaining, like us, in ardent and anxious expectation of Mr. Walwyn's *subsequent work on this part of the drama*!

Art. 32. *Free Thoughts on our Militia Laws*, by Thomas Pen-
nant, Esq. Addressed to the Poor Inhabitants of North Wales.
8vo. 6d. White. 1782.

To explain, to the apprehensions of the common people, such laws as intimately affect them, is doing a kind office; but this paraphrase of the Militia laws has a little acrimony in it, tending rather to stimulate that litigious spirit attributed to the people of Wales, than to instruct them in a quiet conformity to those legal obligations, which are sometimes thought to constitute one of their most valuable privileges.

Art. 33. *Considerations on the Tithe Bill*, for Commutation of
Tithes, now depending in Parliament. Wherein the Arguments
on both Sides of the Question are candidly discussed, and a Plan
suggested that may conciliate both Parties in the Debate. 4to.
1s. L. Davis. 1782.

Art. 34. *Observations on a general Commutation of Tithes*, for
Land, or a Corn Rent, in a Letter addressed to the Lord High
Chancellor of Great Britain, and the Lord Bishop of St. David's.
In which the principal Objections urged against Tithes are con-
sidered, and a Proof of the Inexpediency and Injustice of a general
Commutation is attempted. By a Master of Arts of the University
of Cambridge. 8vo. 1s. Cadell. 1782.

The two foregoing pamphlets being both on one subject, and aiming to prove the ill policy and probable injustice of substituting any compensation for the abolishment of tithes, are classed together. The argument in each turns on the difficulty of settling a permanent equivalent for the actual tithe under all circumstances; and the ill consequences of converting the spiritual pastor into a worldly-minded landholder and dealer. In a matter for parliamentary decision, all that needs to be said is, that the farmer and his pastor being, generally, equally tenacious of what they esteem their right, it may prove a tender point to unsettle long established usages. If the usage itself excites occasional ill-blood where harmony ought to prevail, a novelty imposed on them will hardly mend their tempers.

Art. 35. *Otho and Rutha*. A dramatic Tale. By a Lady.
12mo. 2s. 6d. Bew.

'The Author's design (as we are informed by an Advertisement) is to inculcate such truths as are of eternal and essential importance to human life: 1. That its whole œconomy is superintended and regulated by a wise and beneficent Providence, which renders its most gloomy vicissitudes and adverse occurrences ultimately productive of the highest felicity, not only to communities, but even to individuals:

2. That every external advantage which man can either acquire or possess is laborious in its attainment, faithless in its pretences, and and unsatisfactory in its fruition : 3. That piety and virtue, improved and cultivated, constitute the supreme happiness of an intelligent creature.'

The design is commendable ; we wish the execution had been more worthy of it. But as justice to the Public is of more importance than complaisance to a Lady, we are compelled, by the necessity of duty, to pronounce this work deficient in almost every requisite of a *Dramatic Tale*. The language is disgustingly tumid ; full of solecisms and grammatical inaccuracies. The narrative is insufferably tedious : and we are never more inclined to laugh, than when the Author is *violently* bent on making us weep !

Art. 36. *Geography for Youth*, or a plain and easy Introduction to the Science of Geography, for the Use of young Gentlemen and Ladies : Containing an accurate Description of the several Parts of the known World. To which are added, Geographical Questions, and a Table of the Longitude and Latitude of the most remarkable Places in the terraqueous Globe. Illustrated by Eight Maps, on which are delineated the new Discoveries made by Commodore Byron, and the Captains Wallis, Carteret, and Cooke. 12mo. 3s. bound. Lowndes. 1782.

This little treatise, we think, may be usefully employed by school-masters or private tutors as a guide and assistant in the lectures they give to youth. Young persons themselves may also hereby attain some competent knowledge of the subject, though they will necessarily require the farther explications and remarks of a judicious instructor.

Art. 37. *The Siege of Aubigny*. An Historical Tale. Small 8vo. 2s. Hookham.

A little tale of female heroism, from the history of Henry IV. of France dressed up à la mode de Paris, for the transient amusement of our young countrywomen, who love to read with rapidity ; any one of whom would require three or four such *comes* as this, to fill up the gap between dinner and tea time.

Art. 38. *Queries to Lord Audley*. By Philip Thicknesse, Senior, 8vo. Eight Pages. 1s. Davis in Picadilly. 1782.

In these queries, Mr. Thicknesse, father to Lord Audley, sets forth the extraordinary ill treatment he has received, through the cruel and unfeeling behaviour of his son, towards him. The particulars are here exhibited in a variety of such instances as will not fail to shock the Reader's humanity.—It must, however, be remembered that we have here only one side of the question.

L A W.

Art. 39. *Considerations on the Criminal Proceedings of this Country ; On the Danger of Convictions on circumstantial Evidence ; on the Case of Mr. Donnellan, and on the alarming Consequences of Prejudice in the Administration of Justice. To which are annexed, Cases of innocent Persons condemned and executed on circumstantial Evidence ; with Remarks.* By a Barrister of the Inner Temple. 8vo. 3s. 6d. Boards. Hooper, &c. 1781.

' As the law at present stands, the person who has the misfortune

to be accused of a capital crime, has by no means a chance for equal justice.' Such is the alarming position of this Writer, which he hath attempted to evince from the trial of Mr. Donnellan, and a long string of Cases of many innocent persons condemned and executed on circumstantial evidence; and the result is indeed a mortifying reflection on the fallability of human judgment; but is no more a reflection on the criminal law of England, than a collection of instances where men have been occasionally mistaken upon the most important subjects, would be a fair argument against the admission of reasoning and philosophy on any subject. The latter might indeed promote universal scepticism: and the pains this Writer has taken to shew, that in the strongest apparent cases of guilt, men have afterwards proved to be innocent, would naturally operate to suspend all decision in criminal justice, till mathematical demonstration can be had on subjects that are not the objects of mathematical evidence; but, *qui nimis probat, nihil probat.*

It will be said that no man's life is safe, 'if circumstantial evidence is to be admitted.' It may be answered, No man's life is safe even though positive proof be required, as long as the hardness of deliberate perjury may be allowed to affect it. Most of the cases, which the Writer produces, are on direct and positive evidence of this sort; which, as we have before observed, is less to be considered as a reflection on the laws of England, than on human wickedness. He appears to us to be little acquainted with the general nature of evidence, or he would have discovered, that a circumstantial proof, arising from a number of independent facts, though apparently minute, and established by circumstances and by witnesses unconnected with each other, is often a species of evidence so strong and convincing, that a jury, bound to decide upon their oaths, can no more resist its force, than a man, with his eyes open can avoid seeing an object that is presented to him in the face of day.

This learned Barrister has appropriated seventy-eight pages to the consideration of Mr. Donnellan's case, and his reasonings upon it, are ingenious and plausible. We do not much admire this kind of *inquisitio post mortem*. We think however he has made out one point; that if the full benefit of counsel were allowed to prisoners in all capital cases (which he strongly recommends), many a criminal might escape, who possibly deserves hanging more than Mr. Donnellan.

P O O R L A W S.

Art. 40. *Observations on the Bills for amending and rendering more effectual the Laws relative to Houses of Correction; for the better Relief and Employment of the Poor, and for amending and rendering more effectual the Laws relative to Rogues, Vagabonds, and Beggars; with a Table annexed, for the Direction of the several Officers and Persons to adjust and pass their Accounts, under the Direction of the Act, in the easiest and most concise Manner.* By T. Gilbert, Esq. M. P. 8vo. 6d. Wilkie. 1782.

See the ensuing Article.

Art. 41. *A Few Words in Behalf of the Poor; Being Remarks upon a Plan proposed by Mr. Gilbert, for improving the Police of this Country. Also Remarks upon the Three Bills which are to be offered to Parliament respecting.* 1. The Poor, — 2. Houses of Correction.

Correction,—3. Vagrants. By H. Zouch, a Justice of the Peace. 4to. 6d. Robinson.

While this important subject is under the deliberation of Parliament, it were to be wished that magistrates and others who are led, by their duty and habits of life, to consider it with attention, would communicate their observations upon the bills now depending. Mr. Zouch is of opinion, that the innovations proposed by Mr. Gilbert in his celebrated Plan, are liable to much exception; and he has given his reasons to the Public with a sincerity that does him honour, though perhaps with a degree of harshness, that borders upon cynical moroseness.—Every gentleman who devotes his labours to the public good, is highly respectable in the eyes of the community; and has a right to the utmost candour and fairness of interpretation. We confess ourselves highly pleased with the liberal conduct of Mr. Gilbert, in inviting the assistance and emendations of others. It appears that the Bills he has brought forward, are already in a state of much greater maturity and improvement, than that in which they were originally offered to Parliament. The *Observations* mentioned on the other side, comprize an abstract of the improved plan, and are introduced with the following Address to the Reader.

‘ Having, the last year, published my thoughts upon these Three Bills, of the greatest national importance, and having been encouraged by the favourable reception which that small pamphlet found, in all parts of the kingdom, to prosecute the Plan, I accordingly presented the Three Bills to the House, which were afterwards read a first and second Time, without the least opposition. They have since also been very fully examined and discussed in Committees, attended by members from every part of the kingdom, from whose suggestions, alterations, and additions, now inserted in several parts of the Bills, they have received considerable amendments.

‘ Every member who attended the Committee saw the infinite importance of the matter, and most generously offered his assistance to adapt the Bills to the circumstances and situation of every part of this country. Whenever a difference of opinion arose in the committee, each member expressed his sentiments with the utmost candour; and, after the general sense of the committee was collected, the clause under consideration was postponed, in order to have it amended, if the amendments were not very numerous; or, if they were, to have it withdrawn, and a new clause proposed, which might better answer the purposes of the Public, and be most agreeable to the sentiments and wishes of the committee. These amendments, or new clauses, when found necessary, were afterwards produced, examined, and approved by the committee, and received into the Bill.

‘ In this manner, and by these means, have the Three Bills gone through the committees, without a single division.

‘ They have since been reported to the House, and ordered to be reprinted with the amendments.

‘ A larger number than usual have been printed, in order to circulate them amongst the magistrates, and others who may be disposed to consider them, and suggest any amendments which may be further necessary, before they pass the House of Commons.

‘ It

* It is therefore proposed to move the House, as soon as possible after the adjournment for *Easter* holidays, to have the Bills recommended, that the errors and defects which may be discovered (and of which, from my own more accurate observation, I acknowledge there were many) may be corrected; and that these Bills, upon which so much of the Peace, Order, and good Government in the Police of this country depends, may go as perfect to the House of Lords as they can be made.*

RELIGIOUS.

Art. 42. *Sacred History*, selected from the Scriptures, with Annotations and Reflections, suited to the Comprehension of young Minds: particularly calculated to facilitate the Study of the Holy Scriptures in Schools and Families, and to render this important Branch of Education easy to the Teacher, and pleasing to the Pupil. Vol. I. From the Creation, to the numbering of the Israelites before their Departure from Mount Sinai. By Mrs. Trimmer, Author of *An Easy Introduction to the Knowledge of Nature*, &c. 12mo. 3s. Doddsley, &c. 1782.

We had the pleasure some time ago to recommend a former publication of this Author's in our Review for January, 1781. The present volume equally merits the attention of the Public. In the Dedication to the Queen (which is just, sensible, and polite), Mrs. T. informs Her Majesty, that this Work was composed with a view to assist young minds in the acquisition of religious knowledge, by removing the difficulties which prevent their attaining an early acquaintance with the Holy Scriptures: and that she presumes to hope her design will excuse her, both to Her Majesty, and the world, for the boldness of her undertaking, and the defects in the execution of it. In the Preface, she observes that the objections that have been made by some of our best authors (Mr. Locke and Dr. Watts in their treatises on education) to the indiscriminate use of the Scriptures, have great weight, for numberless passages both in the Old and New Testament, abound with incidents and doctrines much beyond the comprehension of young persons; and there is reason to apprehend, that if the words of Scripture become familiar to their ears, without having proper ideas annexed to them, they will not afterwards be sufficiently affected with that beautiful simplicity of language, and sublimity of sentiment, which so peculiarly distinguish the sacred volume. But on the other hand, in this age, when it must be acknowledged there is too great an indifference for religion, it is particularly necessary to point out the strait path of duty; and how can this be so effectually done, as by having recourse to the word of God?

As we shall not attempt, by any extracts from this Work, to do justice to its merit, we leave our Readers therefore to judge for themselves: and we believe they will not think their time lost in perusing it. They will, we doubt not, agree with us, that the design is good, and that the execution is such as cannot fail of promoting rational religion, and virtue amongst the rising generation.

We must not take leave of this production without noticing the following passage in the Preface.

* I beg leave to observe, that it seems to me highly necessary, that
a book

a book professedly published for *schools*, should contain nothing contrary to the doctrines of the national religion.*—

This expression might lead us to suppose, that the Author condemns the principles of the reformation; but from what follows, it is plain he means nothing more than this,—that children should not be troubled with religious controversies.

Art. 43. *A Letter to the Rev. William Bell, D. D. Prebendary of St. Peter's Westminster, on the Subject of his late Publications upon the Authority, Nature, and Design of the Lord's Supper.* By Lewis Bagot *, LL. D. Dean of Christ-Church. 8vo. 1s. Rivington. 1781.

It was not to be expected that so plain and rational an account of the Lord's Supper, as that given by Dr. Bell in his late publications † on the subject, should pass uncensured by those whose inclination or interest attaches them to obscurity and mystery. That no immediate attempt has been made to subvert his doctrine, or confute his reasoning, may be justly imputed to the truth of his positions, and the force of his argument. The present is an attack upon the author, rather than upon his doctrine. The Prebendary of St. Peter's is accused of advancing principles 'inconsistent with the Public Doctrines and Service of the established Church.'

According to Dr. Bagot, to endeavour to undeceive the unlearned believer with respect to any mistake into which his Prayer Book may have led him, is 'to trifle with the consciences of men, and can only tend to weaken the influence of religious principle.' The unlearned who wants instruction on any religious subject ought to apply to the minister of his parish; 'and that minister, on such application ought to refer him,' not to the bible, but 'to his catechism and to the church service, as most competent to determine his judgment.'

Such are the principles, and such is the spirit of this publication; and in our opinion, they are as inconsistent with those of protestantism, as any thing in Dr. Bell's Tract can be with the doctrines and services of the established church.

Near the close of his Letter, the Dean has insinuated a charge of dissingenuity against Dr. Bell, because in his *Practical Enquiry*, p. 19. n. j. he has mentioned a passage in St. John's gospel, and another in St. Paul's first Epistle to the Corinthians, as having been falsely supposed to relate to the Lord's supper; for the proof of which he refers to the Appendix and notes of his *Attempt to ascertain, &c. the Nature of that Institution*; whereas in that larger work no notice at all is taken of the passage in St. John's gospel. Candour would have imputed this to inadvertence. The charge may be easily obviated whenever another edition of either of Dr. Bell's publications is called for. Surely, even Dr. Bagot himself cannot believe, that any part of the vi. chap. of St. John's gospel has a reference to the Lord's supper. In our opinion, it requires but a little more credulity to understand the expressions, as the Papists do, in their literal sense.

* Promoted to a seat in the Episcopal Bench, since the publication of this Letter.

† See a large account of Dr. Bell's "Attempt to ascertain, &c." in our Review for December, 1780. p. 448.

Art. 44. *An Authentic Narrative of the Life and Conversion of J. C. Lebercht, a Jew, who died in the Faith of the Son of God, November 13th, 1776, at Königsberg, in Prussia. To which is added, a remarkable Account of three Jewish Children of Berlin. Founded on Fact.* 12mo. 3d. Wallis.

The Editor of this account professes his hope that it may obviate what he terms, a rash and unjust prejudice which has been formed, viz. 'That a Jew can never become a Christian, and that all baptized Jews return to Judaism before their death.' The narrative may possibly be true; but it contains nothing that will greatly excite attention. It is however very happy when any person, who has been under mistakes of an important kind, is convinced of his error, embraces truth, and acts under its influence.

Art. 45. *Evangelical Sermons.* By Thomas Adam, Rector of Winttingham, Lincolnshire. 8vo. 6s. bound. Buckland. 1781.

The number of these Sermons is eleven: they are somewhat long, and several of them are divided into two parts. They are titled, *Evangelical*, a term which certain writers are very fond of assuming, and confining to themselves, but which must, nevertheless, belong to others who sincerely endeavour to make divine revelation their study and guide.

These Discourses are in the calvinistical strain, of the declamatory kind, very warm and urgent, and appear to proceed from a heart fervently desirous of doing good to mankind. We are informed, that the Author, being incapacitated through age and infirmities from appearing in the pulpit, is desirous of contributing to the benefit of his fellow-creatures by such means as are yet in his power.

Art. 46. *A New Translation, with a Paraphrase of some Parts of Ecclesiastes.* 12mo. 1d. Leicester, printed. Lowndes. 1781.

This, though indeed a little performance, deserves some attention, especially as it may be designed as a specimen of a larger work. 'It was intended, we are told, to print only a few copies of this paper, to be given to the Translator's particular friends; but on consideration, that the more it is dispersed, the better the sentiments of the Public in general concerning it must be known, the Translator has ordered a number to be printed, and sold.' To give our Readers some view of this Translation, we shall select two or three verses from the account of old age, or of sickness and disorders to which the human constitution is liable, in the twelfth chapter.

* V. 4. *When the gates of discourse shall be kept shut because the voice is low and destitute of grace, and sounds like the voice of a little bird, and all relish for musick shall be lost.*

* V. 5. *Then bills in the way shall frighten, and waters terrify him, and he shall grow negligent of business, and feasting shall be troublesome to him, and the love of quiet shall grow on him, as the man draws towards his long home, and his friends come about him in the street with condolence.*

* V. 6. *Before the schemes of getting money are laid aside, and the pleasure of [possessing] gold be weakened, and instead of springing hope, he shall have [only] a prospect of dissolution, and the wheel be rolled into the pit.'*

To each of the verses is added a kind of paraphrase, but the Author does not furnish his readers with particular criticisms, or assign his reasons for the several and great alterations which he makes in the text. We must leave this for the contemplation of Hebricians, and shall finish our article by adding the following passage from this *petit* publication. 'The Translator considers the Hebrew text as it appears in our printed Bibles, merely as a translation: the original text being the letters without vowel points, without pauses, and even without any division into words. He therefore thinks himself at liberty, whenever the context requires it, either to read with different points, or to divide the letters differently into words or sentences. He supposes himself too at liberty to read some sorts of words either with or without a *vau*, with or without a *yod*. For all readers have seen and allowed the necessity of doing this in many instances, and therefore it may be necessary in others, which they are not aware of. He has too, now and then, taken the liberty of applying that common rule, *Litteræ homogeneæ, sive unius organi facile inter se permutantur*; where no application of it has been made before. And these are all the liberties he has presumed to take, except he has in a single instance supposed a word should be read with an *Aleph epentheticum*, as is done in the present way of reading the text in many places.'

N. B. A second, a much larger, part of this work is published; which we shall duly notice.

S E R M O N S.

- I. *Grace without Embusiasm*. Preached at All Saints, Colchester, on Trinity Sunday, 1781. By Nathaniel Forster, D. D. Rector of the said Parish, and Chaplain to the Countess Dowager of Northington. 8vo. 6d. Robinson, &c.

The extravagant ideas that have been entertained by ancient and modern enthusiasts, respecting the influence and operation of the holy spirit on the human mind, are well known, and cannot but be sincerely lamented by every sober minded Christian. It is the professed design of Dr. Forster, in this discourse, to explain the doctrine as to guard against the abuse of it, and to reconcile his explanation to the articles and liturgy of the Church of England.

'Now there is one obvious way' says he, 'in which the holy Spirit may very properly be said to assist all Christians, as well in the knowledge, as in the practice of their duty; and that without any infringement upon the freedom of our rational powers (for it is by the free exercise of these powers that such assistance can alone be obtained), and this is, by that plain rule of life, which is laid before us in the Gospel, and the powerful motives held out by the same Gospel, to the observance of it. "All Scripture is given by inspiration of God." When therefore we are taught, are converted, are comforted, by these Scriptures, we may very properly be said to be taught, to be converted, to be comforted, by God, the Author of them. When we are introduced into the paths of truth, of virtue, and happiness, by the word of God, it is God himself who is our teacher, our leader, and our guide. He hath revealed his will to us, by the mouth of his inspired Apostles and Prophets, which have been since the world began. He hath opened life and immortality to our view,



as the great reward of all our labours, by the Gospel of his Son. He hath moreover given us reason and understanding (without which every other blessing would have been lost to us) to know his will, as thus revealed, and to weigh the force of those motives which are set before us in this revelation. All therefore that we know, all that we think, and all that we do, in consequence of these lights, whether from without or within us, whatever virtue, whatever praise there may be, in our own endeavours, and in our own improvements under them, is, in this view, ultimately and solely to be referred to God: is to be ascribed to his unbounded benevolence, thus plainly shewing us what is good, and what he requireth; and affording us the most powerful motives to persevere in that path of duty, which he hath prescribed.

This is rational and judicious. By stopping here, Dr. Forster would, in our opinion, have much more effectually guarded his parishioners against 'enthusiastic delusions,' than by talking, as he afterwards does, of a communication, influence, and operation of the spirit, of which we have no *consciousness*, or *perception*; the effects of which cannot be distinguished from the natural suggestions of our own minds; from which 'no human being can ever say, that any thought, any word, any work of his, *immediately*, much less *exclusively*, proceeds;' and which no mortal can ever know, without a miracle, that he is favoured with. But perhaps the sentiments contained in the former paragraph, however consonant to reason or Scripture, might not have been so easily reconciled to the articles or liturgy of the church of England.

In a note, professedly designed for the 'philosophical reader', Dr. F. has suggested, that every moral and free agent being determined by motives, and the Almighty having the absolute direction of every motive in nature, a wide field is opened for the divine agency, and interposition, without the least infringement of human liberty. But he had previously asserted in the Discourse itself, that 'the strongest motives are no motives, to those whose hearts are insensible to their impression.' So that in order to give efficacy to motives, there must be some operation upon the mind itself; which, though according to the Doctor's supposition, we be not conscious of it, it will be difficult to prove entirely consistent with moral and free agency.

PREVIOUS TO THE GENERAL FAST, February 28, 1782.

I. *A Short Alarm before the Fast*, in 1782; and to be seriously considered after. By a Friend to his Country. 8vo. 1s. Dilly.

A warm advocate for America, makes no scruple, in this little piece, to arraign the conduct of government in the most bitter language, and to load even royalty with opprobrium. Amidst the marks of degeneracy which appear with such aggravated colours on the face of our country, we may rank, as one of the most alarming, that *contempt of legal authority*, which this pamphlet is evidently calculated to promote amidst the lower ranks of people: it is one of the last symptoms of a falling state!

II. *A Faithful Picture of the Times*; being a Sermon for the Year 1782, addressed to the King, Nobility, Clergy, and Laity of this profligate and perishing Kingdom. By a Believer of the exploded and

and almost antiquated Doctrines of Christianity. 12mo. 2d. Bladon.

A frightful *caricatura*!—not a *Faithful Picture*:—at least it is overcharged, if not distorted.

FAST-DAY SERMONS.

III. A Sermon preached before Lords Spiritual and Temporal, in the Abbey Church of Westminster, on the late Fast. By Samuel, Lord Bishop of Gloucester. 4o. 1s. Cadell.

This is a very elegant and sensible Discourse. The object of it is to prove that war cannot be the natural state of man:—that one great cause of the Ruin of public communities, is the power of internal corruption; which corruption, arising from infidelity and an indifference to all religion, manifests itself in all the forms of vice and immorality: and that the only probable means of averting impending judgments, and recovering the peace and prosperity of this country, consist in what ought to be the ruling principles of a Fast—humility, repentance, and reformation.

The following reflections, which seem principally levelled at the insinuating and pernicious system of education inculcated by Lord Chesterfield, are as just as they are elegant. ‘The time was, when a serious regard to the commands of God was thought to be the surest foundation on which to erect the structure of virtue; when impressing maxims of probity on the young and yielding mind was judged to be the best security from the dominion of inward passion, or the sudden violence of outward temptation. But a servile respect to the will of a superior, we are told, would destroy the merit of obedience; and insuling early habits of self-government, would cramp the efforts of natural genius. An easier discipline hath been invented, in which the severe and antiquated rules of morality are discarded, and other regulations introduced, better suited to the capricious delicacy of modern manners. In this school of polite instruction, a prudent accommodation to the modes of thinking and acting, which prevail in fashionable life, is inculcated as the great lesson to be learnt by every aspirant to worldly distinctions, the cardinal excellence which is to lead to certain honour and fortune. An obsequious and unmeaning civility, in which the affections have no concern, is taught to assume the air and usurp the place of benevolence; and a studied attention to exterior accomplishments, serves as a decent veil to hide the hollowness and corruption of the heart.’

IV.—Before the House of Commons. By Thomas Dampier, D. D. Prebendary of Durham. 4to. 1s. Payne.

A plain and practical Discourse on Ezek. xviii. 30. “Repent and turn yourselves from your iniquities, and so sin shall not be your ruin.”

V.—Preached in the Parish Church of Swinderby, in the County of Lincoln. By John Disney, D. D. F. A. S. 8vo. 6d. Johnson.

Spirited and free: perhaps it will be thought too much so for the occasion: for the idea of a fast implies modesty and meekness. But the wound is deep and dangerous; and the Doctor thinks it his duty to probe it to the quick.

VI.—Preached at Fitz-Roy Chapel. By J. N. Puddicombe, Minister.
4to. 1s. Johnson.

Another spirited declaimer!—but on the *other* side of the question. Dr. Disney harangues on the parent's cruelty to the child, and Mr. Puddicombe on the child's ingratitude to the parent. Much may be said on both sides!—and much may be said against both!

VII.—At St. John's Clerkenwell. By the Rev. E. W. Whitaker, B. A. Rector of that Parish. 4to. 1s. Rivington.

A well drawn parallel between the people of ancient Israel and modern Britain, both with respect to their privileges on the one hand, and their abuse of them on the other. This Sermon breathes a spirit of piety and moderation. The Preacher avoids all political discussions; and very properly confines himself to what is of more general concern; and more becoming the duty of a Christian minister on a day of fasting and humiliation.

•• *The Remainder of the Fast Sermons in our next.*

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

NOT doubting your readiness to convey any literary information compatible with the plan of your work, I take the liberty to make an observation on a passage in your Review, for February last, page 85, quoted from Mr. Thomas Warton's ingenious History of English Poetry. "There is an old madrigal set to musick by William Bird, supposed to be written by Henry * when he fell in love with Ann Boleyn. It begins,

"The eagle's force subdues each birde that flies
What mortal can resist the flaming fyre?
Dothe not the sun dazzle the clearest eyes
And melt the eyce, and make the frost retire?"

When I first read these verses in the *Nugæ Antiquæ* they seemed to me too good to be written by a king; and I have since found that their real author was Thomas Churchyard, a poet of Queen Elizabeth's time, and one of the assistants in the *Mirror of Magistrates*. The lines in question are part of a stanza in Churchyard's legend of Jane Shore, and may be found in Mrs. Cooper's *Muse's Library*, 8vo. 1741. p. 122.—Considering Mr. Warton's very extensive acquaintance with old English poetry, it is strange this circumstance should have escaped him. Royalty should not have been deprived of this little sprig of bays which former flattery, or present accident has given it,—but for the consideration that every author dead, or living, ought to have the merit of his own works, be it what it may.

I am Gentlemen, Yours, &c.

April 8th, 1782.

• The VIIIth.

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††† We acknowledge the receipt of a Letter relative to a late posthumous publication, from a person who signs himself '*An Enemy to pious Frauds*;' and who charges the Editor of that work with having 'been guilty of a trespass against fidelity, as an Editor, which nothing can excuse.'

We rather wonder that our ingenious but anonymous Correspondent should not perceive the manifest impropriety of our publishing a charge of a very serious kind, on the testimony of an unknown person: nor indeed is it our business to make ourselves parties in discussions of this kind, even on the best authority.

✂ A second letter on the rot in sheep, has been received from our obliging correspondent *Mr. Roberts*. Another ingenious correspondent, who signs himself *Philopatriæ*, has also favoured us with one on the same subject. We are sorry that neither the nature nor the limits of our undertaking permit us to engage any further in this excursive inquiry. From our general rule of admitting nothing has not relation either immediately or remotely to literature. We that deviated in the first instance, seduced merely by the importance of the subject, and by the hope of awakening the general attention to a matter of such great national importance. As this effect is in some degree answered, we must here take leave of our correspondents.—They will no doubt find some other vehicle of public intercourse, to the nature of which their communications will be more suitable.—We intended to insert these letters entire; but on re-perusing them, we perceive that, besides their being of a length that would encroach too much on our limits, as well as on the immediate object of our journal, they wear somewhat of a controversial complexion, with an appearance of *personality**, to which we can by no means afford admittance.

* This is less applicable to one of the letters than to the other.

. Our Readers are requested to correct the following errata in the article of Milles's edition of Rowley's Poems, in our last Review, viz.

Page 207. l. 30. for 'unharmonious coincidence of words,' read *harmonious*.

— l. 34, for 'decisive,' r. *delusive*.

— 201. towards the bottom, r. 'the muniment room.'

— 214. l. 6. for 'authority,' r. *authenticity*.

— 216. near the bottom, for 'forms,' r. *terms*.

— 217. l. 16. for 'Embrice,' r. *Ewbrice*.

For some smaller mistakes, we beg the Reader's indulgence, to which the hurry often attending periodical works gives them an especial claim.

✂ We are obliged to postpone our conclusion of the review of Dean Milles's edition of Rowley; but it will certainly appear in the next Month's Review.



THE
MONTHLY REVIEW,

For M A Y, 1782.



ART. I. *Dean Milles's Edition of Rowley's Poems* CONCLUDED.
See Review for March.

THERE are two points which may be regarded as the main hinges on which this controversy turns. The first respects the genius and abilities of Chatterton: the second, the æra of the supposed Rowley. The opposers of the authenticity of these Poems have, at the utmost, only an extraordinary, or, if it *must* be so called, an *improbable* circumstance to struggle with: but those who defend it, have an absolute impossibility to surmount.

We have already delivered our opinion respecting the singular genius and abilities of Chatterton; and in proportion to our acquaintance with the history and acknowledged productions of this extraordinary youth, so are we the more firmly convinced that he was fully equal to the imposition of Rowley. The supposition might at first confound a careless and uninformed enquirer; and indeed there are few persons who would not be staggered to have such a question as the following proposed to them on a sudden, or without any previous acquaintance with the character of Chatterton:—"How was it possible for a low-bred boy, just emancipated from the rigorous bondage of a charity-school, to have written poems which evidently bear the deep traces of antiquity, reflection, learning, and genius?" We grant the fact to be extraordinary to a very high degree. Let it even be called improbable. It was a circumstance not likely to happen in the course of a century. But what then? The fact implies no absurdity—no contradiction. It is at least possible: and we think it one of those very singular events that sometimes occurs to amuse and astonish mankind. Chatterton was him-
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self a wonderful being; and can we be surpris'd that he should project something as extraordinary as himself? By his own confession he wrote the first part of the Battle of Hastings; the account, originally published in Farley's Bristol Journal, respecting the ceremonies used at the opening of the bridge in the fifteenth century, was acknowledged by himself to be a fiction of his own: and we are assured by Mr. Rudhall, one of his confidential friends, that he blackened parchment, and imitated the old mode of writing, in order to give his MS. the appearance of antiquity. If the truth of his own acknowledgments be questioned, we have at least strong internal evidence to appeal to for their support; and that support is afforded very amply, not only to one poem, but to all; for the marks of imposition are uniform and universal. If his confession receives credit (and *why* should it not?), it at least affords a suspicion, that he who was capable of a fraud (and a fraud too so very ingenious) in one case, was capable of varying the imposition, and of devising fictions without number, in a line so congenial to the bent of his genius and the habit of his studies. If he was more guarded in the language, sentiments, and allusions of the second part of the Battle of Hastings, than in the first, it only tends more forcibly to support the supposition of imposture. The imitations of Chevy Chase, in the first part, were so flagrant and palpable, that we apprehend they must have struck Mr. Barret himself, to whom the poem was at first given. His suspicions very probably made him so eager (as we find he was) to press for the original MS. When it could not be produced, the suspicion of an imposture was undoubtedly confirmed in Mr. Barret's mind, and very reasonably. What was the issue of this transaction? Why, we are fairly informed by Mr. Barret himself, that Chatterton confessed the whole was a trick;—that the poem was his own; and that he wrote it at the solicitation of a friend! This confession was very natural, on the supposition of Chatterton's having acted the part of an impostor; but in any other view, it is unnatural and improbable in the highest degree. If he *had* been in possession of the original MS. what should have hindered his producing it? and if he had at any time possessed it, what should have tempted him to have destroyed it? If he wished to give credit to his pretensions, how could he better have effected his purpose than by shewing his originals? What (we ask again) *could* have been his motive for destroying them, under the supposition of his having possessed them?—This question was never answered; and we believe it out of the power of any advocate for Rowley to give any answer to it, that can afford the least satisfaction to an impartial enquirer.

To return to Mr. Barret. When Chatterton confessed the *imposition* in the first Battle of Hastings, because having been
pressed

pressed for the original MS. he was incapable of producing it, he promised to supply the defect, and, in some measure, to atone for his fraudulent attempt, by presenting him with a poem on the same subject, that should undoubtedly be original. The producing of such an original was now absolutely necessary to his credit; and it must have struck him with double force, that if his first attempt was suspected for want of evidence, the second would be more strongly suspected on the same ground; especially as he had engaged to furnish *the* evidence which was requisite to give credit to his pretensions. The objection to the authenticity of the second part of the Battle of Hastings would have been, in every degree, more weighty than that which was urged against the first, if it was after all found deficient in evidence, so easy to have been produced, if it *could* have been produced at all;—for what so easy as the producing the MS. from which the transcript was professed to have been taken?—We would ask Mr. Barret the following questions:—What made him suspect the authenticity of the first poem which Chatterton gave him? Did he believe Chatterton when he assured him that the poem was his own? If Chatterton only said this to avoid all further enquiries respecting the MS., from whence it might be supposed to have been taken, did he suspect that the MS. was in Chatterton's hand, or that he had destroyed it? If it was in his hand what motive could he have for refusing to shew it, which might not have induced him to have kept other MSS. of the same *pretended* antiquity, concealed with the same care? If he had destroyed, or accidentally lost this MS. would he not have been more careful to have preserved the *other*, in order to have given Mr. Barret that satisfaction which was both expected and promised? When Chatterton produced the copy of the second part of the Battle of Hastings, did not Mr. Barret ask, as in the former case, to see the original? If this request was refused, what reason was given for the refusal? If no MS. was produced, but Chatterton's pretended transcript, what could have induced Mr. Barret to give it that credit which he had denied to the former? Would he not naturally have said,—“Young man, I am not to be deceived a second time. You acknowledge yourself to have made an attempt on my credulity in a former instance. Do you imagine me to be so great a fool as not to be guarded against a second attempt? My objection recurs with additional force. Produce the MS., nor pay so poor a compliment to my understanding as to suppose that I shall always be a dupe to your artifices.”—Would not this have been the language of any man of sense in Mr. Barret's situation? Was it not his? We wish he would inform us.

These questions are not confined to the poems we have been speaking of, but to all the rest; and especially to the Tragedy

of *Ælla*.—The fact was, Chatterton confined his attempts at forging MSS. to smaller pieces; but in these he failed. How much more would he have failed in poems of any considerable length? The attempt was too daring even for his adventurous pen!

The Dean imagines that the *literature* discovered in those Poems is decisive against Chatterton. We are, on the contrary, fully persuaded that the literature displayed in them easily fell within the compass of Chatterton's reading, and perfectly level to an understanding like his. But, after all, *what* is the literature of these Poems? It is common, familiar, and by no means so various or so recondite as some have pompously represented it, in order to prove that it was impossible to have been the acquisition of a youth so uneducated as Chatterton. It is a task of no great difficulty to point out such sources of information, as he might easily have had recourse to, for all the learning and knowledge which those Poems exhibit. Common glossaries and dictionaries furnished him with most of the obsolete terms which he hath introduced; and common histories, with most of the facts he hath alluded to. But of this we shall speak more particularly in our review of Mr. Bryant's Observations.

Yet, although it was easy for Chatterton to copy antient words, it was, however, by no means so easy for him to copy antient *style*. Here lies the main defect in the imposition; and by *this*, and this *alone*, the controversy may, we think, be fairly decided to the satisfaction of every person of taste and judgment. The old words, thickly laid on, form an antique crust on the language, which, at first view, imposes on the eye; but which, on examination, appears not to belong originally to it. It was put on, the better to cover the imposition; but, like most impositions, it is overloaded with disguise, and discovers itself by the very means which were designed to hide it. The words are of no uniform standard, either as to age or country. They were taken from general glossaries; and they were chosen indiscriminately for their *meaning*, without a due care to avoid an intermixture of terms, which were peculiar to a particular period or a particular province. The words are Saxon and Anglo-Saxon, and Scottish and English. We have provincial terms of the North and of the South; we have Chaucer and Pope, and Skelton and Gray; and that frequently within the short compass of a single verse!

The *style* of these Poems is modern; the versification is of modern date; and the general structure and form of the Poems, as well as a thousand particular turns of expression, sentiment, and allusion, are evidently modern. It is impossible that a poet, of the age of Edward IV., could have written in a language and manner totally unknown in that age. It was impossible for

him to have adopted such modes of expression as were the effect of habits which, at that time, had no existence, and of which, perhaps, no person had the least conception. This observation refers to ALL the poems ushered into the world under the name of Rowley; and more particularly respects those of the greatest consequence, such as the Battle of Hastings, and the Tragedy of Ælla.

An expression here and there may, with great difficulty, be collected from antient poems, to show how *possible* it was for the authors of them to slide into smoothness of versification and refinement of sentiment; but for one example to illustrate this instance, we can produce a thousand to confront it. Awkward attempts at something which looks like metre and rhyme; affected conceits of expression; dull and trite reflections; or tedious and unadorned narratives, make up the general sum of what was called poetry in the age in which Rowley is supposed to have written with the spirit of Dryden and the judgement of Pope! The Poems of Rowley are uniformly good. They are the productions not only of genius but of taste;—a taste which could not possibly have been acquired on a sudden, or by any spontaneous efforts, or by a penetration or feeling which anticipated the improvements of a polished age; but by an intimate acquaintance with the manners and sentiments of the present times, and a diligent study of the best productions of our modern poets.

The above remark respects the *general cast and complexion* (if we may so speak) of the Poems; and we are surprised that it should not be *felt* by every person that hath been conversant with the writings of the fifteenth century, whether in prose or verse. To this general position we may add a great variety of particular instances by way of illustration. We could demonstrate evident traces of plagiarism; such traces as are decisive proofs of imitation in a modern author; such as no *antient* writer could possibly have stumbled on even by accident; but such as it was next to impossible for a mere modern wholly to have avoided. Of these instances of imitation we had made a large catalogue; but we have been anticipated by two very ingenious writers, viz. the Author of the Remarks on the Poems of Rowley, published in the *Gentleman's Magazine*; and the Author of the *Parallel Passages* in the *St. James's Chronicle*. The imitations are so flagrant and so numerous, that it seems to be out of the power of prejudice itself to evade the inference which arises from them. For it is to be observed, that the imitations are not of a general and equivocal nature; they do not belong to those indefinite classes under which may be ranged those habits of thinking and speaking which are too obvious and too common to be particular or appropriate: but these imitations are particular—they are appropriate,

propriate,—they possess *that* which is discriminative; *a something* which two persons could not have hit upon without such a variation in the form as would have placed a boundary of distinction between them. To give an example or two.

The Ballad of Chevy-Chace is frequently imitated (as we have already observed) in the first part of the Battle of Hastings; and in the following lines the imitation is so palpable, that it must strike the most careless eye.

Battle of Hastings. Part I.

*The grey-goose pynion that thereon was sett
Eftsoons with smokyng crymson bloodde was wet.*

Chevy-Chace.

So right his shaft he *set*,
*The grey-goose wing that was thereon
In his heart's blood was wet.*

The learned Commentator is indeed aware of a similarity between the two passages; but attempts to evade the force of the objection which arises from so strong an appearance of imitation. We will grant all he says relating to the history of the *grey-goose wing*;—the use made of it in antient battles and in antient poems. But all this is nothing to the purpose. We still adhere to our own position, that the similarity between the two passages was not accidental and fortuitous; but, on the contrary, that the one was borrowed from the other: for it is not the *thing* expressed (which may be common enough), but it is the peculiarity of the *expression* which clearly points out the imitation. One word may sometimes be sufficient to effect this. There may be *that* in its position and connection which will very clearly discover the passage which the writer thought of when he made use of it. The word *unaknell'd*, in the following line,

Their souls from corpses *unaknell'd* depart.

was evidently borrowed from a wrong reading in Warburton's edition of Shakespeare. [Vide the celebrated speech of the ghost in Hamlet,—“Unhousell'd, unanointed, *unaknell'd*,”—instead of *unaneal'd*.] *Ouphant* fairies, and the *race of destiny*, in the Battle of Hastings, are indebted for their name and employment to the description of these imaginary beings in the Merry Wives of Windsor. Vide Warburton's edition, where the old reading, “*orphan* airs of fixed destiny” was first altered to *ouphen*. The Dean gravely infers, from the use of this word in Rowley, that Warburton's emendation was right. The inference we would draw from it is, that the poet borrowed from the critic; for as the word *ouphant* is not to be found in the old glossarists, we cannot account for the use of it by a poet of the fifteenth century, but can clearly shew how Chatterton came by it.

The expression, "*sleeve unravels*, was evidently borrowed from Shakespeare,—"*the ravell'd sleeve of care*." There is something so peculiar in this expression, that it ought to have great weight in determining the poem to be modern; and, by the way, it is a stronger instance than hath yet been brought by the defenders of the authenticity of these poems, to prove that Chatterton did not always understand the terms he made use of. But this instance would have been fatal to their argument.

In the Battle of Hastings we meet with an expression still more peculiar, viz. *Clouds of Carnage*. This is literally taken from one of Gray's Odes; and we believe an expression so very uncommon, not to say bombast, would have fallen from no pen but his.

Scatters night's remains from out the sky,
is a very striking imitation of a line in Milton, viz.

Scatters the rear of darkness thin.

The following plagiarism is really barefaced :

BATTLE of HASTINGS.

*With thilk a force it did his body gore,
That in his tender guts it entered,
In verity, a full cloth-yard or more.*

CHEVY-CHACE.

*With such a force and vehement might
He did his body gore,
The spear went thro' the other side
A large cloth-yard and more.*

The Dean's learned remarks on the *cloth-yard*, have just as much to do with the controversy, respecting the authenticity of the Poems of Rowley, as those which he had before made on the *grey-goose wing*. He may be true in his premises, but he is certainly wrong in his conclusions. Two warriors might use spears and arrows of the same length, but doth it follow, that two poets would give the same literal description of their force and execution? By no means; unless the one should borrow from the other.

It is somewhat remarkable that the Dean, instead of quoting the above verse from the old ballad in which the resemblance is so singularly obvious at the very first sight, produces another * in which the traces of imitation are scarcely apparent. We consider this as an instance of great dissingenuity; and we cannot avoid thinking, that the Dean himself was conscious, that if the two passages were viewed together, the resemblance would be too glaring to credit his hypothesis.

* Viz. "An arrow of a cloth-yard long
"Up to the head drew he,"

It would be an endless task to point out all the instances of weak and contradictory reasoning which occur in this volume; and as endless to remark on the learned Editor's want of a refined and critical taste. As endless also would it be to enumerate every imitation of the moderns in those poems, and to point out the perpetual recurrence of modern epithets, language, and style, amidst the rude garb of antiquity which hath been forced on them.

The Appendix to this voluminous Work consists of what the Dean is pleased to call, *Additional Evidence*, to corroborate the authenticity of these Poems. This additional evidence chiefly arises from the testimony of a Mr. Thistlethwaite, who, it seems, was the intimate friend of young Chatterton. Of this Mr. Thistlethwaite we know nothing more than may be inferred from his letter; and as so much stress is laid on it by the Dean, to whom it was addressed, it is at least candid to produce it.

"S I R,

"IN obedience to your request, and my own promise, I sit down to give you the best account in my power of the rise, progress, and termination of my acquaintance with the late unfortunate Thomas Chatterton.

"In the summer of 1763, being then in the twelfth year of my age, I contracted an intimacy with one Thomas Phillips, who was some time usher or assistant-master of an hospital, or charity-school, founded for the education and maintenance of youth at Bristol, by Edward Colston, Esq. Phillips, notwithstanding the disadvantage of a very confined education, possessed a taste for history and poetry; of the latter the magazines, and other periodicals of that time, furnished no very contemptible specimen.

"Towards the latter end of that year, by means of my intimacy with Phillips, I formed a connection with Chatterton, who was on the foundation of that school, and about fourteen months younger than myself. The poetical attempts of Phillips had excited a kind of literary emulation amongst the elder classes of the scholars; the love of fame animated their bosoms, and a variety of competitors appeared to dispute the laurel with him. Their endeavours however, in general, did not meet with the success which their zeal and assiduity deserved; and Phillips still, to the mortification of his opponents, came off victorious and unhurt.

"In all these trifling contentions, the fruits of which are now, and have been long since deservedly and entirely forgotten, Chatterton appeared merely as an idle spectator, noways interested in the business of the drama, simply contenting himself with the sports and pastimes more immediately adapted to his age; he apparently possessed neither inclination, nor indeed ability, for literary pursuits; nor do I believe (notwithstanding the evidence adduced to the contrary by the Author of *Love and Madness*) that he attempted the composition of a single couplet during the first three years of my acquaintance with him.

"Gent.

" Going down Horse-street, near the school, one day, during the summer of 1764, I accidentally met with Chatterton. Entering into conversation with him, the subject of which I do not now recollect, he informed me that he was in possession of certain old MSS., which had been found deposited in a chest in Redcliffe church, and that he had lent some or one of them to Phillips. Within a day or two after this I saw Phillips, and repeated to him the information I had received from Chatterton. Phillips produced a MS. on parchment or vellum, which, I am confident, was *Elenore and Jaga*, a kind of pastoral eclogue, afterwards published in the Town and Country Magazine for May 1769. The parchment or vellum appeared to have been closely pared round the margin, for what purpose, or by what accident, I know not; but the words were evidently entire and un-mutilated. As the writing was yellow and pale, manifestly (as I conceive) occasioned by age, and consequently difficult to decypher, Phillips had with his pen traced and gone over several of the lines (which, as far as my recollection serves, were written in the manner of prose), labouring to attain the object of his pursuit, an investigation of their meaning. I endeavoured to assist him; but, from an almost total ignorance of the characters, manners, language, and orthography of the age in which the lines were written, all our efforts were unprofitably exerted; and although we arrived at an explanation of, and connected many of, the words, still the sense was notoriously deficient. For my own part, having little or no taste for such studies, I repined not at the disappointment. Phillips, on the contrary, was to all appearance mortified; indeed much more so than at that time I thought the object deserved; expressing his sorrow at his want of success, and repeatedly declaring his intention of resuming the attempt at a future period. Whether he kept his word or not is a circumstance I am entirely unacquainted with, nor do I conceive a determination thereof anyways material at present.

" In the year 1765, I was put apprentice to a stationer at Bristol, at which period my acquaintance and correspondence with Chatterton and Phillips seem to have undergone a temporary dissolution; however, towards the latter end of 1767, or at the beginning of 1768, being sent to the office of Mr. Lambert, an attorney then resident at Bristol, for some books which wanted binding, in the execution of that errand I found Chatterton, who was an articled clerk to Mr. Lambert, and who, as I collected from his own conversation, had been adventuring in the fields of Parnassus, having produced several trifles both in prose and verse, which had then lately made their appearance in the public prints.

" In the course of the years 1768 and 1769, wherein I frequently saw and conversed with Chatterton; the eccentricity of his mind, and the versatility of his disposition, seem to have been singularly displayed. One day he might be found busily employed in the study of heraldry and English antiquities, both of which are numbered amongst the favourite of his pursuits; the next discovered him deeply engaged, confounded, and perplexed, amidst the subtleties of metaphysical disquisition, or lost and bewildered in the abstruse labyrinth of mathematical researches; and these in an instant again neglected and thrown aside, to make room for astronomy and music, of both which sciences

sciences his knowledge was entirely confined to theory. Even physic was not without a charm to allure his imagination, and he would talk of Galen, Hippocrates, and Paracelsus, with all the confidence and familiarity of a modern empiric.

"To a genius so fickle and wavering, however comprehensive the mind may be, no real or solid attainment could reasonably be expected. True it is, that by not confining himself to one science only, he contracted an acquaintance with many, but such as, superficial in itself, neither contributed to his interest nor his credit.

"During the year 1768, at divers visits I made him, I found him employed in copying Rowley, from what I then considered, and do still consider, as authentic and undoubted originals. By the assistance he received from the glossary to Chaucer, he was enabled to read, with great facility, even the most difficult of them; and, unless my memory very much deceive me, I once saw him consulting the *Etymologicæ Linguae Anglicanae* of Skinner.

"Amongst others, I perfectly remember to have read several stanzas copied from the *Death of Syr Charles Bawdin*; the original of which then lay before him. The beautiful simplicity, animation, and pathos, that so abundantly prevail through the course of that poem, made a lasting impression on my memory: I am nevertheless of opinion, that the language, as I then saw it, was much more obsolete than it appears in the edition published by Mr. Tyrwhitt, probably occasioned by certain interpolations of Chatterton; ignorantly made with an intention, as he thought, of improving them.

"Several pieces, which afterwards made their appearance in the *Town and Country Magazine*, notwithstanding their more modern date, were written by him during this year 1768; particularly certain pretended translations from the Saxon and antient British; very humble, and, in some instances, very unsuccessful attempts at the manner and stile of Ossian. Chatterton, whenever asked for the originals of these pieces, hesitated not to confess, that they existed only in his own imagination, and were merely the offspring and invention of fancy; on the contrary, his declaration, whenever questioned as to authenticity of the poems attributed to Rowley, was invariably and uniformly in support of their antiquity, and the reputation of their author Rowley; instantly sacrificing thereby all the credit he might, without a possibility of detection, have taken to himself, by assuming a character to which he was conscious he had no legal claim; a circumstance which I am assured could not, in its effect, fail of operating upon a mind like his, prone to vanity, and eager of applause even to an extreme. With respect to the first poem of the *Battle of Hastings*, it has been said, that Chatterton himself acknowledged it to be a forgery of his own; but let any unprejudiced person, of common discernment, advert only for a moment to the situation in which Chatterton then stood, and the reason and necessity of such a declaration will be apparent.

"The very contracted state of his finances, aided by a vain desire of appearing superior to what his circumstances afforded, induced him, from time to time, to dispose of the poems in his possession to those from whose generosity and patronage he expected to derive some considerable pecuniary advantages; I will not hesitate to assert,

and I speak from no less authority than Chatterton himself, that he was disappointed in this expectation, and thought himself not sufficiently rewarded by his Bristol patrons, in proportion to what he thought his communications deserved. From this circumstance, it is easy to account for the answer given to Mr. Barret, on his repeated solicitations for the original, viz. That he himself wrote that poem for a friend,—thinking, perhaps, that if he parted with the original poem, he might not be properly rewarded for the loss of it.

“ That vanity, and an inordinate thirst after praise, eminently distinguished Chatterton, all who knew him will readily admit.—From a long and intimate acquaintance with him, I venture to assert, that, from the date of his first poetical attempt, until the final period of his departure from Bristol, he never wrote any piece, however trifling in its nature, and even unworthy of himself, but he first communicated it to every acquaintance he met, indiscriminately, as wishing to derive applause from productions which, I am assured, were he now living, he would be heartily ashamed of; from a full assurance of the truth of which proposition I conceive myself at liberty to draw the following inference: That, had Chatterton been the author of the poems imputed to Rowley, so far from secreting such a circumstance, he would have made it his first, his greatest pride; for to suppose him ignorant of the intrinsic beauty of those compositions, would be a most unpardonable presumption.

“ Towards the spring of 1770, some differences having previously thereto arisen between Chatterton and his master Mr. Lambert, the former publicly expressed his intention of quitting his situation, and repairing to the metropolis, which, he flattered himself, would afford him a more enlarged field for the successful exercise and display of his abilities; accordingly, in April, he began making the necessary preparations for his journey: Anxious for his welfare, I interrogated him as to the object of his views and expectations, and what mode of life he intended to pursue on his arrival at London: The answer I received was a memorable one: “ My first attempt, said he, shall be in the literary way; the promises I have received are sufficient to dispel doubt; but should I, contrary to my expectations, find myself deceived, I will, in that case, turn Methodist preacher—Credulity is as potent a deity as ever, and a new sect may easily be devised; but if that too should fail me, my last and final resource is a pillol.”

“ That spirit of literary Quixotism which he possessed, and which had the immediate ascendancy over every other consideration, had been much increased by correspondence with divers booksellers and printers, who, finding him of advantage to them in their publications, were by no means sparing of their praises and compliments, adding thereto the most liberal promises of assistance and employment, should he choose to make London the place of his residence.

“ These were the hopes upon which he relied; this it was which induced him to quit the place of his nativity, and throw himself, for a precarious subsistence upon strangers. It is unnecessary to remark how far his expectations were answered. His unfortunate and untimely exit deplorably shews the fallacy of his hopes, and the extreme deficiency of his knowledge of the world; who could for a moment idly suppose that the most distinguished talents, unpatronized, would

would meet with success, and lift him to that eminence which he flattered himself he merited.

"Thus, Sir, I have attempted, in a hasty and cursory manner, to present you with whatever comes within the limits of my own observation and knowledge relative to this extraordinary youth, in respect to whose memory I beg leave to make one further remark.

"It has been said, that he was an unprincipled libertine, depraved in his mind, and profligate in his morals; whose abilities were prostituted to serve the cause of vice; and whose leisure hours were wasted in continued scenes of debauchery and obscenity.

"Mr. Warton tells us, that he was '*an hireling in the trade of literature, unprincipled, and compelled to subsist by expedients.*' (See *his Emendations to the second volume of the History of Poetry.*) And another gentleman tells us, that *his death was of no great consequence, since he could not long have escaped being hanged.* (See *Love and Madness*, p. 132.) Whether any or all of these epithets are meant as arguments to prove that Chatterton is the author of Rowley's Poems, abounding, as they do, with piety and morality, and the most refined sentiment, I know not; but I cannot help observing, that such expressions (unsupported, as they appear to be, by truth and reason) neither do credit to the heads or to the hearts of those who so uncharitably bestow them.

"I admit, that amongst Chatterton's papers may be found many passages not only immoral, but bordering upon a libertinism gross and unpardonable.—It is not my intention to attempt a vindication of those passages, which, for the regard I bear his memory, I wish he had never written, but which I nevertheless believe to have originated rather from a warmth of imagination, aided by a vain affectation of singularity, than from any natural depravity, or from a heart vitiated by evil example.

"The opportunities which a long acquaintance with him afforded me, justify me in saying, that, whilst he lived in Bristol, he was not the debauched character represented. Temperate in his living, moderate in his pleasures, and regular in his exercises; he was undeserving of the aspersions. What change London might have effected in him I know not; but from the strain of his letters to his mother and sister, and his conduct towards them after he quitted Bristol, and also from the testimony of those with whom he lodged I have no doubt but the intemperances and irregularities laid to his charge did either not exist at all, or, at the worst, are considerably aggravated beyond what candour can approve.

I am, Sir,
with the utmost respect,
your most humble servant,
JAS. THISTLETHWAITE."

4th April, 1781.

What inferences our Readers may draw from this letter we would not take upon us to determine. Let every man judge for himself.

In the first part of this Article, we have freely given our opinion respecting the other testimonies adduced by the Dean in defence of his hypothesis; and in the present case we take the liberty of observing,

observing, that Mr. Thistlethwaite's letter, so far from altering, hath, on the contrary, confirmed our sentiments with respect to the genius of this wonderful and enterprizing youth. We by no means allow the companions and play-mates of Chatterton to be the proper judges of his merit. We know the effect of familiarity: "Rowley was venerable; but what was *Tommy Chatterton*?" The influence of a prepossession like this is very powerful; and persons of more experience than Mr. Cary, and Mr. Smith, and Mr. Thistlethwaite, and more wisdom too (we mean no offence to these gentlemen), might not easily get rid of so partial and so unfavourable an impression.—There was a brilliance in Chatterton's genius that could not but be discerned by the dullest and most ignorant of his school-fellows. It is for their credit to acknowledge, that it was not lost on them. It is even acknowledged by the Dean. But the vanity which pretends to have seen and felt the genius of Chatterton in its more obvious exertions, is unwilling to confess how much their sagacity was baffled by its more secret and disguised operations. And yet it was in these deep and hidden recesses that this wonderful genius was proud to work. But because all his intimates were not entrusted with his schemes, are we to suppose he planned and executed none? Their vanity would say—"Yes." But—Chatterton knew *them*—and knew *HIMSELF*.

The other part of the Appendix contains an answer to Mr. Tyrwhitt, who had attempted to prove the Poems of Rowley to be modern, by the misapplication and misconstruction of a variety of antient words, as well as by the introduction of others totally unknown to the writers of the fifteenth century. We must acknowledge, that some of Mr. Tyrwhitt's objections are satisfactorily answered by the Dean. But there are others which, with all his ingenuity, he is unable to surmount. We shall not point out a variety of instances (Mr. Tyrwhitt will do this himself); but we cannot avoid remarking, that the Dean's account of the word *Calke*, used twice in the Poems of Rowley, is equally forced and unsatisfactory. We will give our Readers Mr. Tyrwhitt's remark, and the Dean's answer, in their own words.

"*CALKE*. (*Tragedy of Goodwin*, l. 25.) *Cast*. Chatterton. *CALKED*. (*Eclogue* l. l. 49.) *cast out*, *ejected*. Chatterton. [*N. B. Chatterton gives those explanations of the word in his glossary.*] This word appears to have been formed upon a misapprehension of the following article in Skinner: "*Talked* exp. *Cast*. credo *Cast up*." Chatterton did not attend to the difference between *casting out* and *casting up*; i. e. *casting up Figures in calculation*. That the latter was Skinner's meaning may be collected from the next article. "*Talked* for *Calculated*; Chaucer in the *Frankleyn's Tale*." It is probable too, I think, that in both articles

articles Skinner refers by mistake to a line of the *Franklin's Tale*, which in common editions stands thus :—

“ Ful subtielly he had *calked* all this.”

Where *calked* is a mere misprint for *calculated*, the reading of the MS. See the late edit. vers. 11596.”

To this judicious remark the Dean makes the following effort at something which is at least to bear the semblance of a reply. What it is let the Reader judge.

‘*CALKED, cast out, ejected.* This explanation of Chatterton seems to be taken from Speght's rendering it by the general word *cast*. Had he consulted Skinner, that author's remark could hardly have escaped him, “*Credo, cast up.*” In the passage of Godwin, where this word occurs,—*Calke away the hours*, may be easily supposed a mistake for *Caste away the hours*. And if the passage [Ecl. I. v. 49.] *Calked from every joy*, will not bear the same interpretation, we may change it for the word *cachit*, used by Bishop Douglas to signify *drive*, and which the *Prompt. Parv.* explains by *abigo*.’

This poor refuge of conjecture only demonstrates how weak the cause is which the learned Dean hath undertaken to support! As to the word in question, it may be found in Bailey's Dictionary, in the double sense of *casting up* and *casting out*. Chatterton chose the latter sense, when he said, *calked from every joy*; and finding in Speght's glossary to Chaucer (a work he was known to have transcribed), that the word was explained by the general and equivocal term *cast*, he, without farther scruple, adopted *one* of the senses in which that term is used; and because it would have been modern to say, *cast the hours away*, he chose to look as antient as possible, and so altered *cast* to *calke*! Thus Chatterton's blunder (for an egregious one it is!) can be easily accounted for; but it would exceed the sagacity of even a president of an antiquarian society, to give a rational and satisfactory account of this, and similar blunders, in a poet of the reign of Edward the Fourth.

ART. II. *Poems* by the Rev. Thomas Penrose, late Rector of Beckington and Standerwick, Somersetshire. 8vo. 3s. sewed. Walter. 1781.

AS we naturally feel a sort of personal regard for those writers who, in the exercise of our critical employment, have given us pleasure, it cannot but be with regret, that we enter upon the melancholy office of attending the obsequies of departed genius in the posthumous edition of their works.

This ingenious and amiable Author, whose poetical remains are now collected into a volume, ‘was son of the Reverend Mr. Penrose, Rector of Newbury, Berks; a man of high character and

and abilities, descended from an ancient Cornish family, beloved and respected by all who knew him; Mr. Penrose, jun. being intended for the Church, pursued his studies with success, at Christ Church, Oxon, until the summer of 1762, when his eager turn to the Naval and Military line overpowering his attachment to his real interest, he left his College, and embarked in the unfortunate expedition against Nova Colonia, in South America, under the command of Captain Macnamara. The issue was fatal.—The Clive (the largest vessel) was burnt—And though the Ambuscade escaped (on board of which Mr. Penrose, acting as Lieutenant of Marines, was wounded), yet the hardships which he afterwards sustained in a prize sloop, in which he was stationed, utterly ruined his constitution. Returning to England, with ample testimonials of his gallantry and good behaviour, he finished, at Hertford College, Oxon, his course of studies; and, having taken Orders, accepted the curacy of Newbury, the income of which, by the voluntary subscription of the inhabitants, was considerably augmented. After he had continued in that station about nine years, it seemed as if the clouds of disappointment, which had hitherto overshadowed his prospects, and tinctured his Poetical Essays with gloom, were clearing away; for he was then presented by a friend, who knew his worth, and honoured his abilities, to a living worth near 500l. per annum. It came however too late; for the state of Mr. Penrose's health was now such as left little hope, except in the assistance of the waters of Bristol. Thither he went, and there he died, in 1779, aged 36 years. In 1768, he married Miss Mary Slocock, of Newbury, by whom he had one child, Thomas, now on the foundation of Winton College.

* Mr. Penrose was respected for his extensive erudition, admired for his eloquence, and equally beloved and esteemed for his social qualities.—By the poor, towards whom he was liberal to his utmost ability, he was venerated to the highest degree. In oratory and composition his talents were great.—His pencil was ready as his pen, and on subjects of humour had uncommon merit. To his poetical abilities, the Public, by their reception of his * *Flights of Fancy*, &c. have given a favourable testimony. To sum up the whole, his figure and address were as pleasing as his mind was ornamented.*

Such was Mr. Penrose; to whose memory, says his Editor, Mr. J. P. Andrews, * I pay this just and willing tribute, and to whom I consider it as an honour to be related.

*Multis ille bonis febilis occidit—
Nulli febilior quam mihi.**

It is not to be expected, that in a collection of this kind every piece will be equally correct and finished, as it might have been had the Author lived to have superintended the publication himself: it nevertheless contains several pieces not unworthy of the same pen which produced that excellent Ode intitled, *Madness*, noticed with so much approbation in the volume of our Review, referred to in the note below, page 140. Of these not the least beautiful is the *Field of Battle*:

* See Review, Vol. LIII.

* I. Faintly

I.

Faintly bray'd the battle's roar
 Distant down the hollow wind;
 Panting terror fled before,
 Wounds and death were left behind.

II.

The War-fiend curs'd the sunken day,
 That check'd his fierce pursuit too soon;
 While, scarcely lighting to the prey,
 Low hung, and lour'd, the bloody moon.

III.

The Field, so late the hero's pride,
 Was now with various carnage spread;
 And floated with a crimson tide,
 That drench'd the dying and the dead.

IV.

O'er the sad scene of dreariest view,
 Abandon'd all to horrors wild,
 With frantic step *Maria* flew,
Maria, Sorrow's early child;

V.

By duty led, for every vein
 Was warm'd by Hymen's purest flame;
 With *Edgar* o'er the wintry main
 She, lovely, faithful, wanderer, came.

VI.

For well she thought a friend so dear
 In darkest hours might joy impart;
 Her warrior, faint with toil, might cheer,
 Or soothe her bleeding warrior's smart.

VII.

Tho' look'd for long—in chill affright,
 (The torrent bursting from her eye)
 She heard the signal for the fight—
 While her soul trembled in a sigh—

VIII.

She heard, and clasp'd him to her breast,
 Yet scarce could urge th' inglorious stay;
 His manly heart the charm confess—
 Then broke the charm,—and rush'd away.

IX.

Too soon in few—but deadly words,
 Some flying straggler breath'd to tell,
 That, in the foremost strife of swords,
 The young, the gallant *Edgar* fell.

X.

She prest to hear—she caught the tale—
 At every sound her blood congeal'd;—
 With terror bold—with terror pale,
 She sprung to search the fatal field.

XI.

O'er the sad scene in dire amaze
She went—with courage not her own—
On many a corpse she cast her gaze—
And turn'd her ear to many a groan.

XII.

Drear anguish urged her to press
Full many a hand, as wild she mourn'd;—
—Of comfort glad, the drear cares
The damp, chill, dying hand return'd.

XIII.

Her ghastly hope was well nigh fled—
When late pale *Edgar's* form she found,
Half-bury'd with the hostile dead,
And bor'd with many a grisly wound.

XIV.

She knew—she sunk—the night bird scream'd,
—The moon withdrew her troubled light,
And left the Fair,—tho' fall'n she seem'd—
To worse than death—and deepest night.

To the Reader of sensibility it will be needless to point out the particular merit of the 10th, 11th, and 12th stanzas; especially of that exquisitely pathetic and natural thought contained in the last of them,

—the drear cares

The damp, chill, dying hand return'd—

a thought which would scarcely have suggested itself to any one who had not been actually an eye-witness of the affecting scenes subsequent to a military engagement; and who had not, probably, experienced from the hand of some expiring friend a return similar to what he has so feelingly described.

ART. III. *Miscellaneous Pieces in Verse and Prose.* Vol. III. By Theodosia. 12mo. 3s. Cadell.

THE two former volumes were noticed with approbation in our Review, Vol. xxii. p. 321. The present, though a posthumous publication, was prepared for the press, and put into the hands of the Rev. Caleb Evans of Bristol, the Editor, some months before her decease.

The Lady, to whom the Public is indebted for these pious effusions (for they are chiefly devotional), was Mrs. Anne Steel, daughter to a dissenting minister, of respectable character, at Broughton in Hampshire. As her life, says her Editor, 'was for the most part a life of retirement in the peaceful village where she began and ended her days, it cannot be expected to furnish such a variety of incidents as arise in the history of those who have moved in circles of greater activity. The duties of friendship and religion occupied her time, and the pleasures of both

Rev. May 1782. Z constituted

constituted her delight. Her heart was, "apt to feel," too often to a degree too painful for her own felicity, but always with the most tender and generous sympathies for her friends. Yet, united with this exquisite sensibility, she possessed a native cheerfulness of disposition, which not even the uncommon and agonizing pains she endured in the latter part of her life could deprive her of. In every short interval of abated suffering, she would, in a variety of ways, as well as by her enlivening conversation, give pleasure to all around her. Her life was a life of unaffected humility, warm benevolence, sincere friendship, and genuine devotion. A life, which it is not easy truly to describe, or faithfully to imitate.

And he afterwards adds, "that as Theodosia was placed by Providence in a state of independence, and religiously devoted the profits arising from the sale of the former edition of her works to the purposes of benevolence; so the profits which may arise from this edition are appropriated, by her surviving relatives, to the use of *THE BRISTOL EDUCATION SOCIETY*. An institution worthy of such patronage, and which thinks itself honoured in receiving it."

They who are acquainted with this Lady's former productions, will know what is to be expected from the present; and the following short specimen will inform those who are not:

** On a Day of Prayer for Success in War.*

* Lord, how shall wretched sinners dare
Look up to thy divine abode?
Or offer their imperfect prayer
Before a just a holy God?

Bright terrors guard thy awful seat,
And dazzling glories veil thy face!
Yet mercy calls us to thy feet,
Thy throne is still a throne of grace.

O may our souls thy grace adore,
May Jesus plead our humble claim;
While thy protection we implore,
In his prevailing, glorious name!

With all the boasted pomp of war
In vain we dare the hostile field:
In vain, unless the Lord be there;
Thy arm alone is Britain's shield.

Let past experience of thy care
Support our hope, our trust invite!
Again attend our humble prayer,
Again be mercy thy delight!

Our arms succeed, our councils guide,
Let thy right hand our cause maintain;
'Till war's destructive rage subside,
And peace resume her gentle reign.

O when shall time the period bring
 When raging war shall waste no more ;
 When peace shall stretch her balmy wing
 From Europe's coast to India's shore ?
 When shall the gospel's healing ray
 (Kind source of amity divine!)
 Spread o'er the world celestial day ?
 When shall the nations, Lord, be thine ?

ART. IV. *Almada Hill*: an Epistle from Lisbon. By William Julius Mickle. 4to. 2 s. 6 d. Bow. 1781.

NO form of composition, in poetry or prose, admits of greater variety than the Epistolary; there being, indeed, few subjects, whether light or serious, that may not with propriety be discussed in it. But the epistolary form has advantages peculiar to itself; by placing the Reader in the situation of a particular friend, it creates, as it were, a kind of personal connexion between him and the Author, which in some degree has an influence in pre-engaging the attention; and, from its animated and dramatic nature, it is enabled to make a more forcible and lasting impression on the mind, than could be expected from a composition merely narrative, or didactic. Of these advantages Mr. Mickle has not, perhaps, availed himself so much as he might have done. Excepting at the commencement of his poem, he seems in great measure to have lost sight of the friend to whom the Epistle is addressed: he is, indeed, twice afterwards adverted to, but, from the manner in which it is done, it seems as much with the view to fill up the measure of the verse, as to awaken and direct the attention to any particularly striking object. The writer of epistles, if he wishes to make them as interesting as their nature will admit, should lose no opportunity of appealing, when it can judiciously be done, to the feelings and sentiments of those to whom he is supposed to be immediately addressing himself.

The Poet opens his Epistle with a well-drawn picture of a joyless winter's day in England, contrasted with the genial influence of a warmer clime:

Yet still regardful of my native shore,
 In every scene my roaming eyes explore,
 Whate'er its aspect, still, by memory brought,
 My fading country rushes on my thought.

After hinting at what will probably be the causes of our political decay, he enters more immediately upon his subject.

The descriptive parts of this poem are, the Author tells us, strictly local. In confirmation of this assertion, we may venture to produce the following landscape, which has, what descriptive

poetry is so frequently deficient in, every appearance of being truly characteristical and appropriate :

• Where high o'er Tago's flood Almada lowers,
Amid the solemn pomp of mouldering towers
Supinely seated, wide and far around
My eye delighted wanders.—Here the bound
Of fair Europa o'er the Ocean rears
Its western edge; where dimly disappears
The Atlantic wave, the slow descending day
Mild beaming pours serene the gentle ray
Of Lusitania's winter, silvering o'er
The tower-like summits of the mountain shore;
Dappling the lofty cliffs that coldly throw
Their sable horrors o'er the vales below.
Far round the stately-shoulder'd river bends
Its giant arms, and sea-like wide extends
Its midland bays, with fertile islands crown'd,
And lawns for English valour still renown'd:
Given to Cornwallia's gallant sons of yore,
Cornwallia's name the smiling pastures bore;
And still their Lord his English lineage boasts
From Rolland, famous in the Croisade Hosts.
Where sea-ward narrower rolls the shining tide
Through hills by hills embosom'd on each side,
Monastic walls in every glen arise
In coldest white, fair glistening to the skies
Amid the brown-brow'd rocks; and, far as sight,
Proud domes and villages array'd in white †
Climb o'er the steeps, and thro' the dusky green
Of olive groves, and orange bowers between,
Speckled with glowing red, unnumber'd gleam—
And Lisboa, towering o'er the lordly stream,
Her marble palaces and temples spreads
Wildly magnific o'er the loaded heads
Of bending hills, along whose high-piled base
The port capacious, in a moon'd embrace,
Throws her mast-forest, waving on the gale
The vanes of every shore that hoists the sail.

• After cursorily pointing out

What mighty deeds the lofty hills of Spain
Of old have witness'd——

he next notices the change of manners that hath prevailed, in consequence of the subversion of the Roman empire, by the irruption of the Goths and other northern tribes; and though the causes he assigns for that peculiar character, which has since marked each of the different divisions of Europe, may not be historically true, yet the ideas he has started on this subject are at least poetical and ingenious :

† The houses in Portugal are generally whitened on the outside, white being esteemed as repulsive of the rays of the Sun.

• When

' When Rome's wide empire, a luxurious prey,
 Debased in false refinement nerveless lay,
 The northern hords on Europe's various climes
 Planted their ruling virtues and their crimes.
 Cloister'd by Tyber's stream the slothful slaid,
 To Seine and Loire the gay and friv'ulous stray'd,
 A sordid groupe the Belgian marshes pleased
 And Saxony's wild forests Freedom seized,
 There held her juries, poised the legal scales ;—
 And Spain's romantic hills and lonely dales
 The pensive Lover sought; and Spain became
 The land of gallantry and amorous flame.
 Hail, favour'd clime ! whose lone retreats inspire
 The softest dreams of languishing desire,
 Affections trembling with a glow all holy,
 Wildly sublime, and sweetly melancholy ;
 'Till rapt devotion to the Fair, refine
 And bend each passion low at Honour's shrine.
 So felt the iron Goth when here he brought
 His worship of the Fair with valour fraught :
 Soon as Iberia's mountains fixt his home,
 He rose a character unknown to Rome ;
 His manners wildly colour'd as the flowers
 And flaunting plumage of Brazilian bowers :
 New to the world as these, yet polish'd more
 Than e'er the pupil of the Attic lore
 Might proudly boast. On man's bold arm robust
 The tender Fair reclines with fondest trust :
 With Nature's finest touch exulting glows
 The manly breast which that fond aid bestows :
 That first of generous joys on man bestow'd,
 In Gothic Spain in all its fervour glow'd.
 Then high burn'd honour ; and the dread alarms
 Of danger then assumed the dearest charms.
 What for the Fair was dared or suffered, bore
 A saint-like merit, and was envied more ;
 'Till led by love-sick Fancy's dazzled flight,
 From Court to Court forth roam'd Adventure's Knight ;
 And tilts and tournaments, in mimic wars,
 Supplied the triumphs and the honour'd scars
 Of arduous battles for their country fought,
 'Till the keen relish of the marvellous wrought
 All wild and fever'd ; and each peaceful shade,
 With batter'd armour deckt, its Knight display'd,
 In soothing transport, listening to the strain
 Of dwarfs and giants, and of monsters slain ;
 Of spells all horror, and enchanters dire,
 And the sweet banquet of the amorous fire,
 When Knights and Ladies chaste, relieved from thrall,
 Hold Love's high holiday in bower and hall.
 'Twas thus, all pleasing to the languid thought,
 With magic power the tales of magic wrought ;

Till, by the Muses armed, in all the ire
 Of wit, resistless as electric fire,
 Forth rode La Mancha's Knight; and sudden fled
 Goblins and beauteous nymphs, and Pagans dread,
 As the delirious dream of sickness flies,
 When health returning smiles from vernal skies.'

It is needless to point out the happy illustration of the romantic character he has been painting, contained in the following simile;

His manners wildly colour'd as the flowers
 And flaunting plumage of Brazilian bowers.

There is (p. 19.) another beautiful simile on the same subject :

As through the pictured abbey-window gleams
 The evening Sun with bold though fading beams,
 So through the reverend shade of ancient days
 Gleam those bold deeds with dim yet golden rays.

The influence of chivalry in freeing Europe from the growing dominion of the Moors, is next adverted to :

' But turn we now from Chivalry diseased,
 To Chivalry when Honour's wreath she seized
 From Wisdom's hand.—From Taurus' rugged sleep,
 And Caucasus, far round with headlong sweep,
 As wolves wild howling from their famish'd den,
 Rush'd the devouring bands of Sarazen :
 Their savage genius, giant-like and blind,
 Trampling with sullen joy on human kind,
 Assyria lay its own uncover'd grave,
 And Gallia trembled to th' Atlantic wave :
 In awful waste the fairest cities moan'd,
 And human Liberty expiring groan'd
 When Chivalry arose :—Her ardent eye
 Sublime, that fondly mingled with the sky,
 Where patience watch'd, and stedfast purpose frown'd
 Mixt with Devotion's fire, she darted round,
 Stern and indignant; on her glittering shield
 The Cross she bore, and proudly to the field
 High plum'd she rush'd; by Honour's dazzling fired,
 Conscious of Heaven's own cause, and all inspired
 By holy vows, as on the frowning tower
 The lightning volleys, on the crested power
 Of Sarazen she wing'd her javelin's way,
 And the wide-wasting giant prostrate lay.'

Then drawing a comparison between the present state of those parts of Europe that are still under the yoke of the Turks, and of others from whence they have been driven, he thus very pertinently closes it :

—Ask what Christian Europe owes the high
 And ardent soul of gallant Chivalry,
 Ask, and let Turkish Europe's groans reply!

}
 The

The naval glory of the Portuguese, during the time they first established themselves in Asia, and their subsequent degeneracy and decline, are next considered : and here, in every scene,

His fading country rushes on his thought.

But the parallel, according to Mr. Mickle, is not likely to hold universally ; Portugal is so situated, that though she may be occasionally depressed, she is sure in time to emerge again into consequence : not so his fading country——

When Albion falls, she falls to rise no more.

Were not Mr. Mickle's poetical character already ascertained by his excellent translation of the Portuguese Homer *, the Reader might easily be enabled, from the specimens we have given, to make a proper estimate of his abilities. His versification is undoubtedly spirited and harmonious ; but we think it would be more so, did he less frequently make a practice of running one verse into another.

Has not the Poet violated the propriety of our language in the following line ?

Great Albuquerque *renown'd* its generous pride.

And has he not also violated metaphorical propriety in

Iberia's fields with rich and genuine ore

Of ancient manners woo the traveller's eye ?

To woo the eye with ore of ancient manners is certainly a most unusual figure of speech. These, however, are blemishes too trivial to detract from the general merit of the poem.

It may be a pleasing piece of intelligence to most Readers to acquaint them that the Royal Academy of Lisbon, of which Mr. Mickle, who was present at the ceremony of its commencement, had the honour to be admitted a member, is under the presidency of one of the most illustrious characters of the age, Prince Don John of Braganza, Duke of Lafons. " His Grace, who has within these few years returned to his native country, was about twenty-two years absent from it. During the late war, he was a volunteer in the army of the Empress Queen, in which he served as Lieutenant General, and particularly distinguished himself at the battle of Maxen, where the Prussians were defeated. After the peace, he not only visited every court of Europe, most of whose languages he speaks fluently, but also travelled to Turkey and Egypt, and even to Lapland. His Grace is no less distinguished by his taste for the Belles Lettres, than for his extensive knowledge of History and Science."

It is with singular complacency we look forward to the revolution such a character as this is capable of producing in the

* For our account of the Translation of the *Lusiad of Camoens*, see Review, Vols. LIV. and LV.—In our 59th volume, we likewise mentioned the 2d edition of that valuable work.

manners of his countrymen : under such patronage, and with such an exalted example of imitation to stimulate and urge them on, the day may, possibly, be not far distant when even Portugal may rival the rest of Europe in Arts, in Letters, and Humanity.

ART. V. *Georgics*. In a Series of Letters to a Friend. By William Halyburton, D.D. 8vo. 6s. sewed. Edinburgh printed. Sold by Donaldson in London. 1782.

FROM the title of this book, we were led to imagine it might possibly be formed upon a plan similar to that of the *Georgics* of Virgil. We find we were mistaken. Virgil's poem is merely didactic; this is of a sublimer species: nothing less than epic honours will gratify the ambition of Dr. Halyburton. And, if an epic poem be rightly defined, "a fable related in verse (and elevated prose is nearly the same thing), to inspire admiration, in representing to us the action of an hero, favoured and assisted by heaven, who executes some grand design, notwithstanding all the obstacles that oppose him," the Doctor's title is indisputable. We will venture to pronounce this performance to be as unexceptionable in its constituent parts, as in its general construction. The fable, the characters, the sentiments, the language, the machinery, are all in their several kinds perfect and complete. The action, in obedience to a precept of Aristotle, is GREAT, ONE, and ENTIRE. It is no less than the producing from an estate, yielding at present only the paltry sum of 3,700*l. per annum*, an annual revenue of upwards of 70,000*l.* exclusive of timber, sufficient for the building an Armada; wool, as much as will lengthen all the fillibegs in the Highlands into breeches; and honey, as a substitute for sugar, more than will compensate for the loss of the West Indies. To the creative imagination of Homer, the Author has united the judgment of Virgil. He never deviates into any wanton or useless digressions: his episodes, such as that of the chimney and the gun-barrel, the manufacturing of peachicks, the conversion of the Highlands into a rice-garden, &c. are all connected with his subject, subservient to his principal design, and essentially necessary to the conduct of his fable. In the employment of his machinery he had no occasion to advert to the Horatian precept,

*Nec deus interfit, nisi dignus vindice nodus
Inciderit.*

Here is *dignus vindice nodus* enough, with a witness, to authorize the appearance of all the divinities of the Pantheon: Asserting, therefore, the poet's charter of *quidlibet audendi*, the Author introduces Minerva, or the genius of Scotland (for the scene

scene lies in that country), assuming the person of Dr. Halyburton, and conducting the hero of this epico-didactic romance through variety of adventures and enchantments, to his Fairy palace on the banks of Fairbrook. And here, Reader, shall you be introduced to the hero and his conductor :

‘ Sir, I know not where you could pass six or eight weeks of the summer so agreeably as on your own improved estate. To mark the increasing fertility of the fields, the growth of hedges and trees in progression from the last to the first plantation, your numerous handy-works on Fairbrook and its banks, and above all, a multiplying race of happy men, must give great delight.

‘ One quaternion will suffice for head-quarters. Forage for a dozen horses will not be felt. By shifting from one quaternion to another, you obtain a minute detail of the œconomy of the whole.

‘ As you approach, the smiling babes are lisping your name; the herds, the flocks exult, while trees in fresher foliage, and pastures and corns in deepening verdure, hail the coming presence.

‘ Hospitality, character, gratitude call on you, to make every thing agreeable to your summer society. From them your people catch a complacent urbanity of manners. Even neighbouring squires, divested of sullen ferocity, learn to relish the joys of polished life.

‘ Ass milk can be had by substituting she-asses for goats in any one quaternion. The whole waters of south, and half those of south-east quaternion, in confluence at Millville triangle, enable you to have baths of all sorts. Let the building be elegant, though small. Our climate and clothing render bathing of little use to the healthful. Greeks, Romans and Hebrews, under an elevated sun, were clothed in frowzy woollen. Collected in his imperatorial purple, the mighty Julius met the fate of dire ambition, without a shirt to his back.

‘ A tower of 100 yards on the top of your sugar-loaf mount would be highly ornamental, and would give a commanding view of sea and land, and terminating mountains. The materials are at hand. In making the ascent, where spades, pickaxes and sledges fail, recourse can be had to vinegar, fire, and gunpowder. The whole expence is below your notice.

‘ I have said nothing of dry rice, nor of Spanish, Sicilian and Smyrna spring-wheats, nor of the Siberian wheat, nor of the new potatoes, nor of the new grasses from America and elsewhere, because their utility is not as yet sufficiently ascertained.

‘ It were proper you planted one-third of your wheat-land, with that bearded sort called by bakers rivets and cones. Though the mixture embrowns, it gives a tasteful juiciness to bread.

‘ Your wheat will weigh not less than 64 lib. the bushel, which gives 56 lib. flour, which makes of standard bread 10½ lib. The quarter then gives bread 556 lib. The annual bread of a man at 1½ lib. daily, in a leap year, amounts only to 549 lib. Your oats give 33 lib. meal the bushel. Along with one pint skimmed milk a labourer's breakfast is 1-half pound oatmeal made into pottage. His annual oatmeal then is 183 lib. or five bushels, 18 lib. His small beer is 1d. a-day, and his strong for 60 holidays, whereof Sundays make 52, is 5s. *per annum*. His flesh is 9d. and fish 3d. a-week. *Tusk is better than cod-fish for winter, and will not cost more*

more than 14s. the quintal. His butter is 12 ounces, and cheese one lib. a-week. His rice eight ounces, and honey two. Barley eight, and pease four ounces, and eggs one dozen a-week. The Goodman's large garden gives pot-herbs, greens and roots.'

Then follows the labourer's annual bill of fare. A few pages more conduct us to the last chapter; which we shall give as a farther specimen:

'By the simple rule of doing one thing at once, Mynbeer Jan de Wittz did more business than any one man in Europe, and found spare time besides for displaying those gentlemanly accomplishments he so liberally possessed.

'Amidst your Colomella's regular multiplicity of affairs, his business direct is with the six first Goodmen, the mill-master, hog-master, gardener, bee-master, and master-forester.

'Among your servants, let the scale of preferment reach from the youngest plowboy to the senior first Goodman. Thus you will produce and encourage merit.

'Goodmen's deputies are picked from the inferior servants. Deputies in course succeed Goodmen. Of the six first Goodmen you can have a gradation of 75, 85, 95, 105, 115, and 125 l. a-year.

'For the same reason why millers want poultry, your threshers are unmarried.

'Your festivals are four, according to the seasons. Their utility is self-apparent. This or some such may be the order.

'The quaternions, and so forth, being put under the care of married women, in the morning the people, in their best array, rendezvous on the school-green.

'You take your station on horseback in front of the inn, and the procession begins.

'Preceded by a band of music, march the Goodmen's deputies, with sheep-hooks in their hands. They are led by a master-shepherd elected by themselves, who has a silver sheep-hook, with which he salutes as with a spoutcon.

'Next come 56 milk-maids, followed by 24 boys on poneys, followed by 24 dairy-mistresses on palfreys. The dairy-mistresses salute with the right-hand.

'They are followed by 18 Goodmen on horseback, one of them bearing a standard with rural symbolical devices. Next comes Colomella, single, followed at proper distance by the six first Goodmen. All these salute with the hat.

'Next come 92 threshers, then 70 plowmen, then 48 cowherds, then 24 hogherds, then 48 feeders, followed by 120 lads and boys. Follows the bee-master at the head of beemen, gardeners and foresters, followed by the master-gardener and master-forester. The masters salute with the hat. Next comes the mill-master on horseback, leading your servants of Millville, whose rear is brought up by the hog-master on horseback. The masters salute.

'Next comes a band of music. Then the schoolmaster who salutes, and is followed by his scholars, followed by the ushers, who salute: then the other inhabitants of Millville, and the whole of Parish-town properly disposed, who all salute.

The

* The weather permitting, the procession is succeeded by a concert on the mill-pond. The people then disperse to their homes, and after a plentiful good dinner, pass the rest of the day in dancing and innocent revelry. In the evenings of winter and spring feasts, fire-works are played off from the Tower. The article of 406 l. 13 s. annual liberalities will pay your whole expences of these, and four other holidays, viz. new year, your birth-day, and two parochial wedding-days.

* Proportioned to your estate unimproved, the peasantry of all England fall short of 3,600,000 souls. Proportioned to the same improved, they would be 10,800,000,

* From the encouragement given to marriage, your annual births will not be fewer than 120, or the $22\frac{1}{2}$ part of the whole. From the sound good food, and the cleanly well-aired dwellings, your burials will not exceed 70. Your annual supernumeraries then are 50.

* This extended to all England, the annual increase were 200,000. In time of the hottest war, here were recruits for a navy and army of half a million of natives. In times of peace, after recruiting both, after recruiting the overgrown devouring metropolis, and supplying the demands of trading navigation, there would remain a numerous accretion to colonies.

* Before I conclude, let me be indulged with a retrospective glance at the quantity of human food annually produced on your estate; it being understood beforehand.

1^{mo}, That each article be valued at the price it is worth to a full-grown man, whose liberal annual fare is equal to 10 l. 10 s.; while that of each person taken in gross is 7 l. or two-thirds of the above sum.

2^{do}, That honey and fruit be left out of the account, as few landholders can be supposed possessed of your advantageous situation for such culture.

* 3^{tio}, That superabundance can be bartered for deficiency, and for what you plant not. Thus you superabound in wheat and pork, are deficient in barley and oats, and plant neither hops nor pease.

* *Annual Product of human Food on the Estate of Parishtown, the Apiary and Garden exclusive.*

Wheat, 7224 quarters, at 30 s.	-	-	£. 10,836	0	0
Barley, 5670 quarters, at 16 s. 8 d.	-	-	4725	0	0
Oats, 7087½ quarters, at 13 s. 4 d.	-	-	4725	0	0
Potatoes, 86,400 bushels, at 1 s.	-	-	4320	0	0
Poultry at 2 d. per lib. only,	-	-	3801	8	0
Eggs at 3 d. per dozen,	-	-	1737	9	0
7800 hogs, at 35 s. only,	-	-	13,650	0	0
6240 pigs, at 1 s. 6 d. only,	-	-	468	0	0
484 cows, at 25 l.	-	-	12,100	0	0
356 ditto, at 21 l.	-	-	7686	0	0
Trouts, at 1 d. per lib. only,	-	-	1000	0	0
Beef, reared, at 3 d. per lib.	-	-	3600	0	0
Ditto, stall-fed, ——— increased,	-	-	3840	0	0
Ditto, grass-fed, on two farms,	-	-	360	0	0

Carried over, £. 71,849 17 0
Brought

	Brought over	£. 71,849	17	0
3120 lambs, at 12 s. 6 d.	-	1950	0	0
Milk of ewes,	-	1058	0	0
864 wedders, at 25 s.	-	1080	0	0
480 old ewes,	-	480	0	0
Goats, say only,	-	360	0	0
Roots of Foreſtwick only,	-	600	11	4
		£. 78,377	8	4
	To be ſubtracted,	8125	8	4

Balance, £. 70,252 0 0
 which is equal to the annual fare of 10,036 people in groſs.

To be ſubtracted,

Corn to 4950 hogs at 11 s.	-	£. 2722	10	0
Ditto to 396 rooks at 50 s.	-	990	0	0
Ditto to trouts,	-	434	3	4
Potatoes to 396 ſows, 91½ buſhels,	-	1806	15	0
Ditto to 396 rooks,	-	1806	15	0
Meat to 80 dogs, at 1 l. per diem,	-	365	5	0
		£. 8125	8	4

* It follows, that the arable of all England, brought to ſuch height of cultivation, would liberally feed above forty millions of inhabitants.

* Thus, Sir, in compliance with your deſire, have I given you my unreferved opinion. Inſtead of a ſharper among ſharpers, I have delineated a patriarch loving and beloved, bleſſing and bleſſed by a great family. If ought I have written prove beneficial to yourſelf and my contemporaries, I have my reward.'

More laſt words. Our Author has added a *Poetical Dialogue* between AGRICULTURE and COMMERCE. It is a diſpute for precedence, and is carried on with humour.

ART. VI. *Loose Hints upon Education, chiefly concerning the Culture of the Heart.* 8vo. 5s. Bell, Edinburgh; Murray, London. 1781.

WE have ſo often been entertained by the ingenious writings of the reſpectable Author of this work, Lord Kaimes, that it is with much regret we announce a publication from his pen, in which we diſcover little of that keen penetration, and vigorous conception, which we always expect in his productions. The obſervations are, in general, too obvious to be intereſting; the examples are for the moſt part trivial; there is a negligence in the ſtyle, ſcarcely to be pardoned in the Author of *Elements of Criticiſm*; and the work is encumbered with a collection of tales and verſes, in the ſelection of which the Editor has exerted but a ſmall portion of his wonted judgment and taſte. From a writer of ſuch reputation, we are apprehenſive it will hardly be admitted as a ſufficient apology, that the

Author

Author only professes to write *Loose Hints*, upon Education. The subject was so important, and, after all that has been written upon it, is so far from being exhausted, that it deserved, and required this eminent Writer's *well-digested thoughts*.

The following remarks, respecting the improvement of the active virtues, are a favourable specimen of the piece:

* With regard to active virtues, there is a beauty in candour and plain dealing, which procures good-will and affection even above many virtues that make a more splendid figure. Nature prompts to this virtue; for no person ever recurred to dissimulation but to hide some wrong. Candour is indeed a great sweetener in society; for without it there can be no friendship nor mutual confidence. Marischal de Turenne, when he commanded in Germany, was offered a considerable sum, by a neutral city, to march another way. "I cannot accept, said the Marischal, because I do not intend to take the road to your city." This single stroke of character, was sufficient to endear that great man, even to the enemies of his country: such candour is scarce consistent with any vice. As children are naturally candid, it is an easy and pleasant task to keep them so. If their confidence be gained by kindly treatment, they will never think of dissimulation.

* 2d, In the foregoing section it was observed, that the way to invigorate compassion in a child, is to show it objects in distress. You may now add instruction to fight. Make your children sensible that none are secure against misfortunes, and that neither birth, health, nor riches afford protection. Give them instances of the vicissitudes of fortune, of men in high life reduced like Haman to bitter misery. Cicero, talking of Cæsar in one of his pleadings, paints in lively colours his martial achievements, overcoming seasons as well as enemies; but mentions with more satisfaction, the generous protection he gave to an old friend, who, by an unforeseen event, had fallen not only into misery but into disgrace. "Conquest, says he, makes a man immortal; and who would not exert every power to become immortal! Acts of private friendship can have no motive but goodness of heart. And considering Cæsar, at the top of human grandeur, continuing attentive, like a private person, to the necessities of the unhappy, I esteem him a greater man than in the midst of his victories."

" 3d, There cannot be a more instructive lesson to young persons, than that happiness depends not on pomp and grandeur, nor on other external circumstances. The seat of happiness is in the heart: one contented with his lot cannot be unhappy. Augustus, after prevailing over his rivals, governed during 40 years a mighty empire. His immense power, however, could not protect him from affliction. It did not prevent him from exclaiming against Varus, for the loss of his German legions; nor from beating his head against the wall, and filling his palace with lamentations. What availed his conquests, when his intimate friends plotted against his life? His grandeur did not prevent the misconduct of some of his relations, nor the death of all. He himself, the last of his family, was misled by his wife to name a monster for his successor. Such was the miserable fate of that

that master of the world; though pronounced the happiest of men by those who can pierce no deeper than the surface.

* 41*b*, Taste is one of our faculties that is the slowest in its progress toward maturity; and yet may receive some improvement, during the course of domestic education. Compare with your pupils two poems on the same subject, or two passages. Take the lead in pointing out beauties and blemishes, in the simplest manner. After some time, let them take the lead under your correction. You cannot have a better book for that exercise than the *Spectator*. A pleasing vein of genteel humour runs through every one of Addison's Papers, which like the sweet flavour of a hyacinth, constantly cheers, and never overpowers. Steele's Papers, on the contrary, are little better than trash: there is scarce a thought or sentiment that is worthy to be transferred into a common-place book. My pupil reads a few Papers daily, without a single observation on my part. After some time, I remark to him the difference of composition; which, in the course of reading, becomes more and more apparent. The last step is to put him on distinguishing the two authors. He at first makes an awkward figure; but I know from trial, that he may be brought to distinguish so readily, as sometimes to name the author from the very first period. "Foh! says he, that is Steele, we'll have no more of him."

* 51*b*, During infancy, authority should be absolute without relaxation. But let the parents or governor watch the first dawn of reason, which ought to be laid hold of for giving exercise to the judgment of their pupil. They may begin with presenting two simple things, and bidding him choose for himself. Let them proceed slowly to things less simple. After some exercise of this kind, it is time to demand a reason for his choice. If he be at a loss, a reason may be suggested so slyly, as to make him think it his own, which will raise a desire to find out reasons. Exercise is not more salutary to the body than to the mind. When he wants to have any thing done, let him first try what he can do himself. A savage having none to apply to for advice or direction, is reduced to judge for himself at every turn: he makes not a single step, without thinking before-hand what is to follow; by which means, a young savage is commonly endued with more penetration, than an Oxford or Cambridge scholar. In point of education, I hold it better for a young man to err sometimes on his own judgment, than to follow implicitly the more mature judgment of his preceptor. A boy who is never permitted to think for himself till he is fifteen, will probably continue a boy for life.

This book is dedicated to the Queen, in a strain of good sense, and manly freedom, which does great credit to the understanding and heart of the Writer.

ART. VII. *Observations on the Scottish Dialect.* By John Sinclair, Esq; M.P. 8vo. 4s. Boards. Cadell. 1782.

MR. Sinclair's design is laudable. He professeth to remove the disagreeable distinction which a different dialect hath produced between nations united under the same government, and connected by similar customs and laws. It will, however, be at once obvious, that this must be imperfectly done, unless the pronunciation and tone be changed as well as the words. The latter can only be acquired by habit and attention, for no rules can teach it; and for the former, our neighbours have a very respectable assistant in Mr. Sheridan.

The present performance may, we imagine, be very useful for the purposes intended: and we have little doubt but that it will be favourably received by those who think the English language an object worthy their attainment. It would be uncandid to object, that the execution is hitherto incomplete, since the Author fairly allows it, and politely requests assistance for a future edition. We wish it were in our power to supply his deficiencies; but such details would be very unentertaining to the greater part of our Readers. He will however allow us to suggest to him, that the perusal of his work hath led us to suspect, that he hath been chiefly conversant with the inhabitants of the northern and eastern coasts of Scotland; for an inhabitant of Edinburgh would, we are convinced, have afforded him much of the assistance he wanted. It is not, perhaps, universally known, that the English language doth not degenerate in exact proportion of the distance from the capital. It is very indifferent in Yorkshire; it is worse in Northumberland; and still more corrupt in the Lothians; but it amends in Invernessshire; it is very tolerable in Aberdeen, and not materially worse in Bamff and Caithness. In the northern counties of Scotland, the Gaelic, or Erse (a branch of the old Celtic root), is the language commonly spoken by the people. The English (which is derived from the Gothic) was originally introduced by people of distinction, who became polished in their language and manners from their intercourse and connection with this country; hence it is comparatively pure in those places where the ancient language of Scotland chiefly abounds.

It hath been frequently observed, that the provincial dialects are the real remains of the old English: and approach the nearest to the Saxon original. This work affords, in many instances, a striking proof of it; for where the words are not influenced by the ancient connection between the Scotch and the French, we have been credibly informed, that they frequently resemble the language of a very distant county in England [Devonshire]. Shakespeare also, who often disfigured his language

guage by the dialect of his native county, often uses words which are now thought peculiar to Scotland; and we have reason to think, that some of his plays would be better understood by an untutored inhabitant of Edinburgh, than of London. A Scotchman would at once perceive the precise point of distinction in the expression of Miranda in the *Tempest*—"He's *gentle* and not fearful."—"Enterprizes of great *pith* and moment," is a phrase perfectly familiar to him. It would be endless to point out similar instances.

As we have expressed our approbation of the attempt and execution in general, it is equally our duty to point out some defects and mistakes, which it will be easy for the Author to rectify in a future edition.

We would first suggest to him, that the arrangement is sometimes too complicated; and at other times too deficient. The different phrases peculiar to Scotland often depend on the *force* of a single word; so that the labour of the learner would be much facilitated, if they were reduced into the alphabet *under that word*. Again; as it is often troublesome to trace the words from verbs to participles, and sometimes to adjectives, we would recommend it to the Author, to unite many of those alphabets; and this should the rather be done, because a variety of words, at first used professionally, become at last entirely colloquial. We thought he had omitted the phrase, 'condescend on'—which is sometimes used in conversation, and often in the pulpit: we looked for it under the colloquial verbs without effect; and at last unexpectedly found it among the law-phrases. As *Englishmen* we must inform our Author, that 'grates' have the same denomination, whether moveable or not: that 'flum' is probably a contraction of 'flummery'—a word expressive of the little solidity of flattering speeches, and used in the same sense in many counties of England. We would not presume to contend with Mr. Sinclair in his own language; but we would wish to ask him, whether *hantle* doth not generally signify a *large quantity*. We have reason to imagine, that 'laigh,' when applied to a house, means somewhat besides 'low.' It implies, generally, that you enter into it on a level with the street. 'Whins' are also a species of *stone*, as well as 'furze;' and it is of this stone that Salisbury Craigs, near Edinburgh, are composed; from whence it was brought to pave the streets of London.

Mr. Sinclair attributes the elegant pastoral of the 'Gentle Shepherd' to Allan Ramsay. It is surely superior to the other productions of that poet. We have heard that it was composed by a gentleman of a most elevated character and rank in the Court of Session. We shall be obliged to any of our Readers for information on this head.

ART. VIII. *On the Longitude*: In a Letter, to the Honourable the Commissioners of that Board; containing, Remarks on the Accounts given of a Clock at Manheim, and that of a Pocket Chronometer at Greenwich; both made by Mr. John Arnold. 4to. 2s. 6d. Robinson. 181.

THAT we may introduce the Author of this publication to our Readers in a manner which cannot, we apprehend, be disagreeable to himself, we shall transcribe the two following paragraphs from p. 53 of his work. Speaking of the last act which was made for giving a public reward for improving the methods, already in practice, for finding the longitude at sea, he says, 'At the time of enacting this act, they were so sensible of having been *fairly bilked* out of the first reward, that they were determined to reserve a power to themselves of *bilking* every future competitor for the second. This cannot fail of discouraging good artists, who have but small interest, and few trumpeters to sound their praise, and proclaim their discoveries. Such obstacles thrown in the way of Dr. Hook, the father of mechanical inventions, and of MR. HUTCHINSON, *the prince of philosophers*, though of an unhappy talent for writing, have deprived the world of two valuable machines in this way, which had been examined and approved of, by persons well qualified, and publicly appointed for that purpose.'

'It is still further to be lamented, that this act cast even difficulties in the way of astronomers, who attempt to find the longitude by perfecting the lunar theory: as it is not specified, whether the next preceding, or subsequent, or any other period of the moon's nodes, an interval of eighteen years and an half, is to be chosen for the trial of his theory. Another insuperable impediment lies also in his road; his theory and tables are to be confined entirely to the principles of gravitation laid down by Sir Isaac Newton, *though they never existed in the universe.*'

These two paragraphs will bring our Readers, who, no doubt, are philosophers of one sort or other, perfectly acquainted with the Author. All that we fear is, they will be immediately split into parties, and will form different opinions concerning the truth or falsehood of his assertions, for he deals in little else, as we produce them, one by one, for their consideration: one class believing, without hesitation, every word he says, while another will be very cautious how they credit any of them. Let us observe how the two sects and our Author jog on together.

The Author, p. 4, says, "The ingenious Mr. Harrison has, so fortunately for himself, obtained the first reward of 20,000l. when his machine was attended with only a temporary success, and has ever since been so far from answering the purpose, to
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much wanted and desired in navigation, that it is now totally laid aside.' Very true! [shaking their heads] say the *Mosaic philosophers*: this is all sound reasoning. It is a direct falsehood, say the other party:—The best watch that has ever yet been tried at sea, and of the going of which any authentic account has been handed to the Public, was not only made on Mr. Harrison's principles, as indeed every watch must that performs well, but exactly according to his mode of construction also; and during more than seven years which it has been at sea in two voyages, from the latter of which it is but lately returned, the manner wherein it has performed has been the admiration of every one who is acquainted with it: See *Observations made in the Course of a Voyage towards the South Pole and round the World*, published by order of the Board of Longitude. The account of the going of this watch in its latter voyage, together with the going of a watch made by Mr. Kendall, according to another mode of construction, is preparing for the press by order of the same Board.

Again, p. 5, 'The Public must still bear in memory, says our Author, to what degree Dr. Maskelyne exerted his prejudice against the performance of Mr. Harrison's time-keepers, even those not under his immediate examination, to make way for the lunar method of determining the longitude, by observations on the distances of the sun and stars from the moon.' Bravo! cries the *Prince of Philosophers*. Trim them, Billy! Down! down to the bottomless pit with those who pay no regard to truth, says *Gravitation*: Dr. Maskelyne never exerted his *prejudice*, if you please, against any of Mr. Harrison's time-keepers but one, and that *was immediately under his examination*. So far from it, that he exerted all his influence at the Board to procure another to be made exactly according to Mr. Harrison's model, by another artist; and it is this watch which has performed so well.

Our Author goes on, 'He [Dr. Maskelyne] engaged himself to render it [the lunar method] practicable; which he has accomplished to great perfection, by the assistance of the honourable Commissioners of the Board of Longitude, in publishing a Nautical Ephemeris. The management of this affords the Doctor a very handsome recompence for his trouble and assiduity, since his scheme failed in point, certainty, and accuracy, required by Parliament to entitle him to become a competitor with Mr. Harrison for the reward.' Right again, says *Revealed Philosophy*. Brother! thou speakest by inspiration! Agreed, say the Newtonians; but, we apprehend, it is by the inspiration of an evil spirit: for although we have no doubt that Dr. Maskelyne feels himself amply rewarded both for what he has done, and is still doing, for his country in this respect,

his reward is literally, as this Author expresses it—*by managing the publication of the Nautical Almanac*; and therefore, the spirit, if a good one, would, we apprehend, have taken care to add, “without any pecuniary reward whatsoever.”

In this manner, we have reason to think, Readers might go wrangling on through every page of this extraordinary publication; but as we imagine one part, at least, of our Readers have before them a sufficient specimen of the historical abilities and integrity of this Author, we shall close our examination of him in this respect with drawing the substance of what we have quoted above into one point. *Dr. Maskelyne*, we find, has brought the lunar method of determining the longitude to *great perfection*; it is, notwithstanding, so far short of *Mr. Harrison's* method, both in point of certainty and accuracy, that the Doctor could not be a competitor with *Mr. Harrison* for the reward; and yet *Mr. Harrison's* is so defective as to be ‘attended with only a temporary success; and has ever since been so far from answering the purposes, so much wanted and desired in navigation, that it is now totally laid aside!!!’

We will now proceed to examine our Author's skill in the arts of clock and watch-making. But before we begin, it may not be improper to acquaint our Readers, that the principal design of this pamphlet seems to be the demolition of *Mr. Arnold's* reputation in these two branches of mechanics; and that the rage which is vented on every one else is only subordinate to this grand point. What *Mr. A.* may have done to lay bare the *red right arm* of this Herculean opponent, is best known to themselves: the Preface to the Translation of *C. Mayer's* Account of the going of one of *Mr. Arnold's* Clocks is the ostensible cause. It is true, that Preface, as we have elsewhere observed, is written with a sufficient degree of ostentation and ill-nature, as well as want of knowledge of the subject it relates to; but there is no reason for supposing that it was written by *Mr. Arnold*; and if it were, it glances at no person for whom the Author of the pamphlet before us seems to have the least respect; and, consequently, we cannot help supposing, that the sore is deeper than it appears to be. But let us proceed to the examination.

Page 11, ‘He [the Preface-writer] says this Author, proceeds on a wrong supposition, in taking for granted, that this compound pendulum, made in the usual way, compensated only for the expansion and contraction of the middle rod, sustaining the ball, without any consideration had to the ball itself, which is by no means the case; and he seems not to know, that they are first put together as nearly as theory will direct, and then adjusted all together, practically or by trial, as *Mr. Cumming* has shown; which leaves it immaterial what part of the ball is

fixed to the rod: whether at bottom, middle, top, or any other part of it, so long as they act in conjunction, though neither of them would be true when separate, which is never required; yet this unnecessary article is all *Mr. Arnold's* contrivance can boast of; and whoever turns to Fig. 7, 8, 9, and 12, in Plate 23, and what is said of them in the French work here referred to*, cannot help being convinced of it: nor can the 12th Fig. and the 1st in Plate 28, with the account of them, leave any one at a loss for this mode of either suspending the ball, or composing a pendulum with only five rods, as it is there exactly delineated. And the 8th Figure in the 23d Plate is, I presume, capable of being improved to go with a single rod and a solid ball, much preferable to *Mr. Ellicot's*, where the centre of the ball is cut out; or that where the thermometer is suspended at rest while the whole pendulum is in motion; the simple wooden pendulum; the compound pendulum, with the ball divided into two parts; the gridiron pendulum with a solid ball; or any other I have seen.

Our ingenious countryman, *Mr. Shelton*, has been long before-hand with both *Messrs. Berthoud* and *Arnold*, in considering this case of suspending the ball; and by the help of the very geometrical problem, which the latter obtained a solution to from *Dr. Maskelyne*, and others, he effected the same thing, in a better manner than either, by means of a pin and several pin-holes through both the rod and ball, and then adjusted them together, as *Mr. Ellicot* has directed for his†; which at once corrected every error either in the rods or ball; hereby he avoided many inconveniencies which must attend the loss of a centre, or a division of the ball, as in *Mr. Arnold's* way, so highly esteemed by the author and translator, as a new, advantageous, and surprising discovery.*

What is here said relative to the gridiron pendulum, as it is usually called, shews, that this Author is but little acquainted with the nature of it; for it is utterly impossible to adjust it accurately in the manner he describes. It is true, it has not been usual to adjust it in any other manner than that here spoken of; but it is as true, that this method can never adjust it absolutely; because the rods which compose the gridiron are, on account of their slender form, so much more susceptible of heat and cold than the ball is. Moreover, the ball will, on account of its massiveness, retain any certain degree of heat which it may have received, much longer than the rods will. On these two accounts, it is possible, that the ball may be expanding, while the heat of the rods is decreasing; and, consequently, if

* Essai sur l'Horlogerie, par M. Ferdinand Berthoud.

† Philosophical Transactions, Vol. xlviii. p. 488.

any provision is made in the adjustment of the rods for correcting the expansion of the ball, both may be acting at one time, so as to shorten the distance between the points of suspension and oscillation. That the irregularities which arise from this cause in the going of clocks are confined within very narrow limits is obvious, from the performance of many clocks which have gridiron pendulums, with the ball supported at the bottom; but that some errors must arise from such a mode of supporting it is as obvious to every one who is capable of entering into the merits of the subject; and *Mr. Arnold* certainly merited commendation, rather than censure, for attempting to remove them. If *Mr. Shelton*, as our Author asserts, had effected the same thing long before, by means of a pin, and several pin-holes, which passed through both the rod and ball, he deserved in that, as he did in many other respects, great praise also; but granting that he had done this, *Mr. Arnold's* must be allowed to be a more scientific, as well as a more mechanical method of doing it than *Mr. Shelton's* was; because after *Mr. Shelton* had thus pinned the ball to the rod, the pendulum could not be altered to bring the clock to go mean, or sydereal time, if it happened not to be pinned right at first, which is a thousand to one it would not. On this score, therefore, *Mr. Arnold* deserved praise, even if he had heard what *Mr. Shelton* had done before him; which it is probable he had not, any more than ourselves. Indeed, we rather suspect that our Author is mistaken in this point, and that he has confounded a device which *Mr. Shelton* (after *Mr. Graham*) used for adjusting the rods of his pendulums one to another*, as we have never taken notice of any such thing in any of *Mr. Shelton's* clocks, though we are acquainted with many of them. If we are wrong in this respect, we shall be glad to be set right by a reference to some clock of *Mr. Shelton's* making, where this contrivance is put in execution.

If we understand our Author right, he supposes, that the bisection of the ball is necessary to the mode which *Mr. Arnold* has adopted of supporting it in his pendulums, or to the construction of them with five bars only, in which he is entirely mistaken; for it has no relation to either. Indeed, neither he nor *Mr. Mayer*, if we may judge from the manner in which

* What we allude to here is this: In many gridiron pendulums the lower part of the middle rod, which passes down through the ball, is composed of three flat bars; two of brass and the other, which is in the middle, of steel, with several pin-holes through them; so that by putting a pin through one or the other of these holes, a greater or less part of the brass bars comes into action; and, of course, a greater or less degree of expansion will be given to the pendulum downwards.

they express themselves, seem to have any distinct idea of its use, which appears to be neither more nor less than to expose that part of the pendulum-rod, which is within the ball, to the first, and most minute, alterations in the heat of the atmosphere, and by that means render it equally susceptible with the rods of the gridiron. The assertion, that a pendulum with a single rod and solid ball may be made to go better than either Mr. Arnold's, Mr. Ellicot's, or the gridiron pendulum, requires no comment.

Before we quit the subject of pendulums, we cannot help observing, that both the Author of the Preface to the translation of *Mayer's* Letter and this Writer, notwithstanding one of them has taken upon him to attack, and the other to defend it, are equally unacquainted with the meaning of *Mr. Cumming*, when he says, that "Though, in theory, five bars only are necessary constructing a gridiron, nine are requisite in practice," as they themselves must have seen, if they had read four lines farther; for he adds, "in order that the bar to which the pendulum is immediately suspended may be equally supported on each side, to prevent such tremulous motion, or bending of the rods, as might otherwise take place." It is here evident, that Mr. C. had no respect to any thing but the construction of the gridiron pendulum as it was originally made by its truly ingenious inventor, and his declaration, that "Nine bars are necessary in practice," relates to that mode of construction, and not to any other method of constructing it, either with five bars of brass and steel, when those bars are all of them made longer than usual; nor when the bars which expand upwards are made of any other substance (as zinck), which expands more than brass does with the same degree of heat. The former of these modes, it is well known, has been adopted by *M. Bertoud*; and, if we are not mistaken, the latter of them by Mr. Arnold. We are, however, far from being convinced that any considerable advantages will be derived from either of them; for *M. Bertoud's* bars must descend into the ball, in which case the action of heat and cold will not be so regular as it is in the common form; and in the latter, the zinck bars must be made thicker than the steel ones, to compensate for the brittleness of the matter, and, of course, may not feel small changes, nor indeed any change in the state of the air, so soon as the steel ones will. But let experience decide in this matter.

'Either ignorance, or partial prejudice,' says our Author, 'must have influenced both *Dr. Maskelyne* and *Mr. Arnold* in applying rubies to the pallets and pivot holes of the swing wheel to the clock at Greenwich, on the principle of *Mr. Graham's* escapement, in preference to those made by *Mr. Cumming*; where each pallet has its own arbor, with an horizontal arm and
a small

a small weight upon it, moveable at pleasure; these arms, and their respective weights, always falling alternately from the same height, communicate the maintaining power to the pendulum at each descent, with all the uniformity of gravity itself. Here no variation of weight to the clock, no different density of the air, no friction or candying of the oil upon the pivots, and teeth of the wheels, even had it the tenacity of treacle itself, through the whole train, and upon the pallets themselves, no expansion and contraction of the arbors, pivots, leaves, and teeth, can have the least influence on the going of the clock, when properly executed; whereas all these impediments must necessarily take place in every clock on Mr. Graham's escapement, even were the pallets made of diamonds instead of rubies.'

What a curious paragraph is this! We make no remarks on the abusive terms with which it sets out, nor on the confused and obscure manner in which he has expressed himself throughout, because they are common almost to every paragraph in the pamphlet; but the extravagance of his assertions must not be passed over. He asserts, that no different densities of the air can affect the going of a clock with Mr. Cumming's escapement: but if he had known in what manner the motion of pendulums is affected by different densities of the atmosphere, he must have seen that his pendulum is more liable to be affected by this cause than others are; for it is liable to the same action on the ball and rods that they are; and, what is worse, the motion of the small weights which communicate the maintaining power to it is liable to be affected also, on which account these balls will *not* 'communicate the maintaining power with all the uniformity of gravity itself.' But there is another, and a much greater cause than this, why these balls do not 'communicate the maintaining power to the pendulum with all the uniformity of gravity itself,' which is this: notwithstanding the effects of that oil, which is applied to the train, does not affect the going of clocks which have Mr. Cumming's escapement; the oil which is put to the pivots on which the balls move, that communicate the maintaining power, does, by preventing these balls from descending so freely when the oil is foul, as they do when it is clean and fluid; and, of course, so much power is not communicated to the pendulum in the former case as in the latter. Moreover, the tenacity of the oil which is applied to the arms of the pendulum, where the balls act (and oil must be used there), will prevent the balls from quitting the arms at all times with the same freedom; and we are not clear that the tenacity may not be great enough in this part to stop the clock; the effect of it may, undoubtedly, be very great: much greater, probably, than all the oil that is applied to Mr. Graham's whole train and pallets also. *If our Author attempts to evade this argument by a*

direct denial of the fact, let him tell us, why Mr. Cumming's clocks have never yet gone so well as Mr. Graham's. As to the 'expansion and contraction of the arbors, pivots, leaves, and teeth,' it is well known, that they can have no influence on the going of any clock, 'when properly executed,' as every artist knows, notwithstanding this Author's confident assertion to the contrary.

So much for our Author's knowledge in clock-making; and it might be shewn, from many parts of his pamphlet, that he is not better acquainted with the principles on which watches are made: but we find ourselves running this article to a greater length than it merits, and shall therefore only take notice of one assertion on this head, which is as follows: P. 14, he says, 'I readily grant, the escapement, the mode of applying a thermometer, and that of a cylindrical spiral spring to the verge or balance, are new, at least to me; and all wherein it differs from a common watch. But I believe it will puzzle Mr. Arnold, and every artist in the world, to shew from what principle, or assign any reason why these should perform better than a common watch, when the fuzee is as well adjusted to the main-spring, and a thermometer added to it.'

We are no professed artists, and yet we have vanity enough to think we can see some reasons why this construction should perform better than the common one. By applying the thermometer in the balance, where it acts with the greatest advantage, it has the less to do; and as its action is here the least, the irregularities of that action will be least also: besides it acts there in the most free and simple manner that is possible for it to act in, and with much more steadiness than it does when applied in the usual way, where it keeps wriggling to and from by the action of the spring upon it. We do not profess to be acquainted with the construction of Mr. Arnold's escapement, farther than that it is of the kind which watch-makers call the *escapement of free vibrations*; and our Author's description of it has not contributed, in the least, to increase our knowledge in this respect—indeed we acknowledge ourselves so dull as not to understand a line of it; and all the comfort we have is, that two of the first watch-makers in London are exactly in the same predicament: we shall therefore only remark, that much has been said both for and against this kind of escapement by men of the first character in this branch of mechanics, and that we believe, experience alone can determine on which side the advantage lies; but with respect to the form of the balance-spring which Mr. Arnold applies to his watches, we have no doubt but that it contributes greatly towards rendering the longer and shorter vibrations of the balance isochronous. For as this spring is every where, that is in every part of it, at the same distance from

from the verge, it is evident it must be every where of the same strength, to coil, or unbend itself in every part alike, as it ought to do; it is therefore much easier to execute than the spiral spring, which must taper continually towards that end which is fixed to the verge, in such a manner as will allow the several coils of it to have an equal degree of action. If this is not the case, and experience has shewn, that it is totally impossible to make it so, at least generally, the pivots of the verge will be urged, by the unequal actions of the spring, more forcibly against the sides, of the holes in one part of the vibration than they will in another; and, of course, the times in which those parts of each vibration are performed where the friction is greatest, will be different from what they would have been if no such extraordinary friction had taken place. And when it happens, as it generally will, near the extremity of the vibrations, it is evident, that the short vibrations will be performed in more or less time than the long ones will: if the greatest friction should take place near the point of rest, it is still evident, that the shorter vibrations will be performed in shorter or longer time than the long ones will; and these irregularities Mr. Arnold's spring appears to us well calculated to correct.

Let us now inquire, whether our Author be more skilful in the science of calculation, than he is in the arts of clock and watch-making: or, if more skilful, whether his integrity be greater here than in history. He sets out with objecting to the method of taking the mean of a great number of daily comparisons of a watch's actual rates of going, in order to determine the rate which it ought to keep in future. And, to illustrate his objections to this mode of proceeding, tells us a long story of a cock and a bull travelling from London to York; which, as far as we can discern, answers no other purpose but that of filling up several pages of his book; for it has no relation to the point in question. In taking the mean of several days actual rates of the watch's going, we have no view towards determining the time which would be shewn by the watch at any assignable instant within the limits of that time which is taken up in determining its rate of going; but to assign, without material error, the time which will be shewn by it at some future, distant point of time; *supposing the watch continues to go in the same manner it did during the interval which was employed in observing it*; and that this is the best, indeed the only, method that can be made use of, is obvious to common sense; nor has this Author attempted, as far as we can see, to point out any other. But to convince, even the most superficial Reader of this Author's want of knowledge in the subject he has taken upon him to decide on, or his want of integrity, for it may be either, we need only quote a passage from p. 25, where he says, 'If any person can

Still want conviction of the impropriety and error arising from taking such mean rates of the chronometer's going, let him turn to the beginning of this account [Going of Mr. Arnold's watch at Greenwich], where Mr. Arnold has put down the mean rates for each month; according to which it lost no more than 7",64 in the period of 12 months; whereas, according to the daily rate, as clocks should always be reckoned, he has put it down at no less than 3' 56",74 for twelve months, about 34 times more than reckoning by the mean in each month—a plain evidence of the truth of such mean rates for periods longer than 24 hours.'

Mr. Arnold has put down, at the beginning of his account, the mean *daily* rate at which his watch went for each of the 12 months that it was at the Observatory at Greenwich. These twelve mean *daily* rates our Author has collected into one sum, and finds that they make only 7",64; which, he wishes to insinuate, is the whole quantity the watch ought to have lost in the 12 months to which they belong, according to these rates. But who does not see, that the mean *daily* rate for each month ought to have been multiplied by the number of days in that month, and the several products collected into one sum, to give the total loss of the watch in the 12 months, according to these rates. And if this be done, the actual loss of the watch at the end of each month, and its loss according to these rates, when stated correctly, for Mr. Arnold, or his computer, has committed several errors in deducing them, will stand as follows :

Month.	Mean daily Rate.	Loss by the mean daily Rate.	Actual Loss of the Watch.
	"	"	"
March -	— 1,37	0 39,73	0 39,84
April -	— 1,89	1 36,43	1 36,44
May -	— 1,34	2 17,97	2 18,07
June -	— 1,47	3 2,07	3 2,40
July -	— 0,32	3 11,68	3 12,22
August -	— 0,55	3 28,73	3 29,23
September	+ 0,44	3 15,53	3 15,91
October	+ 0,38	3 3,75	3 4,01
November	+ 0,04	3 2,55	3 2,62
December	— 0,50	3 17,75	3 18,15
January	— 0,61	3 39,45	3 39,29
February	— 0,60	3 46,85	3 56,74

This Table, without a finer, is 'a plain evidence of the truth of such mean rates for longer periods than 24 hours.' It is,

is, indeed, absolutely impossible they should be otherwise, in this case, as every one must see who will, and who knows that twice two make four, and that, in consequence, there must be two twos in four: and all that our Author has been able to say against mean rates holds true only when the comparisons are made at very distant times, or when the daily irregularities of the machine are so great as to merit consideration; neither of which has any thing to do in the case we are speaking of; that is, in the comparisons of the chronometer at Greenwich, where they were made every day, and where the greatest difference between any two daily rates, in the space of 13 months, does not amount to 7 sec. In the comparisons of the clock at Manheim, by *M. Mayer*, the case is very different; although our Author cannot, or will not see it. What must we think of the man who, from this palpable, this glaring mistake of his own, has taken upon him to apply to another some of the most severe expressions that the English language can with any degree of decency admit of?

We shall make but one remark more on this extraordinary publication. P. 31, the Author says, ‘Kepler, Dr. Hooke, and others, have given hints of an inequality in the daily motion of the earth upon her axis; and not only suspected it to be performed in less time about her perihelion, than that of her aphelion; but even, that equal parts, any where taken in the same revolution, were described in unequal times: and the true physical cause of her motion easily leads to both these irregularities as necessary consequences.’—‘Indeed,’ adds he, ‘the inequalities of motion, in equal parts of the same revolution, is, I believe, so minute in the earth, that it will ever surpass all the art of man in the construction of instruments, and all his skill in the use of them, to discover it. But my own observations have long convinced me, that the other inequality of the earth’s rotation, at her perihelion and aphelion, may be ascertained; and I am surprised that the diligence and accuracy of Dr. Maskelyne never directed his attention towards discovering it: for, were this a proper place, I would undertake to deduce a sufficient proof of the fact from his own observations*, as also from those given to the Public by Mr. Ludlam†, Dr. Woolaston‡, &c; and that the quantity of this equation for the earth will prove to be about four seconds of time.’

It is much to be regretted, that our Author has not told us what ‘the true physical cause of the earth’s motion’ is; or that

* See the Account of the Going of Mr. Harrison’s Watch. Also Astronomical Observations made at Greenwich.

† Observations made at St. John’s College, Cambridge.

‡ Phil. Transact. Vol. LXI, LXIII, and LXIV.

he has not given us 'his own observations' that convinced him of the inequality of its motion round its axis; as, unfortunately, according to our conception of the matter, none of the observations which he has quoted prove any such thing. Mr. Ludlam's clock, the first he mentions, gained at the rate of 6 tenths of a second a day at the time of the perihelion in Dec. 1767, and at the rate of eight-tenths of a second at the time of the aphelion in June 1768, which instead of 4" gives but a variation of 2-10ths for the equation in question, which is a less quantity than any clock which has yet been made can be trusted for. Mr. Woolaston's clock, it is true, went faster by about 8" at the aphelion in June 1772, than it did at the time of the perihelion in December 1771; and about 4" faster in the aphelion of June 1773, than it did at the perihelion in the December preceding: but the man who attempts to erect castles in the air, is not wilder than he who would build an hypothesis of this nature on the going of a clock, with a pendulum rod of wood, which is subject to warp, and to be influenced by every change which happens in the moisture or dryness of the atmosphere; and where the substance of the rod is so heterogeneous that no two rods, perhaps, that have yet been made, observe the same law in their variations. Mr. Woolaston's pendulum is itself a remarkable proof that these rods are not to be depended on; its variation one year being double what it was in the year before. With respect to Dr. Maskelyne's observations, from which our Author asserts, that a proof of this inequality may be drawn; and for which he refers us to *The Account of the Going of Mr. Harrison's Watch*, and to his *Observations*, published by the Royal Society; it may be observed, that the pendulum was altered between the time of the aphelion in June 1766, and the perihelion in December afterwards, namely, in the beginning of August, and therefore nothing can be inferred from thence: if any thing could be derived from it, it would be, that the clock went fastest about the middle of September, and slowest about the middle of February; that is, nearly at those two times when the true motion of the earth agreed with the mean motion, which is directly contrary to this gentleman's hypothesis. It appears, moreover, to us, that nothing can be drawn with certainty from his *Observations*, published by the Royal Society, either for or against this doctrine before the time of the perihelion in December 1771, on account of the frequent alterations which were made in the clock and pendulum; but the going of this most excellent clock since that time, is an irrefragable proof of the falshood of this whimsical hypothesis: and for the satisfaction of the curious in these matters, we have been at the pains to make out the following short abstract of it:

At

At the time of the Perihelion, Dec. 30th, 1771, the Clock gained	0 10
———— Aphelion, June 30th, 1772, —————	lost 0 35
———— Perihelion, Dec. 30th, 1772, —————	lost 0,45
———— Aphelion, June 30th, 1773, —————	lost 0,72
———— Perihelion, Dec. 30th, 1773, —————	lost 0,25
———— Aphelion, June 30th, 1774, —————	lost 0,75
———— Perihelion, Dec. 30th, 1774, —————	lost 1,03

Dat Deus immitti cornua curta bovi.

ART. IX. *PHILOSOPHICAL TRANSACTIONS of the Royal Society of London.* Vol. LXXI. For the Year 1781. Part I. 4to. 7s. 6d. sewed. Davis.

PAPERS relating to NATURAL HISTORY.

Article 1. *Natural History and Description of the Tyger-Cat, of the Cape of Good Hope:* By JOHN ELLIOT FORSTER, LL.D. F.R. and A.S.

THE first description of this curious animal, which could be of any use to a natural historian, was given by Mr. Pennant, in his Synopsis of Quadrupeds. When Dr. Forster and his son touched the second time at the Cape of Good Hope, in the year 1775, an animal of this species was offered to him for purchase. He here describes it; and his description is accompanied by a very accurate drawing of the animal, taken by his son.

Article 4. *An Account of the Harmattan, a singular African Wind:* By Matthew Dobson, M.D. F.R.S.

This wind, which blows periodically, on the coast of Guinea, from the interior parts of Africa towards the Atlantic Ocean, is possessed of very peculiar qualities; the most remarkable of which are, that, whereas a fog, or haze, always accompanies it, so that the rays of the sun can scarce pierce through it, except about noon; yet extreme dryness is one of its most distinguishable properties. The grass withers when it blows, and becomes dry like hay; so that the natives take this opportunity of setting fire to the grass and young trees, especially near their roads; not only to keep those roads open to travellers, but to destroy the shelter which long grass, and thickets of young trees, would afford to skulking parties of their enemies. The branches of various trees droop, the leaves become flaccid; and, if this wind continues to blow for ten or twelve days, are so parched as to be easily rubbed to dust between the fingers. The panells of doors and of wainscot split; and the joints of a well-laid floor of seasoned wood open sufficiently to admit a man's finger between them; but become as close as before on the ceasing of the Harmattan.

The parching effects of this wind are sensibly felt on the parts of the body exposed to it. The eyes, nostrils, lips, and palate, become dry; and in the space of six or seven days the scarf-skin peels off from the face, hands, and other parts. The sweat excited by exercise on those parts which are covered is peculiarly acrid, and tastes like volatile spirits of hartshorn diluted with water. Salt of tartar exposed even to the night-air, instead of running *per deliquium*, not only remains dry; but if moistened so as to run upon a tile, very soon becomes dry. From some experiments made by Mr. Norris, Dr. Dobson calculates, that if this wind blew the whole year, the annual evaporation would amount to more than 133 inches. He had found that the annual evaporation at Liverpool amounted to only 36 inches.

This wind, which is so pernicious to vegetable life, is remarkably salubrious. It stops the progress of putrid disorders; and those labouring under fevers or fluxes, and sinking under evacuations, are almost certain of a speedy recovery, when a Harmattan comes on. The ingenious Dr. Lind gives this wind a very different character; but the baneful effects which have been imputed to it are by Dr. Dobson ascribed to the offensive vapours, raised by the heat of the sun from the periodical rains, which fall in this country during the months of March and April.

Article 6. *An Account of the Turkey:* By Thomas Pennant, Esq; F. R. S.

In his classical description of this bird, the ingenious Author maintains, that it was unknown to the Ancients; and that it is not a native of Europe, Asia, or Africa, but was imported hither from America. A drawing accompanies this Article, representing the very extraordinary appearance of a sharp and crooked claw, exactly resembling that of a rapacious bird, which grew out of the thigh of a turkey, bred in the Author's poultry yard, and which was killed a few years ago for the table.

Article 9. *An Account of the Ganges and Burrampooter Rivers:* By James Rennel, Esq; F. R. S.

This Article not only contains many curious observations respecting these two immense rivers; but likewise several others which are well adapted to throw light on various circumstances relating to rivers in general; such as the inflections or sinuosities of their currents; the formation of new islands; the destruction of others; the gradual, but in some cases quick, changes of their beds; their overflowings, and many other curious particulars.

Extensive islands are formed in the channels of the *Ganges*, during an interval of time far short of that of a man's life; so that the whole process is completed in a period that falls within the compass of his observation. The changes of the beds in
some



some of the rivers that flow into the *Ganges*, have been particularly attended to and marked by the Author. During eleven years of his residence in Bengal, the outlet or head of the Jellinghy river was at length gradually removed three quarters of a mile farther down : and by two surveys of a part of the adjacent bank of the *Ganges*, taken about the distance of nine years from each other, it appeared that the breadth of an English mile and a half had been taken away. A mile, however, in ten or twelve years is the usual rate of incroachment, in places where the current strikes with the greatest force ; that is, where two adjoining reaches approach nearest to a right angle.

‘ There are not wanting instances, the Author observes, of a total change of course, in some of the Bengal rivers. The *Cofa* river, equal to the Rhine, once ran by *Purneah*, and joined the *Ganges* opposite Rajemal. Its junction is now *forty-five* miles higher up. *Gour*, the ancient capital of Bengal, stood on the banks of the *Ganges*.’—The Author should have informed the European reader, unacquainted with the topography of the country, how far this ancient capital is *now* distant from the banks of that river.

Our geography, with respect to the *Burrampooter* river, has till lately been very defective. As a capital river, it was unknown in Europe till the year 1765. On tracing it in that year, the Author was surprised at finding it rather larger than the *Ganges* ; and that its course, previous to its entering Bengal, was from the East, although all the former accounts represented it as from the North. It meets the *Ganges* about 40 miles from the sea ; and almost perfectly resembles it during a course of 400 miles through Bengal. Even during the last 60 miles before its junction with that river, it forms a body of water which is regularly from four to five miles wide ; and which might pass for an arm of the sea, were it not for its freshness.

By means of these *twin sisters*, as these two rivers are called by the Author, on account of the contiguity of their springs (though they afterwards proceed in opposite directions), an inland navigation is carried on, which gives constant employment to 30,000 boatmen ; by whom all the salt, and a large proportion of the food consumed by ten millions of people, are conveyed within the kingdom of Bengal, and its dependencies ; together with commercial exports and imports, probably to the amount of two millions sterling *per annum*. The *Ganges* alone, the lesser river of the two, receives, in its course through the plains, eleven rivers, some of which are equal to the Rhine, and none smaller than the Thames. In the annual inundation of this immense river, the country is overflowed to the extent of more than 100 miles in width ; nothing appearing but villages and trees, *excepting very rarely* the top of an elevated spot, the
artificial

artificial mound of some deserted village, appearing like an island. The rise of the water is, on an average, about 31 feet.

Article 11. *Some Account of the Termites, which are found in Africa, and other hot Climates:* By Mr. Henry Smeathman, of Clement's Inn.

The whole compass of Natural History, fruitful and extensive as it is, does not perhaps furnish such wonderful instances of sagacity, power, and domestic œconomy, in the brute creation, as are exhibited in this very curious account of the *Termes* of Linnæus, or the *White Ant*, as it has been called by the generality of travellers. The works, in particular, constructed by these insects surpass those of the bees, wasps, beavers, and other animals, as much at least as those of the most polished European nations excel those of the least cultivated savages. And, even with regard to man, his greatest works, the boasted Pyramids, fall comparatively far short, even in size alone, of the structures raised by these insects. The labourers among them employed in this service are not a quarter of an inch in length; but the structures which they erect rise to 10 or 12 feet and upwards above the surface of the earth. Supposing the height of a man to be six feet, the Author calculates that the buildings of these insects may be considered, relatively to their size and that of man, as being raised to near five times the height of the greatest of the Egyptian pyramids; that is, corresponding with considerably more than half a mile. We may add, that, with respect to the interior construction, and the various members and dispositions of the parts of the building, they appear greatly to exceed that or any other work of human construction.

The most striking parts of these structures are—the royal apartments, the nurseries, magazines of provisions, arched chambers and galleries, with their various communications; the ranges of Gothic shaped arches, projected, and not formed by mere excavation, some of which are two or three feet high, but which diminish rapidly, like the arches of ailes in perspectives; the various roads, sloping staircases, and bridges, consisting of one vast arch, and constructed to shorten the distance between the several parts of the building, which would otherwise communicate only by winding passages. These astonishing structures are the works of an insect only a quarter of an inch long, and twenty-five of which weigh only one grain.—But these and many other curious instances of the great sagacity and powers of these insects cannot be understood, without viewing the plates in which their feeble frames, and comparatively stupendous works are delineated.

The œconomy of these industrious insects appears to have been very attentively observed by the ingenious Author, as well as their buildings. There are three distinct ranks, or orders,

among them, constituting a well-regulated community. These are, first, the *labourers*, or working insects; next, the *soldiers*, or fighting order, who do no kind of labour, and are about twice as long as the former, and equal in bulk to about fifteen of them; and lastly, the winged or perfect insects, who may be called the *Nobility or Gentry* of the state; for they neither labour nor fight, being scarcely capable even of self-defence.—‘These only are capable of being elected *Kings* or *Queens*; and nature has so ordered it, that they emigrate within a few weeks after they are elevated to this state, and either establish new kingdoms, or perish within a day or two.’

This last mentioned order differs so much from the other two, that they have not hitherto been supposed to belong to the same community. In fact, they are not to be discovered in the nest, till just before the commencement of the rainy season; when they undergo the last change, which is preparative to the formation of new colonies. They are equal in bulk to two *soldiers*, and about thirty *labourers*; and are furnished with four wings, with which they are destined to roam about for a few hours; at the end of which time, they lose their wings, and become the prey of innumerable birds, reptiles, and insects: while probably not a pair out of many millions of this unhappy race get into a place of safety, fulfil the first law of nature, and lay the foundation of a new community. In this state many fall into the neighbouring waters, and are eat with avidity by the *Africans*. The Author found them delicate, nourishing, and wholesome; without sauce or other help from cookery, than merely roasting them in the manner of coffee.

The few fortunate pairs, who happen to survive this annual massacre and destruction, are represented by the Author as being casually found by some of the *labourers*, that are continually running about on the surface of the ground; and are elected * *Kings* and *Queens* of new states. Those who are not so elected and preserved, certainly perish; and most probably in the course of the following day. By these industrious creatures the King and Queen elect are immediately protected from their innumerable enemies, by inclosing them in a chamber of clay; where the business of propagation soon commences. Their ‘*voluntary subjects*’ then busy themselves in constructing wooden nurseries, or apartments entirely composed of wooden materials, seemingly joined together with gums. Into these they afterwards carry

* A similar *election*, though in a different stage of existence, takes place among the bees, according to M. Schirach’s ingenious hypothesis, seemingly founded on incontrovertible experiments; the justice of which, however, has of late been denied. See *M. Review*, Vol. XLVIII. Appendix to June 1773, pag. 562.

the eggs produced from the *Queen*; lodging them there as fast as they can obtain them from her. The Author even furnishes us with plausible reasons to believe, that they here form a kind of garden for the cultivation of a species of microscopical mushroom; which Mr. *König* (in an Essay on the East Indian *Termites*, read before the Society of Naturalists of Berlin) conjectures to be the food of the young insects.—But perhaps the most wonderful, and at the same time best authenticated, part of the history of these singular insects is that which relates to the *Queen*, or Mother of the Community, in her pregnant state.

After impregnation, a very extraordinary change begins to take place in her person, or rather in her *abdomen* only. It gradually increases in bulk, and at length becomes of such an enormous size as to exceed the bulk of the rest of her body 1500 or 2000 times. She becomes 1000 times heavier than her consort; and exceeds 20,000 or 30,000 times the bulk of one of the *labourers*. In this state, the *matrix* has a constant peristaltic or undulating motion; the consequence of which is (as the Author has counted them) the protrusion of 80,000 eggs in twenty-four hours.

These eggs, says the Author, 'are instantly taken from her body by her attendants (of whom there always are, in the royal chamber and the galleries adjacent, a sufficient number in waiting) and carried to the nurseries—which are sometimes four or five feet distant in a straight line.—Here, after they are hatched, the young are attended, and provided with every thing necessary, until they are able to shift for themselves, and take their share of the labours of the community.'

Many curious and striking particulars are related of the great devastations committed by this powerful community; who construct roads, or rather covered ways, diverging in all directions from the nest, and leading to every object of plunder within their reach. Though the mischiefs they commit are very great, such is the oeconomy of nature, that it is probably counterbalanced by the good produced by them; in quickly destroying dead trees, and other substances, which, as the Author observes, would, by a tedious decay, serve only to encumber the face of the earth. Such is their alacrity and dispatch in this office, that the total destruction of deserted towns is so effectually accomplished, that in two or three years a thick wood fills the space; and not the least vestige of a house is to be discovered.

From the many singular accounts here given of the *police* of these insects, we shall select and abridge only one; respecting the different functions of the *labourers* and *soldiers*, or the *civil* and *military* establishments in this community, on an attempt to examine their nest or city.

On making a breach in any part of the structure with a hoe or pick-axe, a *soldier* immediately appears, and walks about the breach; as if to see whether the enemy is gone, or to examine whence the attack proceeds. In a short time he is followed by two or three others, and soon afterwards by a numerous body, who rush out as fast as the breach will permit them; their numbers increasing, as long as any one continues to batter the building. During this time they are in the most violent bustle and agitation; while some of them are employed in beating with their forceps upon the building, so as to make a noise that may be heard at three or four feet distance. On ceasing to disturb them, the soldiers retire, and are succeeded by the *labourers*, who hasten in various directions towards the breach; each with a burden of mortar in his mouth, ready tempered. Though there are millions of them, they never stop or embarrass each other; and a wall gradually arises that fills up the chasm. A soldier attends every six hundred or thousand of the labourers, seemingly as a director of the works; for he never touches the mortar, either to lift or carry it. One in particular places himself close to the wall which they are repairing, and frequently makes the noise above mentioned; which is constantly answered by a loud hiss from all the labourers within the dome: and at every such signal, they evidently redouble their pace, and work as fast again.

The work being completed, a renewal of the attack constantly produces the same effects. The soldiers again rush out, and then retreat, and are followed by the labourers, loaded with mortar, and as active and diligent as before.—‘Thus,’ says the Author, ‘the pleasure of seeing them come out to fight or to work alternately may be obtained, as often as curiosity excites, or time permits: and it will certainly be found, that the one order never attempts to fight, or the other to work, let the emergency be ever so great.’—The obstinacy of the soldiers is remarkable.—‘They fight to the very last, disputing every inch of ground so well as often to drive away the Negroes, who are without shoes, and make white people bleed plentifully through their stockings.’

Such is the strength of the buildings erected by these puny insects, that when they have been raised to little more than half their height, it is always the practice of the wild bulls to stand as centinels upon them, while the rest of the herd is ruminating below. When at their full height of 10 or 12 feet, they are used by the Europeans as places to look out from, over the top of the grass, which here grows to the height of 13 feet upon an average. The Author has stood with four men, on the top of one of these buildings, in order to get a view of any vessel that might come in sight.

Article 12. *An Account of several Earthquakes felt in Wales:*
By Thomas Pennant, Esq; F.R.S.

From this very short account we shall only extract an observation of the Author's. He lives 'near a mineral country, in a situation between lead mines and coal mines; in a sort of neutral tract, about a mile distant from the first, and half a mile from the last.' In the earthquakes which he has felt, he could not discover, on the strictest inquiry, that either the neighbouring miners or colliers were ever sensible of the shock underground: nor have they ever perceived, when the shocks in question have happened, any falls of the loose and shattery strata, in which the last especially work; yet, at the same time, the earthquakes have had violence sufficient to terrify the inhabitants of the surface.

The Author draws no conclusions from this circumstance; but were the observation found to be general, it would, in our opinion, tend to strengthen the hypothesis, that earthquakes are occasioned by the *electric matter*. It passes, it may be said, freely through the earth, a good conductor of that fluid; and then only produces a concussion when it arrives at its surface, and enters into the air, an imperfect conductor.

C H E M I S T R Y.

Article 2. *Experiments and Observations on the specific Gravities and attractive Powers of various saline Substances:* By Richard Kirwan, Esq; F.R.S.

In this ingenious paper—which however may perhaps in some parts be thought too learned, and consequently be obscure to many, who nevertheless cultivate philosophical chemistry not unsuccessfully—the Author, from a series of experiments, and calculations founded upon them, endeavours to ascertain the various degrees of force of chemical attraction; and to determine the proportion of the constituent parts of the principal neutral salts, together with the specific gravity of their respective acids, in their purest state, or considered as perfectly free from water. To understand the principles from which his conclusions are deduced, it is absolutely necessary to peruse, and indeed study very attentively, the article itself. As the subject is of a complex nature, we shall only extract some of the results; without undertaking to explain the means by which the Author obtained them.

He first attempts to discover the exact quantity of pure acid, and consequently of water, contained in spirit of salt of any given specific gravity, and in the other acid liquors. He afterwards determines the proportions of acid, alkali, and water, contained in various neutral salts. The results, with respect to compounds formed with the three mineral acids, are—that in 100 grains of perfectly dry digestive salt there are contained 30 grains

grains of acid, 6.55 of water, and 65.4 of fixed alcali. In the same quantity of dry *nitre*, there are contained 28.48 grains of acid, 5.2 of water, and 66.32 of fixed alcali. In 100 grains of *vitriolated tartar*, he finds 28.51 grains of acid, 4.82 of water, and 66.67 of alcali.

Some of the inferences deducible from the Author's experiments are,—that a given quantity of the three mineral, and probably of all pure acids, is qualified to neutralize or saturate one and the same quantity of fixed vegetable alcali: so that, 100 parts, for instance, of pure or caustic alcali, that is, from which its fixed air has been expelled, would be saturated by 42.4 parts of *acid*, considered generally; and that it seems therefore that alcalis have a certain determinate capacity of uniting themselves to a given weight of *any* pure acid indiscriminately: this weight being about 2.35 of the weight of the alcali;—that we may discover the quantity of real or pure acid in the more complex acid substances, such as the *sedative salt*, and the various vegetable and animal acids, by knowing the quantity of *ol.* or *sal tartar.* necessary to saturate them;—and that, *vice versa*, the quantity of real acid in any neutral compound, being known, that of the alcali, by which it has been neutralized, may easily be ascertained.

From the Author's experiments and calculations, Fixed air, or the *Mephitic Acid*, as it has been called, appears, in its *fixed* state, or when combined with calcareous earths in particular, to be the *heaviest* of all acids, or even of all bodies yet known: gold, and platina excepted.

The Article is terminated by some observations on fixed vegetable alcali; from which we learn, that 100 grains of this substance contain about 6.7 grains of an earth which, according to M. Bergman, is siliceous. When this alcali is caustic, or freed from its fixed air, this earth passes the filtre with it; so that it seems to be held in solution, as in the *liquor silicum*. The Author found too, that 100 grains of dry vegetable fixed alcali contained, at a medium, about 21 grains of fixed air.

MATHEMATICAL and ASTRONOMICAL PAPERS.

Article 5. *Essay on a new Method of employing the Screw*: By Mr. William Hunter, Surgeon.

This paper contains an account of an ingenious method of applying the screw to astronomical, and various other purposes, on a plan somewhat similar to *Nonius's* division of the circle. This method however cannot be rendered intelligible, without an inspection of the plate accompanying the article. Its principal uses are, the raising great weights a little way from the ground; and the answering the purposes of a micrometer.

Article 10. *Astronomical Observations on the Rotation of the Planets round their Axes, made with a View to determine, whether the Earth's diurnal Motion is perfectly equable:* By Mr. William Herschel of Bath.

It is very difficult, as the ingenious Author of this paper observes, to find a proper standard by which we may measure the earth's diurnal rotation round its axis, or ascertain whether it be perfectly equable, or not; because that very motion is used as the standard by which we measure all the other motions. It should seem, however, that if there were any very material periodical irregularity in this motion, the great perfection to which our artists have brought our present time-pieces must have enabled us to discover it: and yet the Author asks, whether any clock, though ever so accurate, would have detected the aberration of the fixed stars; which, he ventures to affirm, would for ever have remained a secret to us, if it had not been found out by other methods than time-keepers.

The Author endeavoured to ascertain this matter, by observations made on the diurnal rotation of some of the other planets; particularly of Jupiter and Mars, as exhibited by the motion of their spots: but he found that Jupiter was not a planet fit for this purpose; as the results were very various at different times: so as to indicate that the spots are probably *congeries* of large black clouds or vapours, impelled by equatorial winds, possibly give them an unequal motion.

Mr. Herschel had better success in his observations on the spots of the planet Mars. The most striking particulars of his observations given in this Article are illustrated by two plates, representing the *phases* both of Jupiter and Mars; as observed through a *Newtonian reflector* of twenty feet, with a power of 300, and two other reflectors of ten and seven feet.—The improvements which, as we have been informed, have been lately made in that instrument, by the very ingenious Author of this paper, greatly excite the attention and astonishment of the philosophical world.

Under this class we should notice Article 7, containing a short account of a *Nebula* in *Coma Berenices*, by Edward Pigot, Esq; and Article 8, in which the same gentleman gives the determination of the places of three double stars, supposed not to have been observed before. The last Article of this class is a very short extract of a letter from the Right Hon. Philip Earl Stanhope, F. R. S.; containing some observations on the roots of adfected equations.

MISCELLANEOUS ARTICLES.

Article 3. contains a curious though short account, by Owen Salusbury Brereton, Esq; of the many singular and terrible effects of a violent storm of lightning, at Eastbourn in Sussex, in the

the house of James Adair, Esq; particularly on the person of that gentleman, as well as of his coachman and footman, who were both struck dead; and of his butler, who felt only a violent pressure on his skull and back; though his hat and wig were driven to some distance, and a telescope which he held in his hand was forced in pieces from him. A young lady and her maid too were driven to a distant part of the room, and rendered insensible for some time, but not hurt; though the posts of a bed which the lady had just left were all shivered to pieces, the bell wires destroyed, and the chimney thrown down on the roof.

Mr. Adair's right arm, right side, and thigh, were miserably scorched, and the flesh torn; and one of his toes split almost to the bone; but though the foot of the stocking and the shoe were torn in several places between the toe end of the shoe and a broad silver buckle, which he had on at the time; the latter was not in the least degree injured, or even marked, but remained buckled as before. At the time of the stroke, he was thrown on his back; in which posture, with both his legs upright in the air, he remained fixed for a long time: sensible of his situation, but unable to open his eyes, or speak; and without having the least power of motion in any of his limbs for a considerable time afterwards. The coachman's body was found totally black, but without a wound. The footman however had a very large wound in his side, which penetrated near his heart; and yet very little, if any, blood came from it.

The only remaining papers are Article 14, containing an extract of two Meteorological journals of the weather, observed at *Nain* in 57° N. latitude, and at *Okak*, in $57^{\circ} 20'$; both on the coast of *Labrador*; by M. de la Trobe:—and the Meteorological Journal of the Royal Society for the year 1780. The mean of the Observations of the *Variation* of the Magnetic needle, in June, was 22 degrees 41 minutes. The *Dipping* needle varied at the same time from $72^{\circ} 3'$ to $72^{\circ} 32'$.

An early account shall be given of the Second Part of this volume, just published.

FOREIGN LITERATURE.

ART. X. *Histoire de l'Art de l'Antiquité, &c.* The History of the Fine Arts among the Ancients: By M. Winkelmann. Translated from the German by M. Huber. In three Volumes Quarto. 2l. 12s. 6d. sewed. Leipzig. 1781.

TO those who cultivate, or interest themselves in, the fine arts, the present elegant publication cannot fail of being acceptable. It is a new translation, from the German, but with very material corrections, improvements, and additions, of a work

work which the deceased Author published at Dresden, in an imperfect state, about eighteen years ago, in one volume in quarto. In its present form, it may indeed be considered as a new work. It is not a biographical history of artists, or a mere chronological narrative of the revolutions which the arts of painting, sculpture, &c. have undergone; but a kind of *systematical treatise* of the arts themselves, though treated in an *historical* manner; and in which the learned Author traces their origin, progress, and decline, in different ages, and among different people: developing the principles of the respective arts, and at the same time illustrating and confirming his observations by continual references to ancient and modern writers; and to the various statues, paintings, medals, and other valuable monuments of antiquity, which have come down to us.

The principal object of the last fatal journey which the Author undertook, and in which, on his return to Italy, he was assassinated; seems to have been to make the proper arrangements for publishing a French edition of the present work. The German manuscript, intended for his future translation, was found among his effects at the time of his death; and being carried to Vienna, was not till eight years afterwards, or in 1776, there published; but with numerous imperfections, several of which are noticed by the present Translator and Editor; who has undertaken the task, and sacrificed, as he says, much of his time, as well as fortune, through zeal and a love of the fine arts; added to an ardent desire to enable foreigners to read a work which does so much honour to Germany, his native country.

In the first volume, the Author treats in particular of the origin and progress of *Art* (including under this general title the arts of painting, sculpture, modelling, &c.) among the Egyptians and Etruscans. In the second, Greece furnishes the noblest materials, or subjects of his inquiries. These are continued through a part of the third volume, and down to the death of *Augustus Caesar*; and the work is terminated by the subsequent history of *Art* among the Romans.

A satisfactory account of the life and writings of Winkelmann is prefixed to the first volume, principally compiled from his own private letters to his most intimate friends and patrons in Germany. We might extract many curious circumstances from this part of the work; and particularly those which exhibit, in the most natural colours, that irresistible passion for literature, and particularly for antiquities, which, in the early part of his life, made this son of a poor German shoemaker in the Marche of Brandenburg discontented with his situation in his own country, and restless till he had visited Italy, and particularly Rome; where he at length procured a respectable establishment; and where, in one of his first letters, written from Rome to one of

his friends, he expresses his rapture at meeting with all the treasures of antiquity—the supreme goddess of his idolatry—collected together. The never-fading beauties of Rome did not cloy this genuine antiquary after long possession. In a letter written only four months before his death, he displays with enthusiasm the happiness of his situation at the villa of the Cardinal Albinoni, viewing the sea with the more luxury, because seated under the portico of the ancient *Temple of Fortune*.—A few of the more interesting particulars, selected from this account of his life, cannot fail of giving entertainment to our Readers in general.

It is well known, that travellers of distinction were glad to avail themselves of the Abbé Winkelmann's extensive knowledge of the antiquities of Rome, and courted his assistance. In some of his letters to his intimate friends, he frankly gives his opinion of their characters; and relates the impressions they made on him. From motives of delicacy, we shall suppress the names of some of our British travellers who fell under the Abbé's observation; and on the other hand we shall take a pleasure in naming others. It would be ridiculous, and perhaps to little purpose, to suppress the name, or rather *title*, of the first of this group.

'I have led,' says he, 'through Rome, some weeks past, an English Lord, my Lord Baltimore, whose character I have learned on this occasion. We spent a *quarter of an hour* in our visit to the *Villa Borgese*. He is weary of every thing, and has found nothing that suits his taste at Rome, except the church of St. Peter's, and the *Appollo of Belvedere*.'

'This Lord,' says he elsewhere, 'is an original that merits a description. He imagines that he has too much understanding; and that God would have done well in giving him a smaller share of intelligence.—He is one of those uneasy Englishmen, who have lost all taste, both physical and moral. He is about forty years of age, and came hither in company with a young and handsome Englishwoman; but he now wants a fellow traveller of our sex, whom he will not easily find here. He is going to Constantinople, merely because he does not know how to dispose of himself. This man became at length so insupportable to me, that I frankly declared my mind to him. I no longer visit him, though he presses me strongly to accompany him to Naples. He has an annual revenue of 30,000*l.* sterling, which he knows not how to enjoy.—Last year we had here the Duke of * * *, one of the same stamp.'

'I have been obliged,' he says in another letter, 'to defer my journey to Naples; having been entreated by some English Lords, the Duke of * * *, my Lord * * * his brother, and my Lord * * *, to be their conductor at Rome, and to attend each

each of them separately. I undertook this matter, much more with the view of obliging Cardinal Albinoni, than from my own inclination; but I got rid of this engagement in a few days—not having met with the least taste, or a sense of *the beautiful*, in any of these gentlemen. The first of them, as motionless as a log in his chariot, did not exhibit the least symptom of life, while I was displaying before him the beauty of the *antique*, in the most chosen terms, and under the most sublime imagery. Accordingly, I have made a vow never to be so complaisant for the future; and to bestow my attention on those only whom I think worthy of it.

To shew that the Abbé was not influenced by any prejudices which he might entertain against the English in particular, his biographer transcribes part of one of his letters, in which he speaks with the greatest esteem of two other travellers of the same country.

‘I devote two hours, every week, to two gentlemen of great merit and learning. These are Mr. (Sir William) Hamilton, Minister plenipotentiary from the court of London to that of Naples, and My Lord Stormont, the English Ambassador at the court of Vienna. This Lord is one of the most learned men that I know: he is even well versed in the Greek language. He had married a Countess de Bunau, whose death had very sensibly affected him. His regrets for the loss of her, and the melancholy occasioned by it, brought him hither. Accordingly, the dark vapours which clouded his mind have been dissipated in this happy climate, by the contemplation of a thousand objects of curiosity.’

In other letters, he relates his intercourse with the Prince of *Anhalt Dessau*, and the Prince of *Brunswic*. Speaking of the former, in a letter to his friend, Franke, he says—‘The Prince of *Anhalt*—is a *sage*, born for the happiness and delight of his subjects. The first time that I saw him, he entered my chamber at night, with a walking stick in his hand, and without any attendant.—I am *De Dessau*, my dear Winkelmann, said he; I am come to Rome for information, and I have need of you. He remained with me till midnight; and I have shed tears of joy, on felicitating my country on its having produced such a character.’

In a letter written to the same friend, not much more than a year before his death, speaking of the Prince of *Brunswic*, he says—‘I have for this fortnight past constantly attended the *Achilles of Brunswic*, the hereditary Prince.—He has received here all the public honours due to his rank and personal qualities. I can boast of having been on the most familiar footing with him. He one day expressed a desire to run with me; and we have sometimes exercised ourselves in this way, with a view

of tiring ourselves; and have sometimes so well succeeded, as to take away our appetites for our dinners. I have taken every opportunity of speaking certain truths to these *spoiled children* of fortune. One thing which I have frequently repeated to them is, that I sincerely returned thanks to Providence, for my not having been born in a rank so elevated. It is certain, that true content is not their lot. How often have I not told this amiable Prince, that I was possessed of more resources for happiness than himself! An intimate connection with the great is the best school of content for people of our rank.

It will immediately appear, however, that the poor Abbé, in his lower rank of life, was doomed soon to experience that discontent which he here so feelingly imputes to those who move in the more elevated situations: though possibly the subsequent extraordinary change in the state of his own mind might proceed only from physical causes, or some corporeal derangement. The most affecting part of these Memoirs of his life is perhaps that which presents the Abbé himself in this uncomfortable, indeed horrible situation; especially as it was the pre-disposing or distant cause of his untimely death.

After a residence of about 12 or 13 years at Rome, the Abbé projected a visit to his native country, in which he promised himself much pleasure; for he announced his intentions to his German friends in a manner which expressed the highest satisfaction. He was accompanied by M. Cavaceppi, a celebrated Roman sculptor; who has given a particular account of the singular alteration in his humour, and particularly the unaccountable depression of spirits, which suddenly seized his companion soon after they had set off on their journey. As they were advancing in their passage through the Alps, at the foot of the mountains, he suddenly changed countenance; and M. Cavaceppi first perceived this change in the mind of his fellow-traveller. The view of the mountains offended him, and he exclaimed, 'See, my friend, what a horrible aspect they present, and what frightful heights!' Soon afterwards, on entering the German territory, the appearance of the houses gave him equal offence.—'What miserable architecture,' he cried, 'have we here! See how the roofs of the houses terminate in angles!' He expressed with vehemence his disgust at what he saw; and paid not the least attention to the representations of his friend, who reminded him of the grand and sublime aspect of the mountains; and of the convenience resulting from the pyramidal form of the roofs, in a climate where snow falls in great quantities. He represented to him how little this delicacy became a philosopher like him; and endeavoured to rouse and enliven him by quoting some epigrams of *Catullus* against ill-humour and caprice: but in vain. The Abbé answered that he should be miserable,

ferable, if he proceeded further; and tried to persuade him to return with him to Italy. In their rout to Munich, the constant answer which he gave to all M. Cavaceppi's raileries, intreaties, remonstrances, and reproofs, was '*Torniamo a Roma*, let us return to Rome.' His conduct in this respect bordered almost on insanity: he owned that he was in the wrong; but said, that he felt a violent impulse to return to Italy, which he could not possibly resist: and all that his friend could extort from him, was his consent to proceed as far as Vienna.

The Abbé every where met with the honours due to his merit: but these distinctions were not capable of dissipating the dark vapours which clouded his intellect; and he every where followed me, says M. Cavaceppi, like a criminal. At Ratibon, adds M. C., he resolved to leave me; and I affected to be extremely offended with him on this account. The Abbé was himself fully sensible of the disordered state of his mind; as appears from a letter here given, which he wrote to M. de Stofch; in which he informs him of his resolution of returning to Rome by the way of Trieste. This rout he unfortunately took.

He left Vienna loaded with civilities, and various presents. Not far from Trieste, where he designed to embark for Ancona, in his way to Rome, he unfortunately met with a person, a native of Pistoia, in Tuscany, whose name was François Archangeli, who had been cook to the Count of Cataldo at Vienna. He had been condemned to death for various crimes; but had lately obtained a pardon, and his liberty.

To this convict, Winkelmann, ignorant of his character, in the simplicity of his heart, confided all his secrets; and particularly shewed him the gold medals with which he had been presented at the court of Vienna, together with a purse well filled. This villain had affected a great love of the arts, and an extreme attachment to the Abbé's person. When they arrived at Trieste, the Abbé, not choosing to visit any person in the town, staid at home; amusing himself in reading, writing letters of thanks to the friends he had left at Vienna, and making some additions to the present work. He diverted himself too in chatting with a child at the inn; of whom he had become fond, on account of his agreeable prattle. During this time, Archangeli appeared to busy himself much in his affairs; and particularly in looking out for a vessel to carry the Abbé to Ancona.

On the 8th of June 1768, as we learn from our Biographer, about two in the afternoon, Winkelmann was sitting at a table, writing particular directions to the future editor of this work; particularly with respect to the impression. He had written two words of the fourth paragraph, when Archangeli enters and interrupts him; telling him, with much seeming concern, that he was obliged to leave him immediately; in order to set off for the

State

State of Venice. After he had taken a tender farewell of him, Archangeli, as if he had suddenly recollected himself, begs of him to shew him once more his medals, the better to imprint them on his memory. The poor Abbé, in haste to give him this satisfaction, rises, goes to his trunk, and kneels down, in order to open it. The villain steals behind him, and drawing out of his pocket a cord with a running knot, throws it over his head, in order to strangle him; but the cord having been stopped at his chin, he could not accomplish his design. The Abbé now roused from his lethargy, seizes and keeps a strong hold of the cord; though the assassin wounds his fingers repeatedly with a knife which he had provided. At length he throws himself upon him, and plunges the knife five times into his belly. He would have dispatched him instantly on the spot, had not the child, of whom the Abbé was so fond, at that instant rapped at the door, in order to be let in. On this alarm, the villain immediately fled, without stopping to seize the medals which had tempted him to commit this horrid crime. The unfortunate Winkelmann received immediate assistance; but his wounds were found to be mortal. He forgives his murderer, receives the sacraments, dictates his last will with the greatest presence of mind, and dies in seven hours. The assassin was seized, and brought to Trieste; where he received the reward of his crimes.

The murderer afterwards confessed that he had fully intended to have assassinated the Abbé the day before; but that just as he was on the point of executing this resolution, the good Abbé had invited him with so much benignity to partake of his breakfast, that his heart failed him, and he found it out of his power to proceed in his horrid purpose.

Though the Abbe published many other works, replete with erudition and sound criticism, and which have greatly contributed to inspire a true taste for the objects of antiquity; this is doubtless his capital performance. It is indeed an *Unique* in its kind, and contains every thing essential to the study of antiquities. We shall only at present add, that, in this enlarged and improved edition, the beginning and end of each of the numerous chapters into which the work is divided, are ornamented with engravings which represent some capital remains of antiquity. We hope soon to have an opportunity of giving our Readers a few specimens of the work itself.

MONTHLY CATALOGUE,

For M A Y, 1782.

P O L I T I C A L.

Art. 11. *Ways and Means*: or a Sale of the L***, S***** and T*****; by R*** P*****; premising the Resolutions which sanctioned so irregular a Measure, and exhibiting the Merits, Price, and Destination of the several Lots, with the Names of the Purchasers. 4to. 3s. Kearsly. 1782.

IT has, of late, been fashionable wit to sketch out the characters, or allusions to the characters, of eminent persons, by apt quotations of applicable passages, from the works of celebrated authors, ancient and modern. In the piece before us, such characteristics are attempted in the high flown language of a *sonish* auctioneer: Lord North being the *Christie* of the occasion.

S P E C I M E N S.

‘ *The Earl of* ----- ‘.

‘ A man of gallantry, a *quondam* Minister of integrity; and, to sum up his perfections, a lot of incomparable *virtù*. Old, yet not decrepid; a debauchee, yet warm as beauty could wish to fancy him; without a penny in his pocket, yet careless, and exulting as the deity who guards him from the skirmishes of unequal love, and secures him from the destined hazards of impeachment. At the n—y board, or at a catch club, absolute and unrivalled. In his senatorial, or his domestic capacity, inimitably wonderful; in his house, great, in Mother ———’s, greater: In address, incomparable; in undress, ravishing! A hundred thousand guineas!

‘ The Town of H———. £600.’

‘ *The Earl of* ----- ‘.

‘ A Prelate rather amiable than exalted, rather idolized than learned. Yet in the schools of literature few have excelled him, in the united grandeur of personal and hereditary honours, no one equals him. Sage morality, mysterious science, and polished erudition, have joined in forming for his brow a triple wreath of genuine excellence. Wit and vivacity mark him for their own, and social philanthropy enriches him with every testimony of partial kindness. Ten thousand pounds for this inestimable purchase.

‘ The Primate of I———d. £30,000.’

In this manner the noble auctioneer goes through the whole list of the *Upper House*; and he shews himself to be equally dextrous and adroit at handling the white-wash and the blacking-brush. The money accruing from the sale, a prodigious sum! is to be appropriated to government service. Possibly this is intended as a stroke of ridicule on certain new plans of public œconomy. An advertisement from the publisher, in the news-papers, gives the honour of this production to the ingenious author of *Kilbampton-Abbey*.

Art. 12. *Political Observations on the Population of Countries.*

8vo. 1s. Elmsly. 1782.

An extract or two from these Observations will sufficiently inform the reader of the general principle that is maintained through the whole; which not being extremely clear in itself, to our apprehensions, we must also confess that no endeavours of the Author have been able to free it from obscurity.

'It has been observed, that where commons have been inclosed, the same tract of land which was before interspersed with cottages, each of which contained a family, has afterwards been thrown into one large farm with only one house upon it. The same has also been observed where the small farms, into which the country was formerly divided, are united and left to one tenant. I shall not contend for the justice or injustice of these observations; for whether the numbers of the people have been diminished or increased, the cultivation of the land has been undoubtedly improved, and its produce augmented; and therefore the diminution of inhabitants, if it has taken place, is far from being an evil. On the contrary, the consumption being decreased with the numbers of the consumers, and the produce increased by the improvements of arts and industry, the superfluity which remains to be employed against the enemies of the state is greater *.'

'Instead therefore of complaining of a diminution of inhabitants, supposing such a diminution has happened, we ought rather to rejoice that we have been relieved from a burdensome superfluity, and to wish the diminution more rapid, since a change of circumstances has rendered us unable to find employment for those we have. If every person maintained by parochial taxes were to emigrate, I believe there is no one will deny that the parliamentary taxes would be less burdensome, of course the public more capable of great exertions. This decrease of population would of itself cease, as soon as it ceased to be beneficial. As trade recovered, and the demand for labour increased, the natural love of gain would supply us with inhabitants as fast as we could probably employ them; for population, if not confined by artificial obstructions, will preserve as exact a level by the attractive power of private interest, as water does by the attractive power of the earth. There may be local affluxes and influxes of the one as well as the other; but both will return to their natural equilibrium, as soon as the contingent or periodical causes of variation are removed †.'

Those who apprehend, and join in these remarks, will doubtless wish to see the whole; and may be more fortunate than we have been in the satisfaction it may afford them.

Art. 13. *Lucubrations during a short Recess.* By ———, Esq;
Member of Parliament for the County of ———. 8vo. 1s. 6d.
Debrett.

These lucubrations are not conceived and penned so as to discredit the character intimated in the title-page. The object of the pamphlet is a reformation of the parliamentary representation of the people; which the Author, in common with other speculators, proposes to

effected by taking away an hundred Members from the most inconsiderable boroughs, either wholly or in part, and transferring them to the counties; the collective body of the House of Commons still remaining the same in number. To obviate the objection of injustice in depriving men of their franchises, he recommends purchasing, or giving to boroughs some compensation for, the rights so withdrawn; but there appears no great reason for such an expenditure, upon a little reflection. The right of sending members to parliament in corporate bodies, has, from the instances our Author produces, been always of a fluctuating nature; and the cause is obvious, land being permanent, but popular associations variable; since the change of circumstances that dictated former alterations may justify new regulations, especially such as do not operate to diminish the aggregate representative body. If the freeholders of Gatton, and the freeholders of Old Sarum, should complain of the loss of their Members, with how much more justice may the inhabitants of Manchester, Sheffield, and Birmingham (all of whom, by the bye, are totally overlooked by our Author, who transfers ninety-five Members from the trading to the landed interest*), complain that they have no active participation in the political constitution? If corporations acquired voices in the legislative body on commercial considerations, those considerations ought to govern them, and attend to the alterations they undergo: of course, a new claim from a populous, flourishing town, has every constitutional advantage over the weak, venal voice of an expiring borough, sunk into private property! The grand council of the nation is the only tribunal competent to correct the irregularities time may have occasioned in parliamentary representation; and if a decayed borough is declared, by the representatives of the whole body of the people, to have lost its constitutional claim to send burgesses into parliament, what is the purchase of an extinct right? Are a few ignorant, needy wretches to be indemnified for being deprived of powers they abuse? Is the Public to allow them compensation for the loss of their septennial bribes? Or is the feudal Lord of such base vassals to have the septennial sale of his borough made up to him from the public purse? These are proper questions; and an unquestioned negative is the only proper answer. It is to be hoped, it is to be expected, that no nobleman or gentleman who forms a part of the present Ministry, or who now joins to support the administration of his country, will ever be found to traffic away *his* boroughs, but rather to emancipate them by a formal surrender of all undue political influence over them? But what would the country be the better for such virtuous self-denial? Those boroughs would only make the better bargains for themselves as principals, than they now do in subordination to their barons! The good of the country, therefore, calls loudly for the extinction of such pernicious privileges, as sap the vitals of our constitution.

The author considers the reformation so warmly urged by some popular gentlemen, of shortening the duration of parliaments; but to this expedient he states such objections, as we confess appear to be sufficiently cogent: but we cannot enlarge.

* He adds two to London, two to Westminster, and one to Southwark.

Art. 14. *Substance of the Charge of Mismanagement in his Majesty's Naval Affairs*, in the Year 1781, compared with authentic Papers laid before the House, on Mr. Fox's Motion, in the Month of February, 1782. To which is added, a complete List of the Division. 8vo. 1s. Stockdale.

All that this pamphlet contains, except perhaps the lists of the division, has already appeared in the news-papers, and is now obsolete, from an alteration of circumstances; and it is ardently to be hoped we may be able to congratulate ourselves, that all our executive departments are under new managers: especially as the present managers are those who so strenuously pointed out, and remonstrated against, the misconduct of their predecessors.

Art. 15. *An Essay on the Nature of a Loan*; being an Introduction to the Knowledge of Public Accounts. 8vo. 6d. Debreit. 1782.

A short glossary of the terms *Loan, Interest, Commission, Insurance, Annuity, Three per Cents. Four per Cents. Premium, Bonds, and Discount*; which are almost all the noun substantives used in the peculiar language of the Stock Exchange; with an application of them to the two last loans as lessons of bad funding; in like manner as grammarians sometimes instruct their scholars by lessons of bad language. The author's intention is to qualify all who are desirous to rummage the odds and ends in the ministerial budget, which is opened once a year to patch up the old state kettle, whereas two holes sometimes burst out in the stoppage of one. If this tract is well received, he promises a larger work, to which this is to be considered as an introduction.

Art. 16. *The Present Hour*. 8vo. 1s. Debreit. 1782.

The describer of the present hour promises us much from the *incorruptible integrity* of the present cabinet: And in sober truth, if they possess it not in the fullest extent, after such abundant professions;—but we will not anticipate disappointments; for if the least value is set upon good fame, no men surely ever gave stronger verbal security for the rectitude of their intentions! New brooms are said, by good housewiver, to sweep clean; and our new ministers having long laboured to get brooms into their hands, it is certainly now to be expected, that not a cobweb will be overlooked in any of the apartments, or departments, of the State.

Art. 17. *Considerations on the Attorney General's Proposition for a Bill for the Establishment of Peace with America*. By an old Member of Parliament. 8vo. 1s. 6d. Debreit. 1782.

This writer has an aversion to lawyer-politicians, and to the offer of peace being made by parliament: the former, he says, all declare that to be legal which Ministers deem expedient, or are ready to draw up a bill to make it legal: as to the latter, he thinks it the duty of the King's servants to offer peace; but a degradation of the country for the offer to come from parliament. Beside, now parliamentary proceedings are made public, the design and the measure are known to the enemy before the execution is attempted; which is therefore rendered abortive. His wishes for a thorough change of the Ministry are now fulfilled.

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Art. 18. *A Candid Estimate of the Minister's Abilities.* 8vo. 6d.
Stockdale. 1782.

Lord North weighed in the balance, and found wanting. This tract was published just before the late political Revolution. The result of the author's methodical investigation is thus compressed, in a few lines, by way of concluding paragraph:

* I must assert, that his Lordship's heart is better than his head; that he is to be esteemed as a good man, though he cannot be admired as a great one. His ambition is greater than his abilities, and too strong for his reason. His eloquence is the gift of nature; he possesses no other requisites to the perfect character, nor will ever possess them. Culture will never remedy inherent barrenness. Other qualifications he has, less splendid indeed, but more useful. The moderate and agreeable virtues which insure the happiness and honour of domestic life, which are exact without rigour, and assumed without ostentation, are those which embellish and dignify his conduct. To the post in which he now stands he is unequal; that best station of humanity which connects ease with dignity, and virtue with letters, no man could fill better; and when he retires, or when he is driven from public eminence, he may perhaps acknowledge the utility of these remarks, and confess that the language of truth was once spoken by the writer of a pamphlet.

AFFAIRS OF IRELAND.

Art. 19. *The Claims of Ireland, and the Resolutions of the Volunteers, vindicated*; on the Principles of Selden, Sidney, Locke, &c. &c. &c. By Leonard Mac Nally, Esq; 8vo. 1s. 6d. Johnson.

A spirited comment on the *Resolutions*. The author argues in support of the *claims* on, what he apprehends to be, constitutional principles; and we think it will not be an easy matter for any opponent, on the same ground, to invalidate his reasonings, or conclusions.

A M E R I C A.

Art. 20. *The Declaration and Address of his Majesty's suffering Loyalists, to the People of America.* 4to. 1s. 6d. Becket. 1782.

Many readers, on our side the Atlantic, will, perhaps, consider this *Manifesto* as the last effort of expiring Loyalty in North America. It does not appear who is the author, or who are the authors, or subscribers to it; but it comes to us as the ultimate *resolve* of many in all the provinces, never to submit to the usurped dominion of the Congress; who are here stigmatised as a set of tyrants, whose government is not less *intolerable* than *illegal*. The editor tells us, in his preface, that this tract hath had a very extensive circulation through the Colonies, notwithstanding the endeavours of Congress to suppress it.

If the number of *determined* Loyalists be as great as this Address sets forth, and if they persevere in their declared resolutions, a formidable opposition to the new republican government may be maintained, even though Great Britain should relinquish the war, and leave our deserted adherents to *ground* themselves.

There is great vehemence and bitterness of sentiment expressed in this pamphlet; but it contains such a representation of the state of

public affairs in that country, as may prove acceptable to various readers at home. Those readers, however, will judge for themselves what credit they ought to afford to *anonymous* representations.

After all, perhaps, this Declaration may be considered only as a *manœuvre*, which has originated at New York†. But this is offered merely as a random conjecture, in which we may be utterly mistaken.

ART. 21. *Consolatory Thoughts on American Independence*; shewing the great Advantages that will arise from it to the Manufactures, the Agriculture, and Commercial Interest of Britain and Ireland. Published for the Benefit of the Orphan Hospital at Edinburgh. By a Merchant. 8vo. 1s. Edinburgh printed by Donaldson. 1782.

This well-meaning writer, on the prospect of the establishment of independence in the American provinces, consoles us with a representation of the advantages that will be derived from a general freedom of trade to all the American ports; in which he coincides with those writers who think that this should be the basis of a general pacification.

ART. 22. *Two Memorials*, not originally intended for Publication, now published; with an Explanatory Preface. By Governor Pownall. 8vo. 1s. 6d. Dodsey. 1782.

The Governor has, in these Memorials, submitted to his Majesty's consideration, 'on the grounds of fact, first, how the sovereignty (over America) existed in efficiency, prior to the revolt: secondly, on what ground it must now stand, as the state of our negotiations have placed it: and thirdly, having in his second memorial, by a detailed state of the service, shewn how it stands committed, in consequence of the events of the war; cannot perceive that he exceeds the bounds of duty, which a faithful subject owes to his king and country, when he recommended, in his second memorial, the withdrawing the troops from a subordinate contest in North America, which must be decided by other events elsewhere; or that he offends against the strictest bonds of his allegiance, when he recommends the treating with the Americans as with free states, for a truce in terms of *uti possidetis*, as preliminary to a general congress of Europe; while, saving the honour of the crown, he removes the stumbling block which lies in *the state*, and recommends what may be made practicable: Nor that he could incur the imputation of betraying the crown, if he was a Minister, and should advise, in case the sovereignty can neither be preserved by arms, nor re-established by treaty, not a surrender or a cession, but a withdrawing from the dismantled ruins of a fortress, no longer defensible or tenable.' In these memorials the Governor offered his services to undertake the negotiation of an indefinite truce, as a preliminary to a treaty of peace. But the memorials containing matter of administration, they were communicated to his Majesty's Ministers, prior to the offer of them to the King himself. Some of them, however, not agreeing to the measure of opening any such negotiation with the persons referred to, as being authorised by the

† It is dated January 8, 1782; but no place mentioned.

Americans to treat for a peace, the memorials were delivered back and never presented; and to this rejection we owe the publication of them.

E A S T - I N D I E S.

Art. 23. *A Letter to Edmund Burke, Esq;* on the latter Part of the late Report of the Select Committee on the State of Justice in Bengal. With some curious Particulars and original Anecdotes concerning the Forgery committed by Maha Rajah Nundcomar Bahadar, on the Proof of which he lost his Life. Together with some Remarks on the Conduct of the Majority of the Civil Government at that Time in Fort William, Bengal, proper and necessary to be perused and duly weighed by every Member of both Houses of Parliament, before they proceed to determine on the evidence given up in the First Report of the Select Committee of the House of Commons. 8vo. 2s. 6d. No bookseller's name.*

Art. 24. *A Second Letter to the Right Honourable Edmund Burke, Esq;* on the Subject of the Evidence referred to in the Second Report of the Select Committee of the House of Commons, appointed to inquire into the State of Justice in the provinces of Bengal, Bahar, and Orissa. With a complete Refutation of every Paragraph in the Letter of Mr. Philip Francis to the Court of Directors of the East India Company, copied from No. 7 of the Appendix to the said Report. 8vo. 1s. 6d. Whitaker.

This writer warmly supports the character of Governor Hastings against the accusations of Mr. Francis; and for any thing we know to the contrary, every word he writes may be strictly true; but this we will venture to add, that had he been more temperate in his language, and superior to the use of sarcastic asperities, Mr. Hastings would have been under greater obligations to his advocate.

N A V A L A F F A I R S.

Art. 25. *Letters addressed to the Admiralty, on the Naval and Commercial Interests of this Kingdom.* By Lieutenant Tomlinson. Recommended to the most serious Attention of the Legislature. 8vo. 1s. Debrett. 1782.

From these letters we find that Lieutenant Tomlinson having, from ill health, sufficient opportunity for study, was for some time at a loss on what subject he should employ his thoughts, that might be of service to the nation, and of advantage to himself. At length he recollected the speedy decay of ships of war; and therefore studied the seasoning of ship timber. Accordingly he has written an essay on this subject, which he confidently asserts will teach how to make ships last three times as long as those seasoned in the common methods; that he can build them so fast, that all the maritime powers of Europe shall not be able to keep pace with us in the increase of their fleets; that from the direct answer to a simple question, he can tell the worst part of any ship without ever seeing her; that he has a certain method of procuring able seamen to man our ships; and that after a peace he knows how to employ twenty thousand seamen under the direction of the Admiralty, to the satisfaction of the men, and to the advantage of the nation.

* *Whitaker* is in the advertisements.

He apprized the Admiralty of these discoveries in as strong terms as if he had *already* sent ships to produce, more than twice the age of any in the navy; with hints of expecting some advantage from the communication of his essay. He was referred to the navy board, who invited him to shew his papers; this, however, he declined; but has continued for three years to send Lord Sandwich, Lord Malgrave, Lord Hillborough, and Mr. Stephens, occasional letters, as newspaper intelligence inspired him, without having any farther notice taken of his correspondence.

It might appear cruel to treat a man ludicrously who has laboured so long under neglect; but though he may be credited with meaning the welfare of his country as the first consideration, and his private advantage only in subordination to that grand object; yet as the publication of these letters is a direct appeal to the public against our marine ministers, we cannot avoid hinting, that there is something throughout, both the matter and style of all his addresses, that seems to counteract the assurances he so liberally makes of the value and certainty of his discoveries.

Art. 26. *An Essay on the Duty and Qualifications of a Sea Officer.*

Written originally, Anno 1710, for the Use of two young Officers.

By the Rev. James Ramsay, Chaplain in his Majesty's Navy. The third Edition improved. 8vo. 1s. 6d. Robinson. 1780.

The first edition of this very useful Compendium was published in the Year 1765†, when, as we are now informed, the profits of the impression were appropriated by the benevolent author to the Magdalen and British Lying-in hospitals; as that of the second and third editions are, to the Maritime School, or in case of its failure, to the Marine Society. Thus, while our author dedicates his time in a twofold capacity to the service of the navy, he demonstrates his sincerity by his disinterestedness; and if the performance, which is now corrected and enlarged, is attended to in proportion to its merit, our officers will gain many practical hints not unworthy the notice of the most experienced, and the secondary views of the writer will be suitably answered.

WOOLLEN TRADE.

Art. 27. *An Inquiry into the Nature and Qualities of English Wools, and the Variations of Breed in Sheep: with some short Remarks on the Dean of Gloucester's Pamphlet on coarse Wools; and Proposals for relieving the Wool Growers by a Mode which will not prejudice the Manufacturers.* By a Gentleman Farmer. 8vo. 1s. Evans. Pater Noster Row. 1782.

According to this intelligent writer, there are but two distinctions of sheep, in which we are envied by foreigners; these are first, the sheep of Suffolk, Norfolk, Northamptonshire, Devonshire, and particularly Herefordshire; all more or less remarkable for the fineness of their fleeces; secondly, those of Warwickshire and Lincolnshire, which are not peculiar in the fineness of their Wool, but in the quantity they yield, and in the length of the staple. He argues, that these are not different in species from the other sheep in the island, but derive their peculiar qualities from the pasture on which they feed; so

† See Rev. vol. XXXIII. p. 83.

that a breed of heavy fleeced Lincolnshire sheep, conveyed to the mountains of Wales, would soon degenerate to the standard of the native mountaineers there. In the fine sorts, he observes, there is little danger of rivalry on the continent, Spain excepted; but in the coarse kinds, our only superiority is in the quantity of the produce. The preference given abroad to British woollen goods, he attributes to the superiority of our workmanship. To this we are not a little indebted for our reputation in the finer articles, but also in the various kinds of coarse stuffs, the exportation of which is the most considerable part of our woollen trade. Hence he does not apprehend so much evil in a temporary allowance of exporting coarse wool, to relieve the grower, as some do; though he would not recommend such an expedient, but as a *dernier resort* in failure of all other means to carry it off in a manufactured state.

In assigning the causes of the present stagnation of the woollen manufacture, the author differs materially from Dr. Tucker*; as well as in the remedies he recommends for its relief. Under the former head he observes, * The Dean of Gloucester supposes that the present low price of coarse wools entirely arises from our disuse of the wear of coarse woollen manufactures at home, and from our war with America; the first he supposes to be the principal, the latter only the secondary cause of the evil. I am sorry to be under the necessity of widely differing from so respectable an authority. Our disuse of coarse woollen goods cannot be denied: it is obvious to every person who pays the smallest attention to things, that even women servants wear fewer stuff gowns than formerly, and men hardly any woollen waistcoats and breeches; all which, with the American war, must be supposed to have made no small diminution in our home consumption. But the Doctor mistakes greatly in supposing our home consumption of coarse woollens is, or ever was, "much greater than any exportation which can be supposed to a foreign market." On the contrary, had he enquired at these manufacturing places where the coarse wools are used, which are grown in different parts of the kingdom, but particularly in *Lincolnshire*, from whence the complaints arise, he would have been informed that three-fourths, if not four-fifths of them, are used up in the manufacture of stuffs totally designed for a foreign market, the very names of which I believe are known to few people of the island but the manufacturers themselves; and their appearance is so singularly gaudy and extravagant, that I dare say they were never yet seen on the back of an Englishman.

* The evil which the Doctor complains of has been increasing for some time: It is not within this ten or twenty years that all this change of garment at home has taken place, and yet it is no longer ago than the years 1776 and 1777, that wool bore a very high price, not only in *Lincolnshire*, but in every other part of the kingdom, and our woollen manufactures never flourished more in any period than they did between the years 1770 and 1778; which will likewise prove, that they were not materially affected by the American war.—Some particular branches of manufactures, which were principally consumed at home, and in America, may have been greatly affected; but these

* The Dean's tract was mentioned in our Catalogue for March.

were only partial misfortunes, and no conclusion should be drawn from them, respecting so large a country as the woollen trade of this kingdom in general.—The demand for our national and American consumption, has never materially shrunk this country; it has been quite absorbed in the immensity of our foreign trade to Spain, Italy, Turkey, Holland, Germany, and Russia, which was so great of late years, that the demand for raw wool has actually increased since the commencement of the American war, and long since the disuse of coarse woollen cloathing became very general in England.

* The stagnation in our woollen trade may be dated from the commencement of our war with Spain. The Dean of Gloucester, I dare say, is not ignorant, that not only most of the religious, but also many of the other inhabitants of that country, as well as of their settlements on the vast continent of South America, are clothed with British manufactures; the loss of the Spanish trade was therefore a deadly blow to us, and yet it is not the deprivation of their trade alone which completes the whole misfortune of the Spanish war; for by their blocking up Gibraltar, and possessing the command of the straits, they prevent our woollens going to Italy and Turkey, which are heavy goods, and cannot be transported by land, in the manner we now receive the raw silks from Piedmont. The only alternative our manufacturers have, is to ship their goods for Italy and Turkey in neutral vessels, or send them by way of Ostend; but these conveyances are intolerably expensive, and afford only a small relief, not a cure, for the complaint.

* The war which has since taken place with the Dutch, has completed the stagnation of our manufactures. These people wore great quantities of both our light and heavy woollens, which were in great vogue amongst them; it is natural therefore to imagine, that their trade must have been large, especially when one reflects that Holland, for its extent, is the most populous country in Europe. When it is considered that there only remain Germany and Russia, of all those places to which we had an open trade for our manufactures, it will not appear surprizing that our wool growers can find no demand for their raw materials.*

Our author points out several articles of cultivation adapted to the Lincolnshire soil, that would relieve the farmer from raising wool which he cannot sell, particularly flax; but it is much easier to convert grass to arable, than to restore it to pasture; and what is to become of the manufacturers in the mean while? When the sheep are gone to market, and the manufacturers to other countries, how is our staple manufacture to be recovered? Hence he infers, that 'a change of agriculture would bring a heavier and more lasting distress upon our artificers, than any which can arise from a temporary exportation of raw wool.'

In the scheme proposed by Dean Tucker, of introducing our coarse woollen goods into the Ukraine, he states, that the Dean writes under misconceptions; add to which that the coarsest of our woollens are too fine and too dear for the natives of the interior parts of that wild and forlorn country; and that in the imposition of duties on foreign articles, the plan of the Empress of Russia is to encourage manufactures at home,

We now come to our author's propositions, which are briefly these: He observes, that our communication up the Mediterranean is now carried on tediously, chargeably, and hazardingly by neutral vessels: He therefore proposes, that the trade to Italy and the Levant should be attended with regular convoys. The trade to Turkey with woollen goods he deems an unwrought mine to our manufactures; it being an empire whose Sovereign will not be at the trouble of forming plans for encouraging home manufacturers in preference to those of foreigners.

He also thinks a trade may be cultivated with Sweden and Denmark, by procuring the prohibition of British woollens to be taken off in those countries. This scheme, however, may be as visionary as he deems that of Dean Tucker; for though he supposes Sweden cannot as yet supply her own consumption, the very existence of a prohibition argues an effort that may not easily give way to any negotiation to that end.

A third more certain method of encouraging our manufactures, is described to be by granting a bounty of ten per cent. on the exportation of our coarse woollen cloths to those places where the trade continues open, to bring our woollens more upon a level with those made in Saxony; and to be paid at least during the war with Spain and Holland.

Such are briefly the contents of this well-written Inquiry; for the detail of reasoning, the more interested reader on this subject will naturally wish to consult the pamphlet at large.

Art. 28. *A Short View of the Proceedings of the several Committees and Meetings held in consequence of the intended Petition to Parliament, from the County of Lincoln, for a limited exportation of Wool; together with Mr. R. Glover's Letter on that Subject. To which is added, a List of the Pamphlets on Wool lately published, with some Extracts.* 8vo. 6d. Stockdale.

From this collective view of the sentiments of the manufacturers and merchants in several parts of the kingdom, the exportation of raw wool under any qualification whatever, appears to be a very unpopular expedient. It remains, therefore, to find out means to send it off worked up into proper articles ready for use: the difficulty is, those who may want them most, appear to be the least able to become purchasers. This little tract is to be considered as a collection of important matter, the result of meetings all over the country; which might have been buried in oblivion, had they not been given to the public in the comprehensive view now before us.

P O E T I C A L.

Art. 29. *An Epistle from L——y W——y to Sir R——d W——y, Bart.* 4to. 1s. Wright.

If Lady W. possesses any remains of that modesty which constitutes the most amiable distinction of her sex, she will feel herself severely chastised for any past misdemeanors, in the licentious and obscene trash which hath come recommended in *her name* to the Public, since the late judicial † investigation of her conduct.—The Authors of such

† See account of the trial between Sir R. W. and Capt. Bisset, for *Grum. Con.* Rev. March, p. 239.

things as the present Epistle, may be considered as the beadles and hangmen of Parnassus; who administer the punishments due to criminals whom other laws and other executioners cannot reach.

D R A M A T I C.

Art. 30. *Retaliation*, a Farce, in two Acts, as it is performed, with universal Applause, at the Theatre Royal, Covent-Garden.

By Leonard Mac Nally, Esq. 8vo. 1s. Blyth, &c. 1782.

“What is the plot good for (says *Bayes*), but to bring in good things!” This seems to have been the idea of the author of *Retaliation*, who has, however, unlike the original *Bayes*, really produced the good things he intended. *The fable* is thin, hacknied, and improbable; the characters, *Præcipe* excepted, are not very strongly marked; but *the dialogue* abounds with strokes of wit, and is seasoned, perhaps, rather too highly with temporary allusions, the common salt of the modern drama. The character of the Attorney bears the stamp of an able practitioner, as may appear by the following specimen:

Enter PRÆCIPE and FRANK.

(*PRÆCIPE is in an old-fashioned naval uniform and hat, a sword, stick, and black patch on one eye.*)

Frank. This uniform fits you exactly, Sir, I borrowed it from an old sea officer in the neighbourhood—You really look as brave, and sea-man-like, as if you were one of the Admirals in Westminster Abbey, descended from his monument.

Præcipe. I wish some of them had descended, they have been wanting Master Frank—But I object to this black patch on my eye; it brings me under statute ninth of George the First, chapter twenty-second, which makes it felony without clergy to go with the face disguised.

Frank. That act must have lost its force, Sir, or what would become of the painted beauties of London?

Præcipe. Then, as a body may say, I am only a seaman by fiction; but the law says, fictions are beneficial—But then, says the law again, no fiction shall work an injury. Very well; there can be no injury in my marrying a woman of fortune.

Frank. True, Sir.

Præcipe. Let us moot the case—In fiction subsists equity and justice, say the books—then will I marry Miss Fairport in the equity of fiction, and afterwards be happy.—

Frank. In reality, Sir?—

Præcipe. If not happy, we can separate by fiction—I'll state you a case in point—A brings his action of *crim. con.* against B; now though the cause of action had been transacted in the most loving manner between B, and the wife of A, yet must A state in his declaration, that the said B did wickedly and maliciously, with force and arms, that is to say, with sticks, clubs, staves, swords, guns, and other offensive weapons, seduce and—*et cætera*, the wife of the said A—Do you understand me?

Frank. Perfectly.

Præcipe. But this is not all—for though A and wife had lived together like cat and dog, as the saying is, yet must A aver, that B deprived him of all worldly comfort.—Oh, Master Frank, many a
good

good fortune has been made by the fiction of *crim. con.* but now a plaintiff can scarce recover a *shilling*.

Frank. And is this law, Sir?

Præ. Yes, it is law; but nothing to what they do at the Admiralty, where the whole ocean's brought upon dry land—It was but the other day a pirate was tried for feloniously robbing the good ship *St. Joseph*, on the high seas, four leagues off Cape St. Vincent, in the county of Norfolk.

Frank. Now you joke indeed, Mr. *Præcipe*!

Præcipe Joke! the devil a joke! Why man it has been proved to the satisfaction of the civilians and the bar, that the Thirteen Colonies of America are situate in, and part of the county of, Kent.

N O V E L S.

Art. 31. *Female Stability; or the History of Miss Belville.* In a Series of Letters. By the late Miss Palmer. 12mo. 5 Vols. 178: Newbery, 1780.

If praise were not so frequently and so shamelessly prostituted to ignorance or interest, as we daily see it is in the present age, this novel might be presumed, from the very high encomiums bestowed on it in the public prints, to be worthy of general attention. Complaisance, too, might spare the fair sex, and humanity veil the errors of the dead. Truth however dictates a conduct the very opposite to partial flattery: and while our tribunal is respected by the Public, justice forbids us to mislead their opinions.

With these sentiments we cannot pay any distinguished compliment to the work before us. As a composition it is defective; and as a picture of real life it is erroneous. It is in its morality alone that it is unexceptionable. The eager visitors of a circulating library will however find an amusing, if not an highly interesting story: and perhaps the tender-hearted female will be beguiled of her fears, by the sufferings of *Adeline* and the feelings of *Louisa*. Except in the conduct of the heroine, "*female stability*" is not the virtue of many of the ladies of the tale: at least it is so imperfectly observed, that she who records their story is obliged to acknowledge their imperfection. This novel abounds with weddings, and like Mrs. *Gentivire's* comedies, leaves very few of its personages in "*single blessedness*."

Art. 32. *The Young Philosopher; or the Natural Son.* A dramatic Novel. 12mo. 2 vols. 6s. Bowen. 1782.

This seems to be a translation from the French; as there are some errors in grammar not very consistent with the lively and acute arguments observed in other parts of the performance. The young philosopher, like many of his tribe, falls a victim to the arts of a designing woman: but, unlike too many who have *once* fallen, he recovers from his errors and is happy with the object of his more virtuous wishes. There are some characters in this novel that are drawn with a lively, though careless hand. They are discriminated likenesses, as if real personages had sat to the painter. But they are mere outlines, with one or two exceptions; and they captivate, rather from their singularity than by their merit. The conversations are animated and sensible; and the situations interesting. We should recommend it more warmly, if we were not aware, that when pleasure is adorned with seducing colours, the best reasonings of philosophy lose their af-

fect: and frequently the most awful sanctions of religion find their influence but weak, when opposed to the delusions of wit and the force of passion.

Art. 33. *Fashionable Follies.* A Novel, containing the History of a Parisian Family. 12mo. 2 Vols. 6s. Doddsley. 1781.

The number of follies recorded in this work is 301! *one* more might have been added to the catalogue, and that is, the *folly* of a sensible author in recording the most detestable crimes under so gentle a title; and in relating with gaiety what ought never to be thought of without abhorrence. But as Solomon truly observes—"Fools make a mock of sin!"

Art. 34. *The Adventures of a Rupee:* wherein are interspersed various Anecdotes, Asiatic and European 8vo. 3s. boards. Murray. 1782.

This performance is ushered into the world by a preface of a very singular cast, which begins in this manner. 'Ye modern writers of novels who excite *filly* passions in *filly* people by *wretched* language'—It may be so. And what then? Why, undoubtedly, this novel is written to shew how a *wise* man can excite *wise* passions by *excellent* language! And yet—for modesty and wisdom are inseparable!—the writer 'protests that the present performance is in his own opinion so insignificant, that he should *blush* to affix his name to it, if he did not think it might bear some rank among the performances of the same species which every hour engenders.' 'My work, says he, is barren of incident: and what incident it has may not be, in its kind, of importance: but my observations from human nature are neither so frequent nor so great as the insignificant and ignorant imitators of Sterne and other novelists daily exhibit in their affected and foolish productions.' To this we fully assent: but that a man so deeply conscious of his inability should publish this work, only because others have exhibited *productions more affected and more foolish than his own*, would appear somewhat extraordinary, if the author had not declared, that he would not permit 'criticism' to decide on his deserts! This precaution was a wise step in a *conscious* author: because a sour critic might otherwise have parodied the apology by remarking, that with equal propriety a thief may justify his picking a pocket, by the more daring example of those who rob and murder on the highway!

These *Adventures of a Rupee* are somewhat termed on the model of the *Adventures of a Guinea*: but they have neither the shrewd reflections nor the varied entertainment of the latter.

The rupee passes through several hands, and is made to sympathize very cordially, with the joys and sorrows of the possessor. At Miss Melville's meeting her lover after a long absence, our rupee seems particularly affected, and artfully throws, like the painter of antiquity, a veil over scenes too tender to be expressed. "The mode that mortals have adopted of expressing ideas by words now fails me (says *Rupee*) entirely: for

"Who can paint the lovers as they *stood*?"

However, they did not long continue in this attitude. *Rupee* had the inexpressible satisfaction to see 'the young pair united by Hymen, while *Pleasure sat smiling on the work.*'

After

After several *Asiatic* and *European* adventures, our *Rupce* becomes the property of a certain 'good man, who though not a rich man, had been Governor of a rich island; and what is more surprising, this Governor of a rich island, who is not a rich man, is a soldier and yet a scholar.' 'This gentleman (says *Rupce*) happening to see me, resolved to purchase me of my crooked master; for I think I have before observed, that gold never before improved itself to the degree that I have done.' A very modest compliment! But *Rupce* had seen a deal of good company: and *conscious* merit will inspire a sort of modest assurance. However *Rupce* is to wander no longer abroad. He hath seen enough of the world; and the world hath seen enough of him. 'I am (says he) safely laid up in a storehouse of a society of antiquarians, where with medals, busts, *inscriptions*, and other of my learned brethren, I spend my hours in separating Truth from the *ashes* of Time! A curious kind of employment for *Rupce* and his brethren! And as curious an account he gives of it too! 'Our eyes can penetrate, with the same ease, the *shade* of antiquity, and the *prejudices* that surround the present day. We say, without fear of punishment, that Alexander the Great was a man; and that Julius Cæsar was a bold man.' Courageous *Rupce*! Who can match thee and thy brethren for freedom of speech? However, as *Rupce*, by his own account, is 'like to pass a number of years' in the *cabinet*, we hope he will suffer none of his secrets to transpire, through a foolish ambition of discovering his own importance; but rest in peace amidst 'the *ashes* of Time!'

MISCELLANEOUS.

Art. 35. *The Sky-Rocket*; or Thoughts during the Easter Recess of Parliament, on several very important Subjects, and on several recent events. By ———, Esq. Member for the County of ———. 8vo. 1s. Matthews.

The Sky-Rocket! And why, in the names of all possible tropes and figures, a sky-rocket? Perhaps, for we are really at a loss, because a sky-rocket is inclosed in paper, and these thoughts are also contained in paper; but (we do not mention it to alarm the honourable writer's apprehensions on what is possible to happen) so sometimes is a pound of butter. Again, a paper case is no sky-rocket, unless it is filled with a due mixture of combustibles; and we can assure our readers, that the contents of these sheets are perfectly inoffensive. Once more, a sky-rocket, when fired, rises in a uniform direction, whereas these thoughts go off in such a zig-zag manner, that if we must compare the pamphlet to any species of fireworks, we will call it a cracker. First, the author is ill-natured enough, being holiday-time by confession, to fling it among the legs of the discarded Ministers, to make them jump. Then it bounces into the old cast-off ministerial budget, where it singes some of the proposed taxes; particularly one that was rumoured on servant-maids. It springs next into the playhouse, where it makes a furious explosion to alarm both the actors and the auditors. At last it bounces back again into the House of Commons, among the irreligious part of the Members:—but we must now dismiss the metaphor suggested by the author; for, in short, after various rambles, his conclusion is quite a sermon, on the dispersion of the Jews, on the propagation of the gospel, on the re-

glest of the Members in attending the stated prayers of the House, and on the prophanation of the Lord's day. It is a serious composition, which the author endeavours to enliven with humour; and there is just enough of the one to destroy the effect of the other.

Art. 36. *Sketches of the Lives and Writings of the Ladies of France.*

By Ann Thicknesse. 18mo. 3 Vols. 10s. 6d. Doolley, &c.

In our 58th vol. p. 466. (No. for June, 1778) we gave an account of the first volume of these Biographical Sketches; the second vol. of the set now before us bears date 1780; and the third was printed in 1781.

With respect to the literary merit of this work, we must repeat what we have already said, in the article above referred to, that though the language of these Sketches is not every where correct, yet they abound with traits of history, and with entertaining anecdotes of the principal ladies, which cannot fail to procure them a considerable number of readers—especially among the fair sex. Our principal objection to Mrs. Thicknesse's performance is, that (as mentioned before) several trifling articles, relating to persons of whom little is said, and who merit still less, are inserted in it. We readily, however, subscribe to the justness of the fair writer's own apology for the imperfections of her publication; which is as follows: she intreats the candid reader to overlook the many errors of the *Editor* [the lady modestly declining the superior title of *AUTHOR*], and to remember, that the extracts from the female writers of France are only given as crude sketches: 'but we have endeavoured, adds she, to omit every thing that could awaken vice, and to select only the moral sentiments, and the interesting anecdotes which we have found among a vast profusion of inflammatory love-tales.' Mrs. T. concludes her apology, with expressing, very properly, her concern to observe, that *such tales* seem to be 'the rage of this kingdom, as well as in France.' This, she fears, 'has been the cause' [it may have been *one* cause] 'of that levity of behaviour among us, which was, till of late years, characteristic of French women only.'

Art. 37. *The Chester Guide; or, an Account of the ancient and present State of that City.* 8vo. 1s. Lowndes. 1781.

Chester is a very singular, as well as a very considerable city. Our Readers had an ample account of it in our Extracts from Mr. Pennant's *Tours*. See, particularly, Rev. vol. lx. p. 34.

Art. 38. *The Southampton Guide; or, an Account of the ancient and present State of that Town.* A new Edition, enlarged. 8vo. 1s. Law. 1781.

Southampton is a most agreeable place; and this account of it will be useful and entertaining to those who repair thither for business or amusement.

Art. 39. *The Lives of the most eminent English Poets; with critical Observations on their Works.* By Samuel Johnson. 8vo. 4 Vols. 1l. 1s. Boards. Cadell, &c. 1781.

This large *octavo* edition comprehends all the Biographical Prefaces of Dr. Johnson, detached from the ten volumes of the original *small-dudcimo* edition, which was lately given to the Public, in connection with the elegant impression, in sixty-eight volumes, of the works of the most eminent English poets, with heads by Bartolozzi, Sherwin, &c.

—Of that edition we have given an ample account, in several detached articles.

Art. 40. *Essays on the History of Mankind, in rude and in cultivated Ages.* By James Dunbar, LL. D. Professor of Philosophy in the King's College and University of Aberdeen. The second Edition, with Additions. 8vo 6s. bound. Cadell. 1782.

In our Review for Dec. 1780, we gave an account of the first edition of these ingenious Essays: and we are happy to find our opinion of their merit confirmed by that of the Public in general. Among the additions made to the work, in this new impression, we observe a very extraordinary character of Dean Tucker—For the honour of human nature, we hope the picture bears very little resemblance to the original.—There has been a literary quarrel between these Gentlemen; they have put each other out of humour; and we must not mind what people say when they are in a passion.

M E D I C A L

Art. 41. *The Works of Alexander Monro, M. D. F. R. S. Fellow of the Royal College of Physicians, and late Professor of Medicine and Anatomy in the University of Edinburgh.* Published by his Son, Alexander Monro, M. D. &c. &c. To which is prefixed, the Life of the Author. Illustrated with Copper-plates. 4to. 11. 5s. Robinson. 1781.

We cannot better announce this valuable publication, than by copying the Advertisement prefixed by the Editor, the justly celebrated successor of his father in the professional chair.

‘I flatter myself, that this collection of the works of my father, will prove not only acceptable to his pupils and friends, but useful to the Public, as many of them treat expressly on practical subjects, and that in all of them some application to practice is pointed out.

‘To the works printed under his own inspection, I have added two pieces.

‘The first is an Oration *De Cuticula Humana*, delivered by him above 40 years ago in the Common Hall of this University, in which many curious circumstances are described which had escaped the observation of former Anatomists, particularly the appearance of the fibres that connect the Cuticula to the Cutis Vera, which since that time has been annually demonstrated in the Anatomical Theatre of this place.

‘The other piece is an *Essay on Comparative Anatomy*, composed from notes taken at his Lectures, and published at London in 1744.

‘But as this *Essay* was published without his consent or knowledge, and that of course many errors had crept into it, I have endeavoured to correct these, and made a few additions to it, from observations collected by himself with a view to a larger work on that subject; but which, by various avocations, he was prevented from prosecuting.

‘To the whole are prefixed an engraving, executed by Mr. Basse, from an excellent Portrait of my Father by Allan Ramsay, Esq; and an Account of his Life, composed by my brother Dr. Donald, Physician at London.’

L A W.

Art. 42. *The Decree of the Barons of the Exchequer, delivered before Sir James Eyre, Nov. 17, 1777, in the great Cause of Tuba.*

Tithe Milk, between the Rev. Dr. Bosworth, Limbrick, and others, as taken in Short Hand by Mr. Gurney. With an Appendix from the same Decree, respecting the Payment of Agistment Tithes for Cattle kept in one Parish and used in another; and the Manner of tything Potatoes and Apples. To which is added, the Form of a Notice proper to be delivered to the Payers of Tithe-Milk in Kind. 8vo. 1s. Baldwin. 1779.

The farmers, it seems, set out Dr. Bosworth's tithe-milk every fifth evening, as being the tenth meal; the Doctor complained that he was injured by the evening milk not being so much in quantity as that given in the morning; and pleaded, that he ought to have a morning and evening meal alternately, or the whole meal every tenth day. No, Doctor, say the fly farmers, you are intitled to the tenth meal; if we give it you alternately, morning and evening, we give you alternately the ninth and eleventh; and if we give you the tenth day's milk altogether, you will then have the nineteenth and twentieth meals, instead of the tenth: and either way is a departure from the rule laid down, that the parson is entitled to the *tenth* meal! Indeed the reverend Doctor appears to have had some reason to grumble at receiving short measure; for it is impossible to avoid remarking, that the graceless husbandmen were not complaisant enough to alter the evening portion to the morning! The Barons, however, overruled the wicked quibbles, and established the Doctor's right to the tenth day's produce; which, if the cows are fairly milked, and do not take part with their refractory masters, by now and then kicking down the pail, may end this interesting contest. How cordiality is to be restored, depends greatly on the quality and measure of the Doctor's milk of the word; of which we hope the farmers will take their due share in return.

Doctor Bosworth also complained, that his tithe of potatoes, apples, &c. was unfairly set out; in which he was also decreed satisfaction. How can spirituals mingle with such carnal squabbles?

Art. 43. *The Statutes at Large*: from the Sixteenth Year of the Reign of King George the Third to the Twentieth Year of the Reign of King George the Third, inclusive. To which is prefixed, A Table of the Titles of all the Public and Private Statutes during that time. With a copious Index. Vol. XIII. 4to. 11. 7s. bound. King's Printers. 1780.

Our Readers will see, by the above date, that this volume of the Statutes ought to have been announced some time ago,—but our Collector was negligent.—With respect to the character and utility of this quarto edition, the Public stand in need of no information. Our opinion of it has been repeatedly given. See Review, Vols. XXVIII. XXXII. XLV. XLIX. and LV. For the *first* account, consult the *Table of Contents*, Article RUFFHEAD.

R E L I G I O U S.

Art. 44. *The Scriptural Preservative of Women from Ruin by Seduction and Prostitution, as revealed in the Divine Law.* In a Letter to a Friend, designedly written for the particular use of young unmarried Persons. By the Rev. John Riland, M. A. Chaplain of St. Mary's Birmingham. 8vo. 1s. Hogg. 1782.

'Seduction and prostitution,' says Mr. Riland, 'with adultery at their

their side, are monsters that stalk abroad. Devil-like, they go up and down, seeking whom they may devour. And they have devoured thousands already; and, unless taken and destroyed, will devour thousands more; so that tens of thousands *have* fallen, *are* falling, and will fall before them.' The Author having declaimed on these GRIEVANCES, makes his *motion*, viz. That *the power* of these monsters *hath increased, is increasing, and* OUGHT TO BE DIMINISHED. We are afraid, that if the motion be carried by the majority, in *words*, the grievance complained of will still remain!—and as the Author says—'a numberless number of men and women in this land *will* live like brute beasts; men, like bulls, horses, and dogs; and women, like cows, mares, and bitches. So beastly'——but this is *too beastly!*—no more of Mr. Riland, at this time!

S E R M O N

Occasioned by the Death of the Rev. Mr. Francis Spillsbury, who departed this Life, March 3, 1782 in the 77th Year of his Age: Preached at Salter's Hall, March 17th. To which is added, the Oration delivered at his Interment. By Hugh Worthington, Jun. 8vo. 6d. Buckland, &c.

A just tribute of respect to a very respectable character; and a proper improvement of the solemn occasion.

C O R R E S P O N D E N C E.

W. M.'s Letter, relative to a Foreign Article in our last *Appendix*, is sent to THE CONTINENT,—where the Gentleman who drew up that Article resides; and to whom the matter proposed by W. M. must be ultimately referred. In the mean time, our Correspondent may rest assured, that we embrace, with pleasure, every opportunity of obliging and serving our Readers, to the utmost of our ability. We only lament, that our power is not, on all occasions, as boundless as are our wishes.

†† The *Gage d'Amitié* cannot be accepted on the terms on which it is offered. The Writer of the Articles in question, subject, like other mortals, to the failings of humanity, is not conscious of having submitted his pen to the guidance of flattery or resentment, and means to pursue the line of honest and impartial criticism, untouched by compliment, and unmoved by invective.

* A Letter, signed *Incognita*, expostulates with us for having overlooked a publication entitled "The History of the Holy Bible, by a Lady;" printed at Ipswich.—This letter has given us the first notice we ever received concerning the work to which it refers. We have never seen the Lady's History of the Bible*; having no Correspondent at Ipswich.

* Nor any advertisement of it.

☞ In our next we shall give an account of the curious and very interesting *Letters from an American Farmer*.





THE
MONTHLY REVIEW,

For JUNE, 1782.



ART. I. *Letters from an American Farmer*; describing certain provincial Situations, Manners, and Customs, not generally known; and conveying some Idea of the late and present interior Circumstances of the British Colonies in North America. Written for the Information of a Friend in England, by J. Hector St. John, a Farmer in Pennsylvania. 8vo. 5 s. Boards. Davis. 1782.

AS the long wished-for period is not, it is imagined, far distant, when the animosities between this country and America will be terminated, these authentic and curious Letters from an American Farmer are published at a time when they cannot fail of being interesting to every one who wishes to be acquainted with a country that will so soon, it is to be hoped, become an object not only of general attention, but of fraternal regard.

Were it possible to entertain any doubts of the authenticity of this publication, its internal evidence would alone be sufficient to remove them. The Writer professes himself to be a simple cultivator of the earth, with little other pretension to literary attainments than what he derives from a few miscellaneous volumes, that were carried over from England by his grandfather. Nature, however, seems to have made up to him the defects of education: he possesses a strong and enlightened understanding, a perception quick and intuitive, and a philosophical spirit of reflection, that has not only furnished his mind with many new and original ideas, but may have, possibly, eradicated from it those prejudices which books as often contribute to confirm as to remove.

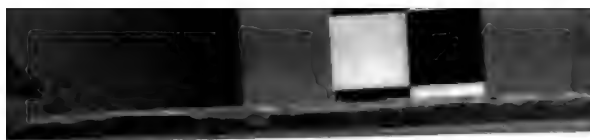
Of these Letters, which are twelve in number, the first is merely introductory. The situation, feelings, and pleasures of
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an American farmer make the subject of the second. The next is an answer to the question, What is an American? The six subsequent Letters are more particular and local. In these we have a very curious and interesting account of the islands of Nantucket, and Martha's Vineyard. In which are considered the manners, trade, customs, education and employments of the inhabitants. They contain also some particulars respecting Charlestown in South Carolina. The tenth Letter, which is solely appropriated to Natural History, will be singularly acceptable to the lovers of that science. As will also the next letter from a Russian gentleman, a correspondent of Mr. St. John's, describing his visit to Mr. John Bertram, the celebrated Pennsylvanian botanist. The twelfth and last Letter cannot fail of suggesting, to those who are not totally lost to the tender sympathies of humanity, some of the most pathetic and affecting ideas by which the human heart is capable of being impressed. 'The distresses of a frontier-man' must have been actually felt in all their novel and aggravating circumstances, or Mr. St. John could not possibly have painted them with such exquisite sensibility! But we shall turn (for the present at least) from this melancholy picture, to contemplate the more pleasing one of the Author's situation and feelings, previous to the commencement of an unfortunate war, which, while it has deluged the one country with blood, has (in the opinion of many wise and good men) stained the other with the guilt of it:

'As you are the first enlightened European I have ever had the pleasure of being acquainted with, you will not be surprised that I should, according to your earnest desire and my promise, appear anxious of preserving your friendship and correspondence. By your accounts, I observe a material difference subsists between your husbandry, modes, and customs, and ours; every thing is local; could we enjoy the advantages of the English farmer, we should be much happier, indeed, but this wish, like many others, implies a contradiction; and could the English farmer have some of those privileges we possess, they would be the first of their class in the world. Good and evil I see is to be found in all societies, and it is in vain to seek for any spot where those ingredients are not mixed. I therefore rest satisfied, and thank God that my lot is to be an American farmer, instead of a Russian boor, or an Hungarian peasant. I thank you kindly for the idea, however dreadful, which you have given me of their lot and condition; your observations have confirmed me in the justness of my ideas, and I am happier now than I thought myself before. It is strange, that misery, when viewed in others, should become to us a sort of real good, though I am far from rejoicing to hear that there are in the world men so thoroughly wretched; they are no doubt as harmless, industrious, and willing to work as we are. Hard is their fate to be thus condemned to a slavery worse than that of our negroes. Yet when young I entertained some thoughts of selling my farm. I thought it afforded but a dull repetition of the
same

same labours and pleasures. I thought the former tedious and heavy, the latter few and insipid; but when I came to consider myself as divested of my farm, I then found the world so wide, and every place so full, that I began to fear lest there would be no room for me. My farm, my house, my barn, presented to my imagination, objects from which I adduced quite new ideas; they were more forcible than before. Why should not I find myself happy, said I, where my father was before? He left me no good books it is true, he gave me no other education than the art of reading and writing; but he left me a good farm, and his experience; he left me free from debts, and no kind of difficulties to struggle with.—I married, and this perfectly reconciled me to my situation; my wife rendered my house all at once chearful and pleasing; it no longer appeared gloomy and solitary as before; when I went to work in my fields I worked with more alacrity and sprightliness; I felt that I did not work for myself alone, and this encouraged me much. My wife would often come with her knitting in her hand, and sit under the shady trees, praising the straightness of my furrows, and the docility of my horses; this swelled my heart and made every thing light and pleasant, and I regretted that I had not married before. I felt myself happy in my new situation, and where is that station which can confer a more substantial system of felicity than that of an American farmer, possessing freedom of action, freedom of thoughts, ruled by a mode of government which requires but little from us? I owe nothing, but a pepper-corn to my country, a small tribute to my King, with loyalty and due respect; I know no other landlord than the Lord of all land, to whom I owe the most sincere gratitude. My father left me three hundred and seventy-one acres of land, forty-seven of which are good timothy meadow, an excellent orchard, a good house, and a substantial barn. It is my duty to think how happy I am that he lived to build and to pay for all these improvements; what are the labours which I have to undergo, what are my fatigues when compared to his, who had every thing to do, from the first tree he felled to the finishing of his house? Every year I kill from 1500 to 2000 weight of pork, 1200 of beef, half a dozen of good wethers in harvest: of fowls my wife has always a great stock: what can I wish more? My negroes are tolerably faithful and healthy; by a long series of industry and honest dealings, my father left behind him the name of a good man; I have but to tread his paths to be happy and a good man like him. I know enough of the law to regulate my little concerns with propriety, nor do I dread its power; these are the grand outlines of my situation, but as I can feel much more than I am able to express, I hardly know how to proceed. When my first son was born, the whole train of my ideas was suddenly altered; never was there a charm that acted so quickly and powerfully; I ceased to ramble in imagination through the wide world; my excursions since have not exceeded the bounds of my farm, and all my principal pleasures are now centered within its scanty limits: but at the same time there is not an operation belonging to it in which I do not find some food for useful reflections. This is the reason, I suppose, that when you was here, you used, in your refined style, to denominate me the farmer of feelings; how rude must those feelings be in him who daily holds

holds the axe or the plough, how much more refined on the contrary those of the European, whose mind is improved by education, example, books, and by every acquired advantage! Those feelings, however, I will delineate as well as I can, agreeably to your earnest request. When I contemplate my wife, by my fire-side, while she either spins, knits, darns, or suckles our child, I cannot describe the various emotions of love, of gratitude, of conscious pride which thrill in my heart, and often overflow in involuntary tears. I feel the necessity, the sweet pleasure of acting my part, the part of an husband and father, with an intention and propriety which may entitle me to my good fortune. It is true, these pleasing images vanish with the smoke of my pipe; but though they disappear from my mind, the impression they have made on my heart is indelible. When I play with the infant my warm imagination runs forward, and eagerly anticipates his future temper and constitution. I would willingly open the book of fate, and know in which page his destiny is delineated; alas! where is the father who, in these moments of paternal extacy, can delineate one half of the thoughts which dilate his heart? I am sure I cannot; then again I fear for the health of those who are become so dear to me, and in their sicknesses I severely pay for the joys I experienced while they were well. Whenever I go abroad it is always involuntary. I never return home without feeling some pleasing emotion, which I often suppress as useless and foolish. [The instant I enter on my own land, the bright idea of property, of exclusive right, of independence exalt my mind. Precious soil, I say to myself, by what singular custom of law is it that thou wast made to constitute the riches of the freeholder? What should we American farmers be without the distinct possession of that soil? It feeds, it clothes us, from it we draw even a great exuberancy, our best meat, our richest drink, the very honey of our bees comes from this privileged spot. No wonder we should thus cherish its possession, no wonder that so many Europeans, who have never been able to say that such portion of land was theirs, cross the Atlantic, to realize that happiness. This formerly rude soil has been converted by my father into a pleasant farm, and in return it has established all our rights; on it is founded our rank, our freedom, our power as citizens, our importance as inhabitants of such a district. These images, I must confess, I always behold with pleasure, and extend them as far as my imagination can reach: for this is what may be called the true and the only philosophy of an American farmer. Pray do not laugh in thus seeing an artless countryman tracing himself through the simple modifications of his life; remember that you have required it, therefore with candour, though with diffidence, I endeavour to follow the thread of my feelings, but I cannot tell you all. Often when I plough my low ground, I place my little boy on a chair which screws to the beam of the plough—its motion and that of the horses please him; he is perfectly happy, and begins to chat. As I lean over the handle, various are the thoughts which crowd into my mind. I am now doing for him, I say, what my father formerly did for me, may God enable him to live, that he may perform the same operations for the same purposes when I am worn out and old! I relieve his mother of some trouble while I have him with me, the odoriferous furrow exhilarates



exhilarates his spirits, and seems to do the child a great deal of good, for he looks more blooming since I have adopted that practice; can more pleasure, more dignity be added to that primary occupation? The father thus ploughing with his child, and to feed his family, is inferior only to the Emperor of China ploughing as an example to his kingdom.'

With what heart-felt regret must our honest Pennsylvanian look back to these happy moments of his existence, when the innocence, the simplicity, and the rational employments of his life could only have been equalled in the primitive ages of mankind!

Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari classica, necdum
Impositos duris crepitare incudibus enses —
Sed nos immensum spatiis consecimus æquor.

[*To be continued.*]

ART. II. *The English Garden*: a Poem. In Four Books. Book IV.
By W. Mason, M. A. 4to. 2s. 6d. Dodsley. 1781.

THE first Book of this elegant Poem made its appearance in the year 1772, of which the Reader will find a very ample account in the forty-sixth volume of our Journal, p. 219. Of the second and third Books no other notice was taken at the time of their publication, than barely to announce them; as we waited for the completion of the Writer's plan, that the whole might be included in one general critique. The Poem being now brought to a conclusion, it is with pleasure we resume the consideration of it.

Perhaps we cannot give the Reader a juster idea of the plan and conduct of this pleasing performance, than in the words of Mr. Mason's own analysis of it, as it is sketched out in his General Postscript. 'The first Book,' says he, 'contains the general Principles of the Art, which are shewn to be no other than those which constitute Beauty in the sister art of Landscape Painting; Beauty which results from a well-chosen variety of curves; in contradistinction to that of Architecture, which arises from a judicious symmetry of right lines, and which is there shewn to have afforded the principle on which that formal disposition of Garden Ground, which our ancestors borrowed from the French and Dutch, proceeded. A principle never adopted by Nature herself, and therefore constantly to be avoided by those whose business it is to embellish Nature.'

'The second Book proceeds to a more practical discussion of the subject, but confines itself to one point only, the disposition of the ground; and, that very material business immediately united with the disposition and formation of the paths and fences. The third Book, tending constantly to the curvilinear principle is first

first shewn, not only in the formation of the ground-plan with respect to its external boundary, but in its internal swellings and sinkings, where all abruptness or angular appearances are as much to be avoided as in the form of the outline that surrounds the whole.

'The pathways or walks are next considered, and that peculiar curve recommended for their imitation which is so frequently found in common roads, foot-paths, &c. and which being casually produced appears to be the general curve of Nature.

'The rest of the book is employed in minutely describing the method of making sunk fences, and other necessary divisions of the pleasure-ground or lawn from the adjacent field or park; a part of the art which is of most essential consequence, and which is frequently very difficult both to design and execute.'

This Book closes with the apposite story of Abdalominus, who was found working in his garden when Alexander came to impose upon, or rather, to restore to him, the crown of Sidon.

'The third Book proceeds to add natural ornament to that ground-plan which the second Book had ascertained, in its two capital branches, Wood and Water.'

'Fictitious or artificial ornaments, in contradistinction to natural ones last treated, form the general subject of the fourth Book, and conclude the plan. By these is meant not only every aid which the art borrows from architecture; but those smaller pieces of separate scenery appropriated either to ornament or use, which do not make a necessary part of the whole; and which, if admitted into it, would frequently occasion a littleness ill suiting with that unity and simplicity which should ever be principally attended to in an extensive pleasure-ground.'

Apprehensive that descriptive poetry, however varied, might pall when continued through so long a poem, Mr. Mason has contrived 'to interweave a tale with the general theme.' 'The idea, says he, was new, and I found the execution of it somewhat difficult.' In justice, however, to the Poet's art, it must be acknowledged, his success has been more than equal to the difficulty of the attempt. This interesting story is thus introduced:

'But precep's tire, and this fastidious age
Rejects the strain didactic: Try we then
In livelier Narrative the truths to veil
We dare not dictate. Sons of Albion, hear!
The tale I tell is full of strange event,
And piteous circumstance; yet deem not ye,
If names I feign, that therefore facts are feign'd:
Nor hence refuse (what most augments the charm
Of storied woe) that fond credulity
Which binds th' attentive soul in closer chains.'

Passing over the introductory description of Alexander's domain, and its situation on the coast, proceed we to the commencement of this affecting, though romantic and improbable narrative, so full 'of strange event and piteous circumstance.'

* One vernal morn, as urging here the work
 Surrounded by his hinds, from mild to cold
 The season chang'd, from cold to sudden storm,
 From storm to whirlwind. To the angry main
 Swiftly he turns, and sees a laden ship
 Dismasted by its rage. "Hie, hie we all,"
 ALCANDER cry'd, "quick to the neighb'ring beach."
 They flew; they came, but only to behold,
 Tremendous sight! the vessel dash its poop
 Amid the boiling breakers. Need I tell
 What strenuous arts were us'd, when all were us'd,
 To save the sinking Crew? One tender Maid
 Alone escap'd, sav'd by ALCANDER's arm,
 Who boldly swam to snatch her from the plank
 To which she feebly clung; swiftly to shore,
 And swifter to his home, the youth convey'd
 His clay-cold prize, who at his portal first
 By one deep sigh a sign of Life betray'd.
 A Maid so sav'd, if but by Nature blest
 With common charms, had soon awak'd a flame
 More strong than Pity, in that melting heart
 Which Pity warm'd before. But she was fair
 As Poets picture Hebe, or the Spring;
 Graceful withal, as if each limb were cast
 In that ideal mould whence RAPHAEL drew
 His Galatea*: Yes, th' impassion'd Youth
 Felt more than pity when he view'd her charms.
 Yet she, (ah, strange to tell) tho' much he lov'd,
 Suppress'd as much that sympathetic flame
 Which Love like his should kindle: Did he kneel
 In rapture at her feet? she bow'd the head,
 And coldly bad him rise; or did he plead,
 In terms of purest passion, for a smile?
 She gave him but a tear: his manly form,
 His virtues, ev'n the courage that preserv'd
 Her life, bescem'd no sentiment to wake
 Warmer than gratitude; and yet the love
 Withheld from him she freely gave his scenes;
 On all their charms a just applause bestow'd;
 And, if she e'er was happy, only then
 When wand'ring where those charms were most display'd.
 ' As thro' a neighb'ring Grove, where ancient beech
 Their awful foliage flung, ALCANDER led
 The pensive Maid along, "Tell me," she cry'd,

* Alluding to a letter of that famous painter, written to his friend Count Baltafer Castiglione, when he was painting his celebrated picture of Galatea, in which he tells him. "essendo carestia di belle donne, io mi servo di certa idea che viene alla mente." See Bellori *Diseriz. delle imagini dipinte da Raffaello d'Urbino*, or the Life of R. Castiglione, prefixed to the London edition of his book entitled. *Il Regiasso*.

" Why, on these forest features all-intent,
 " Forbears my friend some scene distinct to give
 " To Flora and her fragrance? Well I know
 " That in the general Landscape's broad expanse
 " Their little blooms are lost; but here are glades,
 " Circled with shade, yet pervious to the sun,
 " Where, if enamell'd with their rainbow-hues,
 " The eye would catch their splendor: turn thy Taste,
 " Ev'n in this grassy circle where we stand,
 " To form their plots; there weave a woodbine Bower,
 " And call that Bower *NERINA's*." At the word
 ALCANDER smil'd; his fancy instant form'd
 The fragrant scene she wish'd; and Love, with Art
 Uniting, soon produc'd the finish'd whole.

' Down to the South the glade by Nature lean'd;
 Art form'd the slope still softer, opening there
 Its foliage, and to each Etesian gale
 Admittance free dispensing; thickest shade
 Guarded the rest. His taste will best conceive
 The new arrangement, whose free footsteps, us'd
 To forest haunts, have pierc'd their opening dells,
 Where frequent tufts of sweetbriar, box or thorn,
 Steal on the green sward, but admit fair space
 For many a mossy maze to wind between.
 So here did Art arrange her flow'ry groups
 Irregular, yet not in patches quaint*,
 But interpos'd between the wand'ring lines
 Of shaven turf which twisted to the path,
 Gravel or sand, that in as wild a wave
 Stole round the verdant limits of the scene;
 Leading the eye to many a sculptur'd bust
 On shapely pedestal, of Sage or Bard,
 Bright heirs of fame, who living lov'd the haunts
 So fragrant, so sequester'd. Many an Urn
 There too had place, with votive lay inscrib'd
 To Freedom, Friendship, Solitude, or Love.
 ' And now each flow'r that bears transplanting change,
 Or blooms indigenous, adorn'd the scene;
 Only *NERINA's* wish, her woodbine bower,

* There is nothing in picturesque Gardening which should not have its archetype in unadorned Nature. Now, as we never see any of her plains dotted with dissevered patches of any sort of vegetables, except, perhaps, some of her more barren heaths, where even Furze can grow but sparingly, and which form the most disagreeable of her scenes, therefore the present common mode of dotting clumps of flowers, or shrubs on a grass-plat, without union, and without other meaning than that of appearing irregular, ought to be avoided. It is the form and easy flow of the grassy interstices (if I may so call them) that the designer ought first to have a regard to; and if these be well formed, the spaces for flowers or shrubbery will be at the same time ascertained.

Remain'd to crown the whole. Here, far beyond
 That humble wish, her Lover's Genius form'd
 A glittering Fane, where rare and alien plants
 Might safely flourish * ; where the Citron sweet,
 And fragrant Orange, rich in fruit and flowers,
 Might hang their silver stars, their golden globes,
 On the same odorous stem: Yet scorning these
 The glassy penthouse of ignoble form,
 High on Ionic shafts he bad it tower
 A proud Rotunda; to its sides conjoin'd
 Two broad Piazzas in theatric curve,
 Ending in equal Porticos sublime.
 Glass roof'd the whole, and sidelong to the South
 'Twixt ev'ry fluted column, lightly rear'd
 Its wall pellucid. All within was day,
 Was genial Summer's day, for secret stoves
 Thro' all the pile solstitial warmth convey'd.

* These led thro' isles of Fragrance to the Dome,
 Each way in circling quadrant. That bright space
 Guarded the spicy tribes from Afric's shore,
 Or Ind, or Araby, Sabæan Plants
 Weeping with nard, and balsam. In the midst
 A Statue stood, the work of Attic Art;
 Its thin light drapery, cast in fluid folds,
 Proclaim'd its antientry; all save the head,
 Which stole (for Love is prone to gentle thefts)
 The features of *NERINA*; yet that head,
 So perfect in resemblance; all its air
 So tenderly impassion'd; to the trunk,
 Which Grecian skill had form'd, so aptly join'd,
PHIDIAS himself might seem to have inspir'd
 The chissel, brib'd to do the am'rous fraud.
 One graceful hand held forth a flow'ry wreath,
 The other prest her zone; while round the base
 Dolphins, and Triton shells, and plants marine
 Proclaim'd, that Venus, rising from the sea,
 Had veil'd in Flora's modest veil her charms.*

Alcander, as the Reader will suppose, assisted by the taste and fancy of *Nerina*, carries the embellishments of his villa to such a pitch of superior elegance, as to excite general curiosity and admiration:

Rumour spreads
 Its praises far, and many a stranger stops

* *M. Le Girardin*, in an elegant French Essay, written on the same subject, and formed on the same principles, with this Poem, is the only writer that I have seen (or at least recollect) who has attempted to give a stove or hot-house a picturesque effect. It is his hint, pursued and considerably dilated, which forms the description of *ALCANDER'S* Conservatory. See his Essay, *De la Composition des Paysages-Grecs*, 1777.

With curious eye to censure or admire.
 To all his Lawns are perviews; oft himself
 With courteous greeting will the critic hail,
 And join him in the circuit. Give we here
 (If Candour will with patient ear attend)
 The social dialogue ALCANDER held
 With one, a Youth of mild yet manly mien,
 Who seem'd to taste the beauties he survey'd.

This dialogue, which contains an elegant discussion of some of the leading principles of the art which the Poet is purposing to teach, we must omit, that we may have room for the pathetic and well-wrought catastrophe of this interesting episode:

‘ On they pass
 Thro’ a wild thicket, till the perfum’d air
 Gave to another sense its prelude rich
 On what the eye should feast. But now the grove
 Expands; and now the Rose, the garden’s Queen,
 Amidst her blooming subjects’ humbler charms,
 On ev’ry plot her crimson pomp displays.
 “ Oh, Paradise!” the ent’ring youth exclaim’d,
 “ Groves whose rich trees weep odorous gums and balm,
 “ Others whose fruit, burnish’d with golden rind,
 “ Hang amiable, Hesperian fables true,
 “ If true, here only.” Thus, in Milton’s phrase
 Sublime, the youth his admiration pour’d,
 While passing to the dome; his next short step
 Unveil’d the central statue: “ Heav’n’s! just Heav’n’s,”
 He cry’d, “ ’tis my NERINA.” “ Thine, mad Youth?
 “ Forego the word,” ALCANDER said, and paus’d;
 His utterance fail’d; a thousand clust’ring thoughts,
 And all of blackest omen to his peace,
 Recoil’d upon his brain, deaden’d all sense,
 And at the statue’s base him headlong cast,
 A lifeless load of being.—Ye, whose hearts
 Are ready at Humanity’s soft call
 To drop the tear, I charge you weep not yet,
 But fearfully suspend the bursting woe:
 NERINA’s self appears; the farther isle
 She, fate-directed, treads. Does she too faint?
 Would Heav’n she could! it were a happy swoon
 Might soften her fix’d form, more rigid now
 Than is her marble semblance. One stiff hand
 Lies leaden on her breast; the other rais’d
 To heav’n, and half-way clench’d; stedfast her eyes,
 Yet viewless; and her lips, which op’d to shriek,
 Can neither shriek nor close: So might she stand
 For ever: He, whose sight caus’d the dread change,
 Tho’ now he clasps her in his anxious arms,
 Fails to unbend one sinew of her frame;

• See Milton’s *Paradise Lost*, Book iv. ver. 248, &c.

'Tis ice; 'tis steel. But see, ALCANDER wakes;
And waking, as by magic sympathy,
NERINA whispers, "All is well, my friend;

" 'Twas but a vision; I may yet revive——

" But still his arm supports me; aid him, friend,

" And bear me swiftly to my woodbine bower;

" For there indeed I wish to breathe my last."

' So saying, her cold cheek, and parched brow,
Turn'd to a livid paleness; her dim eyes

Sank in their sockets; sharp contraction prest

Her temples, ears, and nostrils: signs well known

To those that tend the dying *. Both the youths

Perceiv'd the change; and had stern Death himself

Wav'd his black banner vidual o'er their heads,

It could not more appall. With trembling step,

And silent, both convey'd her to the bower.

' Her languid limbs there decently compos'd,

She thus her speech resum'd: "Attend my words

" Prave CLEON! dear ALCANDER! generous Pair:

" For both have tender interest in this heart

" Which soon shall beat no more. That I am thine

" Be a dear Father's just commands I own,

" Much honour'd CLEON! take the hand he gave,

" And with it, Oh, if I could give my heart,

" Thou wert its worthy owner. All I can,

" (And that preserv'd with chastest fealty)

" Duteous I give thee, CLEON it is thine;

" Not ev'n this dear preserver, e'er could gain

" More from my soul than Friendship—that be his;

" Yet let me own, what, dying, soothes the pang,

" That, had thyself and duty ne'er been known,

" He must have had my love." She paus'd; and dropt

A silent tear; then prest the Stranger's hand;

Then bow'd her head upon ALCANDER's breast;

And "blest them both, kind Heav'n!" she pray'd and died.

"And blest art thou," cry'd CLEON, (in a voice

Struggling with grief for utterance) "blest to die

" Ere thou hadst question'd me, and I perforce

" Had told a tale which must have sent thy soul

" In horror from thy bosom. Now it leaves

" A smile of peace upon those pallid lips,

" That speaks its parting happy. Go fair saint!

" Go to thy palm-crown'd father! thron'd in bliss,

* These lines are taken from the famous passage in Hippocrates in his book of Prognostics, which has been held so accurately descriptive, that dying persons are, from hence, usually said to have the *facies Hippocratica*. The passage is as follow: Πρὸς ὁξεία, ὀφθαλμοὶ κίκοι, χροιαὶ ζυματικαί, ὅσα ψυχὰς καὶ ζωσάμενα, καὶ ὁ λόγος τῶν ὄτων ἀπεγραμμέναι, καὶ τὸ διῆμα τὸ περὶ τὸ μέσπον, σκληρὸν τε καὶ περιέλαμνον καὶ κεφαλῆς ἰσχυρῆς, καὶ τὸ χρομαὶ τῶν ζυματικῶν πρὸς τῶν χροματῶν ἢ ἢ καὶ μέλαινα ἢ καὶ γαλακτῶν ὁ παλιῶν.

" And seated by his side, thou wilt not now
 " Deplore the savage stroke that seal'd his doom;
 " Go hymn the Fount of Mercy, who, from ill
 " Educing good, makes ev'n a death like his,
 " A life surcharg'd with tender woes like thine,
 " The road to Joys eternal. Maid, farewell!
 " I leave the casket that thy virtues held
 " To Him whose breast sustains it; more belov'd,
 " Perhaps more worthy, yet not loving more
 " Than did thy wretched CLEON." At the word
 He bath'd in tears the hand she dying gave,
 Return'd it to her side, and hasty rose.
 ALCANDER, starting from his trance of grief,
 Cry'd, " stay, I charge thee stay;" " and shall he stay,"
 CLEON reply'd, " whose presence stabb'd thy peace?"
 " Hear this before we part: That breathless Maid
 " Was daughter to a venerable Sage,
 " Whom Boston, when with peace and safety blest,
 " In rapture heard pour from his hallow'd tongue
 " Religion's purest dictates. 'Twas my chance,
 " In early period of our civil broils,
 " To save his precious life: And hence the Sire
 " Did to my love his Daughter's charms consign;
 " But, till the war should cease, if ever cease,
 " Deferr'd our nuptials. Whither she was sent
 " In search of safety, well, I trust, thou know'st;
 " He meant to follow; but those ruthless flames,
 " That spar'd nor friend nor foe, nor sex nor age,
 " Involv'd the village, where on sickly couch
 " He lay confin'd, and whither he had fled
 " Awhile to sojourn. There (I see thee shrink)
 " Was he that gave NERINA being burnt!
 " Burnt by thy Countrymen! to Ashes burnt!
 " Fraternal hands and Christian lit the flame.—
 " Oh thou hast cause to shudder. I meanwhile
 " With his brave son a distant warfare wagg'd;
 " And him, now I have found the prize I fought,
 " And, finding, lost, I hasten to rejoin;
 " Vengeance and glory call me." At the word,
 Not fiercer does the Tigress quit her cave
 To seize the hinds that robb'd her of her young,
 Than he the bower. " Stay, I conjure thee, stay,"
 ALCANDER cry'd, but ere the word was spoke
 CLEON was seen no more. " Then be it so,"
 The youth continu'd, clasping to his heart
 The beauteous corse, and smiling as he spoke,
 (Yet such a smile as far out-foresows tears)
 " Now thou art mine entirely—Now no more
 " Shall Duty dare disturb us—Love alone—
 " But hark! he comes again—Away vain fear!
 " 'Twas but the fluttering of thy feather'd flock.
 " True to their custom'd hour, behold they troop

" From island, grove, and lake. Arise my Love,
 " Extend thy hand—I lift it, but it falls.
 " Hence then, fond fools, and pine! NERINA's hand
 " Has lost the power to feed you. Hence and die."

Thus plaining, to his lips the icy palm
 He lifted, and with ardent passion kist,
 Then cry'd in agony, " on this dear hand,
 " Once tremblingly alive to Love's soft touch,
 " I hop'd to seal my faith:" This thought awak'd
 Another sad soliloquy, which they,
 Whoe'er have lov'd, will from their hearts supply,
 And they who have not will but hear and smile.

To point out every beauty, by which this little dramatic
 is distinguished, would be to comment on almost every line:
 there is one, however, of peculiar excellence:

Yet such a smile as far out-ferrows tears—

idea that could suggest itself only to a Writer of the most
 exquisite sensibility, and who at the same time was intimately
 acquainted with the feelings of the human heart in its tenderest
 motions.

Though Mr. Mason has given some ingenious, and, perhaps,
 convincing, reasons why he has preferred blank verse to rhyme,
 when he tells us, " that numbers of the most varied kind
 the properest to illustrate a subject *whose every charm springs*
from variety, and which painting Nature, as *scorning controul*,
 would employ a versification for that end as unfettered as Na-
 ture itself," we cannot but observe, that the analogy, which he
 proposes to subsist between his subject and the manner in which
 he has treated it, seems to be more fanciful than just. Neither
 is the splenetic conclusion, which he afterwards draws, seem
 to rise from his premises: " I was well aware, that by choosing
 to write in blank verse, I should not court popularity, because
 I perceived it was growing much out of vogue; but this reason,
 may be supposed, did not weigh much with a writer, who
 went to combat Fashion in the very theme he intended to write
 in; and who was also convinced that a mode of English ver-
 sification, in which so many good poems, with *Paradise Lost*
 on their head, have been written, could either not long continue
 fashionable; or if it did, that Fashion had so completely de-
 graded Taste, it would not be worth any writer's while, who
 lived at more than the reputation of the day, to endeavour to
 please the Public."

It does not follow that a writer who combats fashion must be
 indifferent to popularity: there have been, indeed, many in-
 stances in which writers have obtained popularity with no other
 than that of having combated fashionable opinions. But
 supposing this proposition to be true, how does it apply to Mr.
 Mason? In what sense he can be said to have combated fashion
 in

in the theme he has written upon is not very obvious; his poem may rather be said to vindicate fashion than to combat it, as the Principles of Gardening which it inculcates are the same that have prevailed for some years: it cannot, however, be denied that the manner in which he has unfolded and explained those principles may be the means of making them better and more generally understood. His other proposition, that all taste must be destroyed when blank verse ceases to be fashionable, stands upon no better grounds than the former. If Mr. Mason means to insinuate that the writer of rhyme is to expect nothing further than the reputation of the day, what is to become of Dryden, Pope, or his immortal friend, Gray? and we might add, of many others among the living? whose names we forbear to mention, as a selection among such numbers as are intitled to notice, might appear to be invidious.

After all that can be said on this subject, verse being nothing more than the cloathing of poetry, it is the poet's privilege to choose what dress his muse shall appear in; in which, indeed, grace and convenience ought equally to be consulted. And though the fashion of the times might, possibly, give an improper bias to his choice, we must not therefore conclude that all taste is completely destroyed. Such a conclusion would be almost as precipitate as his, who taking offence at the want of that elegant simplicity in the dress of a modern fine lady which characterizes the drapery of a Grecian Venus, should decisively pronounce that female beauty was no longer attractive.

ART. III. *Homer's Hymn to Ceres*. Translated into English Verse; with Notes, critical and illustrative. To which is prefixed, a Translation of the Preface of the Editor, David Ruhnkenius. By the Rev. Robert Lucas, of Trinity College, Cambridge. 4to. 3s. sewed. Robson. 1781.

OF the original Hymn (which, whether it be really the production of Homer, or of any other early writer of antiquity seems not yet to be determined) a very ample account was given in the Appendix to the 63d volume of our Review. It was natural to suppose that the attention not only of the antiquary and the scholar, but of the man of taste and ingenuity would be attracted by a literary curiosity of so singular a kind. As a proof of this we need only to adduce the elegant translation by Mr. Hole (see M. R. for August 1781) and this of Mr. Lucas, which is before us.

In the examination of rival performances, there is one rule that ought rarely, if ever, to be deviated from, which is, to let each performance speak, as much as possible, for itself. In original productions great latitude is left to the candour and dis-

cretion of the Critic in selecting such passages as may appear to be similar. But in translations it is otherwise: he has no longer a discretionary power, as the corresponding passages point out themselves; all he has, therefore, to do is to bring each passage impartially before the tribunal of the Public. In conformity with this equitable rule we shall lay before our Readers that part of Mr. Lucas's Translation which corresponds with our first quotation from Mr. Hole's:

* To graceful CERES, now, who widely wields
Her golden sceptre o'er the fruitful fields,
I raise the song; which PROSERPINE shall share,
Her violated daughter, swift and fair;
Whom while the watchful thunderer betrayed,
Rapacious PLUTO snatched the trembling maid.
The fair, from Ceres guardian eye escaped,
To Ny/a's fragrant plain her course she shaped;
And there in sport with Ocean's daughters strove,
Whose swelling bosoms tempt the look of love.
Here, each inviting flower that round her grows
She plucks; the hyacinth and fragrant rose;
The purple violet now invites her eye,
The crocus and the soft anemony:
Above the rest a sweet NARCISSUS grew,
In splendid beauty, on her raptured view:
Earth and confederate Jove put forth the snare,
To tempt, for Pluto's sake, th' unconscious fair:
The gods themselves the product might admire!
From one broad root an hundred heads aspire!
All nature soon the spreading fragrance found,
And heaven, and earth, and ocean smile around!
She saw—and, at the sight, with joy entranced,
On, to the beauteous bair, in haste advanced;
But when t'obtain the charming prize she tried,
The treacherous earth beneath her opened wide;
And from the yawning chasm—'tis strange to tell!
Forth issued the grim majesty of hell!
His eager arms th' affrighted maid embraced,
And in his golden chariot instant placed;
Swift from the plain his steeds immortal press,
Regardless of her cries and deep distress.
And now her utmost voice is raised in vain,
Her father Jove, supreme and just, to gain:
Alas! nor god, nor man, would hear her cry,
(Whilst e'en the grove itself denies reply)
Save *Perseus'* youthful daughter, &c.'

Mr. Hole, concurring with Ruhnkenius, that the expression *αγλαοκαρποι ελαιαι* is corrupted and unintelligible, proposes, with a happiness of conjecture that does great credit to his sagacity, to read *αγλαοκαρποι ιταιραι*, justifying his interpretation of
αγλαοκαρποι

ἀγλαόκαρποι by the authority of Pindar. Mr. Lucas, however, adheres to the first reading, which he explains very ingeniously.

* The original of this passage runs thus :

Οὐδὲ τις ἀθασάτην, ἔδδ' ὀνητῶν ἀνδρῶν
"Ἡκυτιν φωνῆς, ἔδδ' ἀγλαόκαρποι ἰλαῖων.

On the last part ἔδδ' ἀγλαόκαρποι ἰλαῖων, the editor says in a note, " hæc non capio: videant acutiores." After such a declaration, I could not hope to discover the meaning of these words, if it depended on a learned penetration: but, as the sense of them seems to me to lie on the surface (the reason probably why the editor has overlooked it) I may venture my idea of it. Nothing is more common with poets than to feign an attention in mountains, woods, rivers, to persons singing or bewailing; which no doubt took its rise from the echoes which usually proceed from those places.

Virgil, Ecl. x. 8.

Non canimus surdis, respondent omnia sylvæ.

Æn. xii. 928.

Consurgunt gemitu Rutuli, totusque remugit

Mons circum, et vocem latè nemora alia remittunt.

I take, therefore, ἔδδ' ἀγλαόκαρποι ἰλαῖων to mean simply this; that the fruitful olive groves, which were near, heard not, or were inattentive to, the cries of Proserpine; and gave no answer to them with their accustomed echoes.*

ART. IV. *Propertii Monobiblos*: Or, That Book of the Elegies of Propertius, entitled Cynthia; translated into English Verse: With Classical Notes. 8vo. 2s. 6d. sewed. Nichols. 1782.

REVIEWERS have been censured, and in some instances perhaps, it is to be feared, not unjustly, for deviating from that unbending line which strict impartiality points out to them. It may, however, very truly be said, that were every thing, by which their judgments may be imposed upon, taken into full consideration, greatly would it abate the severity of their condemnation. No one, who had not been in a similar situation, can be aware of the variety of artifices that are daily put in practice to avert their censure or to secure their approbation. We have sometimes thought of making *A Collection of Letters deprecatory and complimentary to the Monthly Reviewers*. But setting aside the violence such a publication might do to our modesty, there are other motives which restrain us from it: The arts of literary adulation, which, indeed, are but too well understood already, would be laid open to every one; and we might also be suspected of wanting to take an unchristian-like revenge of many a good gentleman, who in public affects to treat our decisions with infinite contempt, and yet in his *private correspondence* condescends to solicit our applause by every method which the meanness of flattery or supplication can suggest to him; nay even to treat us with a respect little less profound than could have been

paid to Apollo himself, presiding at his own Court of Criticism on Parnassus. But besides these modes of attack, there are others more oblique, which, as they are less apt to be suspected, it requires greater circumspection to guard against. But, perhaps, the greatest trial of our critical integrity is, when the sincerity of the compliment, by which our vanity may be gratified, admits not of suspicion.

We were led into this train of reflexions by an involuntary wish to shew every reasonable indulgence to the performance before us, arising in our minds from discovering, from the preface, that it had been undertaken in consequence of a hint formerly dropped in our Review, that such a work would be acceptable. Sorry, however, are we to add, that this Translation by no means corresponds with the idea we had formed of such a work. Though its fidelity and closeness evince the learning and industry of the Translator, the elegance of the original too frequently evaporates in the translation. The versification is commonly harsh, and the rhymes are dissonant. This censure, however, does not extend to each individual Elegy; for instance, the following,—in which, if proper allowance be made for the difficulty of translating so closely as that each line in the translation shall have its correspondent one in the original, will be thought not destitute of merit:

* Go then, on Tiber's velvet banks recline;
And in Mentorean cups quaff Lesbian wine:
Go view thy rapid wherries cleave the tide,
Or drawn by cords thy barges slowly glide;
View thy tall trees their cultur'd ranges spread,
Like woods that burden'd Caucasus o'ershade:
Yet what are these compar'd with my fond joys?
Love will not yield to all that wealth supplies!
Methinks if e'er with me she spends the night,
Or kindly waits the day in dear delight;
Beneath my roof Pactolus rolls its stores,
And gems I cull on Erythrean shores:

* Tu licet abjectus Tiberinâ mollitur undâ
Lesbia Mentoreo vina bibas opere:
Et modò tam celeres miseris currere lintres,
Et modò tam tardas funibus ire rates:
Et nemo omne satus intendat vertice silvas,
Urgetur quantis Caucasus arboribus:
Non tamen illa meo valeant contendere amorì.
Nescit Amor magnis cedere divitiis.
Nam sive optatam mecum trahit ille quietem,
Seu facili totum ducit amore diem:
Tum mihi Pactoli veniant sub tecta liquores,
Et legitur rubris gemma sub æquoribus.

Then beyond kings my joys proclaim me blest ;
 May these remain, while life shall warm this breast !
 If cross'd in passion, who will riches heed ?
 When Venus smiles not, then we're poor indeed !
 She lays the hero's boasted vigour low,
 'Tis Venus melts the hardest heart to woe ;
 She on Arabian thresholds dares to tread,
 Th' empurpled couch, O Tullus ! dares invade ;
 She on his bed can stretch the sighing swain,
 Then o'er it spreads the pictur'd silk in vain.—
 Propitious prove, thou charmer of the skies !
 And thrones I'll scorn, Alcinous' wealth despise !¹

Tum mihi cessuros spondent mea gaudia reges :
 Quæ mancant, dum me fata perire volent.
 Nam quis divitiis adverso gaudet amore ? 15
 Nulla mihi tristi præmia sint Venere.
 Illa potest magnas heroum infringere vires :
 Illa etiam duris mentibus esse dolor,
 Illa neque Arabium metuit transcendere limen,
 Nec timet ostrino, Tulle, subire toro : 20
 Et miserum toto juvenem versare cubili.
 Quid relevant variis serica textilibus ?
 Quæ mihi dum placata aderit, non ulla verebor
 Regna, nec Alcinoi munera despiciere.²

NOTES, by the Translator.

* He addresses his friend Tullus ; with whose riches he sets in competition the pleasure resulting from his love. This elegy, says Vulpius, is most sweet, florid, sprightly, and polished ; it breathes the utmost freedom, and its numbers are simple, soft, round, well turned ; in a word they are Propertian ; and we may say of our bard, what Cowley said of Anacreon, in the character of Love :

All thy verse is softer far,
 Than the downy feathers are
 Of my wings, or of my arrows,
 Of my mother's doves, or sparrows ;
 Graceful, cleanly, smooth, and round ;
 All with Venus' girdle bound.

Broukhufius informs us, that Joannes Secundus has beautifully imitated this elegy, together with *Eleg. 3. Lib. 3.* of Tibullus, in the second elegy of his first book.

1. *Tiberinâ undâ:*] From this passage, as well as from many others, it appears, that Tullus was no mean personage ; since, like other Romans of condition, he had his villa on the banks of the Tiber.

2. *Mentoreo opere:*] So high-wrought drinking cups are called, by way of excellence. Mentor was a famous sculptor or embosser ; of whose workmanship Pliny informs us, *Lib. 33. Cap. 11.* that the orator Lucius Crassus bought two goblets, at an hundred HSS. Martial frequently speaks of Mentorean cups ; and Cicero, as well as many others, mention them. We may here remark, that the ancients made their more costly drinking cups of gold, gems, and a composition called *murrâa*, about which antiquaries are so much divided ; some

contented it was the same with the onyx; but Montfaucon, who gives various specimens of the ancient drinking-vases, is convinced from what Arrian says, that it was a separate matter: the morrhinian cups were most esteemed of all others, as well for their gold and purple shades, as for their natural perfume; they were first brought into Rome by Pompey, when he returned in triumph from the East.

* 2. *Lesbia vina*] This wine is noted by Horace, as a light wine fit for the summer, and not intoxicating; Athenæus terms it οἰνώπιον; it is the same with what Virgil, *Geor.* 2. and our poet, *Eleg.* 9. *Lib.* 4. call *Methymnæum*, from Methymna, a city of Lesbos. See what Aristotle says of Lesbian wine, according to Aulus Gellius, *Lib.* 12. *Cap.* 5.

* 4. *funibus irascites*:] The ancients, like us, not only navigated vessels along rivers with sails and oars, but also drew them along with cords fastened to men and beasts: thus Ausonius in *Mosello*,

*Tu duplices sortite vias; et quum amnis secundo
Laberis, ut celeres feriant vada concita remi:
Et quum per ripas nusquam cissante remulco
Intendunt collo malorum vincula nautæ.*

* 5. *satas silvas*,] Livineius injudiciously writes *sacras silvas*; but Passeratius justly interprets these words, *trees planted in certain ranks or orders*; for *silva* is often put, as he clearly proves, for a single tree; in such ranks, Virgil, *Geor.* 2. recommends the planting of vines, as well for utility as ornament. The Romans went to an immense expence in the culture of their woods, or parks belonging to their villas. See an excellent note, and applicable story upon this subject, in Grainger's *Tibullus*, *Eleg.* 3. *Lib.* 3.

* 8. *Nescit Amor*, &c.] See our poet, *Eleg.* 5.

Nescit Amor prius cedere imaginibus.

* 9. *trahit quietem*,] Passeratius interprets this passage by; *contracting, shortening the night*; for the night, to a very fond lover, when with his mistress, never seems long enough; but I think that *trahere* here simply means *ducere*, as Virgil uses it, *Æneid.* 4.

Nate dea, potes hoc sub casu ducere somnos?

* 12. *l. rubris gemma sub æquoribus*.] The Erythrean sea so named by the Greeks from its King Erythra, is called by the Latins *mare rubrum*; perhaps says Pliny, *Lib.* 8. *Cap.* 22. from its waters being tinged red, by the reverberation of the solar rays; perhaps from the colour of its sands, or soil; or from the natural redness of its waters. And in his *Proem.* to *Lib.* 12. he informs us, that on its banks were found in great quantities pearls and curious shells, particularly the *murex*, from which a purple dye was extracted.

* 14. *dum me fata perire volent*.] Broukhufius cannot persuade himself, that Propertius wrote thus; for, says he, it is *dura atque inauspicata locutio*; from which, he adds, that the Romans religiously abstained; and he would fain substitute in its room *venire*, or *manere*: but let those subscribe to this refinement who chuse it.

* 16. *tristi*] This word here means, unkind, unpropitious; as in *Tibullus*, *Æl.* 7. *L.* 1.

Semper, ut inducar, blandos offers mihi vultus:

Post tamen es misero tristis et asper, Amor.

* 16. *præmia*] This word is usurped for pecuniary riches, by *Nævius*, after *Priscianus*.

' 19. *Arabium transcendere limen,*] Some editors write less elegantly *confendere*. By Arabian thresholds, or doors, are understood such valuable ones as are made of onyx, or alabaster, which is found in Arabia. See Diodorus Siculus, *Lib. 2.* upon Arabian marble; and Pliny, *Lib. 36. Cap. 7.* The wealthy Romans incruited their whole houses with marble; and we are informed by Pliny, that Mamurra Formianus, a Roman knight, whom Catullus lashes with such determined virulence, was the first in Rome who so decorated his house.

' 22. *Varis serica textilibus?*] Woven coverlids for beds, as well as all other woven manufactures. *Babylonica stragula et peristromata*, were first invented by the Egyptians, as Pliny tells us, *Lib. 7. cap. 56.* those of silk were particularly costly; for silk was but little known among the Romans: Theophanes, the Byzantine historian, tells us, that a certain Persian first brought silk-worms from the nation of the Seres, the present Chinese, to Constantinople, under the Emperor Justinian, and taught the Romans how silk was produced. Salmasius, in *Vopisc.* observes, that the ancients had, like us, silk stuffs, woven with thread one way, and silk another; which they called *subserici* and *transserici*; but such as were entirely of silk they called *boloserici*, and esteemed at high value. Spartianus informs us, that the magnificent emperor Heliogabalus was the first who wore a garment wholly of silk; and Vopiscus remarks, that, in the time of Aurelian, a pound of silk was worth a pound of gold.

' 24. *Alcinoi munera*] The riches of Alcinoüs, king of the Phæacians; and the vast gifts he lavished upon Ulysses, at his departure from Corcyra, are amply described by Homer, *Odys. 7. et 13.*

ART. V. *Modern Manners: In a Series of Familiar Epistles.* 8vo. 2s. 6d. Faulder. 1781.

A Professed imitation of the Bath Guide, and one of the best that we recollect to have seen of that exquisite original. The characters are, an old Country 'Squire, his Nephew and Niece, and an old maiden Aunt, who come up to town on a visit to a modern fine lady. As a specimen of this writer's manner, take the following detached passages from the 7th epistle.

' My Lord, t'other evening when dinner was done,
And bottles and glasses, and fruit, were set on,
Said, he d just got a card from my Lady CHATTONY,
Who beg'd him to come to her *Conversation*:
Go with me, he cried, and I'll promise a treat;
There the gay, and the grave, and the learned will meet:
There men of all tastes, and all humours you'll find,
And may join in the party that's most to your mind.
I was pleas'd with this thing, I ne'er heard of before,
So his Lordship commanded the coach to the door:
Away then they drove us, but when we got there,
The room was so full we could scarce find a chair:
KATE got to the sofa, by young lady HORNER,
Whom she'd seen at my Lord's—GEORGE popp'd down in a corner.
For my part, poor mortal! I sat down behind,
Twixt the window and door, in a current of wind;

The

That I'm quite hoarse this morning, you need not be told,
You know thorough air always gives me a cold.

Then the coffee and tea

Were pour'd out d'ye see,

In the parlour below by the livery'd squire ;

And indeed I must own,

Tho' cold as a stone,

As strong and as bitter as heart could desire,

When they'd handed about

To all the gay rout,

Two cups of the liquor which ladies adore ;

Quickly out of our sight,

It astonish'd me quite,

The cake and the coffee, and tea-things they bore,

Without asking us once if we chose any more.

Then they got into parties, as suited them best,

Each set by themselves turn'd their backs on the rest :

To be sure such gay people knew well what was right,

But I should have thought it not quite so polite.

First I sat by a cluster of beauties and beaux,

Who talk'd of fine ponies, fine women, fine cloaths.

* * * * *

' Next a party of critics and authors I join'd.

And thought I had found out a set to my mind :

Cries a little black man, " I'm convinc'd, Dr. GUZZLE,

" 'Tis a poor paltry book that's just wrote by one PUZZLE.

" I'm told too that RATSANE and SCREECHOWL abuse it—

" Have you, my dear Doctor, had time to peruse it ?"

" O, yes, I've just skimm'd it—'tis terrible trash,

" An *eleo* of nonsense, an ill-favour'd *baft*."

" Sir, good Mr. SHUTTLECOCK's pamphlet (depend on't)

" Which he's going to publish, will soon make an end on't.—

" I heard," cries another, at CADELL's, to-day,

" That JOHNSON's in town, and is writing away ;

" I was charm'd with his MILTON ; what judgment and spirit !

" Mr. REGICIDE, sure you'll allow this has merit ?

" You've read it, no doubt, Sir,"—" Not I, Sir, indeed—

" Read JOHNSON !—I'd sooner subscribe to the creed !——

" His opinions, religious and civil, I hate——

" Sir, he'd make us all slaves to the church and the state !"—

" Gud Sir," cries a Scot, springing up from behind,

And presenting his snuff box, " you're quite o' my mind ;

" Tho' the doctor would fain give all poets the law,

" O' the spirit of verse he knows nothing at a'.

" In spite of his critique, I canne' perceive,

" What there is in your poem of ADAM and EVE ;

" An you read OSSIAN, MILTON canna ga doun,

" 'Tis lik after a virgin a mels o' the town :

" On this subject the Doctor does nothing but dream,

" For he is too purblind to ken the subleance."—

ART. VI. *The Interest of Great Britain, with regard to her American Colonies considered: To which is added an Appendix, containing the Outlines of a Plan for a general Pacification.* By James Anderson, M. A. Author of *Observations on the Means of exciting a Spirit of National Industry, &c.* 8vo. 2s. 6d. Cadell. 1782.

IN times when subjects of general importance engage the attention of the Public, and teeming heads are delivered of thoughts for their own ease and the benefit of others, any person, whatever his opinions may be, can be furnished with ready-made arguments to support them, that will fit them as neatly, as a tall, short, fat, lean, strait, or crooked man, may be fitted with a suit of cloaths at Monmouth-street or Rosemary-lane: It is indeed as happy for communities as for individuals, that we have such a facility in accommodating our thoughts to circumstances as they arise; for the train of reasoning pursued in this very sensible essay, which, perhaps, the ingenious Author himself never conceived, till it was dictated by events, may now operate as a cordial, by its novelty, though the taste of it would have been totally disrelished at the close of the late war, when we were flushed with conquests, and congratulated ourselves on the recent extension of the British empire. After having been repeatedly told, both in print and in the senate, that our welfare as a nation, depended on preserving the supreme government over our American colonies; we are now comforted under the loss of them, by a disquisition, the result of which is,

‘That our American colonies, instead of promoting the trade and manufactures of Great Britain, have tended in a most powerful manner to depress them. That instead of adding strength and stability to the empire, they have necessarily weakened it to a great degree, and exposed it to the most imminent danger. That, therefore, the settling of these colonies at first was unwise, and the subsequent encouragement that was given them highly impolitic.’

To maintain these positions may be deemed an arduous task, by those who have ever considered American colonization in a direct contrary point of view; but it is undertaken by a writer, whose abilities we have, on more than one occasion, found to be respectable. Instead of extending this article by attempting an abridged detail of the whole work, which, from the connexion of the several parts, must be injured by curtailing, we shall confine ourselves to the chapter which treats of the consequences that result from extended dominion, as an abstract question; and our choice is the rather directed to this passage, as the argument of it points directly at certain current opinions, as well relating to ourselves as to the new-formed American States, the validity of which is generally supposed incontrovertible, and may serve to reconcile us to disappointments, that, according to the writer, ought rather to give us satisfaction.

It is, says our Author, admitted, that of two countries containing an equal number of inhabitants, the smallest in extent of territory will be the most powerful. The larger the territory, the more difficult it is to be defended; many garrisons and numerous troops being required to secure an extended country from insult and danger. The same reasoning applies to the internal police of the country; the difficulty of obtaining prompt justice against transgressors, being much greater in countries where the people are thinly scattered, than where they are more numerous, or live closer together: if therefore equal security is obtained in each, it will be much more chargeable in the large, than in the small country. In a well-peopled country, the labourer and manufacturer are so near neighbours, that they exchange the produce of their industry with great facility, and with the least possible waste of labour; therefore the produce of the fields, and manufactures, can be afforded at the lowest possible rate. But if a country be thinly peopled, all commodities must be carried considerable distances to market; and the expence of carriage enhances the price of goods without adding to their value: To this must be added, the labour and charge attending making and supporting extensive roads of communication between different parts of the country.

It is for such reasons Mr. Anderson calls the large country, thinly peopled, the *poor* country; the smaller, and more populous, the *rich* country: and the taxes required for supporting the civil and military establishment, are raised cheaper, and are of course more productive, in the latter than in the former. The poor country therefore is doubly oppressed, as being more severely taxed, and being after all, much weaker than the rich one. He extends the parallel to a greater variety of circumstances than we can attend to, and concludes that the only states where the felicity of the people has been considerable and durable, have been those whose want of power precluded any ideas of conquest to enlarge their territories. After this general doctrine, he comes to the application:

'If,' says he, 'the preceding reasoning be well founded, we have room to doubt if our forefathers acted with prudence, when they shewed so much solicitude to extend the bounds of the British empire in America. We thus acquired, it is true, an immense tract of country, abundantly fertile, and capable of maintaining an innumerable multitude of people, but that country totally destitute of inhabitants. As individuals in Britain have been accustomed to value their possessions, by the extent and fertility of the soil which belonged to them, we naturally enough applied the same rule to judge of the value of those countries that have been annexed to the British empire, not properly advertting to the difference of circumstances between ourselves and the western continent. Had Russia, which is a thinly peopled, and in many places a fertile country, acquired these pos-

sessions, individuals there would have judged of their value after a different manner. They know that at home it is neither the extent of their possessions, nor the richness of the soil, that constitutes the value of an estate, but the number of people it contains. In transferring an estate, therefore, they mention not the number of its acres, but the number of its people, and according to that number they estimate its value. In Russia, therefore, those immense territories we have acquired without any inhabitants, upon the possession of which we plume ourselves so much, would not have been accounted of any value at all. Whether does the Russian or Briton in this case judge most wisely? Many particulars must be attended to before this question can be properly decided. It is only necessary here to remark, that they both judge from habit rather than from reasoning, and that they are of course equally liable to be mistaken. It is not thus that mankind should judge in matters of so much importance.

‘From what has already been said, it will appear evident, that although America had been contiguous to Britain, so as to have admitted of being united with it into one connected kingdom, although it would in that case have been more easily defended and governed than at present, yet on account of the dispersion of our people that would necessarily take place, upon the acquisition of such an extended territory, the empire must have been weakened, and its industry diminished. It follows, that as America is situated, disjoined from Britain by such a tract of ocean, and therefore so much more difficult to be protected or governed, these inconveniences must be felt in a still stronger degree, unless their bad effects are counterbalanced by some favourable circumstance, that have not yet been taken into the account.’

None such however appear, because the interests of different communities will ever be distinct.

‘If one man feels that his interest is hurt by another, he will submit to that as a hardship, so long as he finds he cannot avoid it without subjecting himself to a greater inconvenience, but no longer: and this is still more obviously the case with regard to nations. It is *interest* alone which establishes the *rights* of government, and *power* that maintains them.’

As the principles here advanced are ably supported, and will not be easily overturned, they may at least silence those who are not convinced that we can have raised and carried on such a busy intercourse with powerful colonies, on mistaken notions: while others may listen to them, with that kind of reluctant assent that consists in making a virtue of necessity. But all the while, however we may reason, and however we may act, it is beyond our power to counterwork the natural tendency of causes to produce their certain effects. Physical evils arrive at a crisis which produces their cure; the same course takes place in political evils, only as the agency of man operates in the latter, they may either aggravate them to partial destructions, or bring them to a more gentle and favourable termination. A different conduct in our commanders, at the beginning of American hostilities, might

have destroyed the credit of certain confident declarations, which are now as confidently quoted as predictions; but the most decisive success could only have retarded events that must afterwards have taken place: And on the principles Mr. Anderson so strongly urges, we have as little reason to be dissatisfied with the event of the contest, as to be satisfied with *their* execution of the trusts reposed in them. It remains only to act wisely from present circumstances.

Our heavy national burdens are consistently with the above passage, ascribed to this distant continental connexion.

'The amount of our taxes has indeed afforded a subject for much declamation; but the causes of the great increase of the national expence which occasions these taxes, has seldom been thought of. The pressure of our taxes has been complained of, but it has not been suggested that this pressure has been greatly augmented in consequence of the paucity of our people, which has been in a great measure occasioned by the emigrations to America, and our exertions in its defence. When our manufacturers have been thrown out of employment, from a stagnation of demand in foreign markets, occasioned by the circumstances above-named, instead of contriving means to alleviate their burthens, and to furnish them with employment at home, allurements have been held out to entice them to the colonies, where taxes were hardly known and protection has been afforded *gratis*. It does not seem to have been adverted to by those who promoted these measures, that in consequence of the migrations arising from these causes, the taxes on those behind would require to be augmented, and that of course, the evil complained of would be increased, and greater migrations become necessary; which, if the same conduct is to be observed, must go on increasing till the total depopulation of the state puts a stop to them.'

The truth of this position depends on what was said before; for if the former doctrine is accepted as valid, no objection remains against this inference from it.

Our Author insists strongly on the colonies having operated as a continual drain to carry off useful inhabitants from this country; which has probably been too much the case: and he ascribes the increase of inhabitants there more to this influx, than to the alleged speedy population among themselves.

'It is,' says he, 'generally believed, that mankind increase so much faster in America by natural procreation, than in Britain, that the diminution of the inhabitants of this country bears no sort of proportion to their increase in the colonies, and that by consequence the loss we have sustained by the settling of America, is much more than made up to us by the gain we reap from the commerce of the colonies.'

'I have examined this question with attention, but have not been able to meet with any fact that tends to corroborate the opinion, unless it be the single circumstance of the rapid population of some of the provinces of America. But from this circumstance alone, we well know, that no such inference can be drawn. The inhabitants of London, Liverpool, Manchester, and many other places in Britain, have,

have, in like manner, increased in a most rapid progression; but no man, because of this circumstance, has ever believed that those places are more favourable for population than others. It is on the contrary well known, that were it not for the continual supplies of people they constantly draw from the country, the inhabitants of those places would probably diminish instead of increasing. The same inference may be made with regard to the population of America, unless other facts are produced to prove a contrary opinion.

‘ From the most accurate enquiry I could make, I have not met with a single circumstance that tends to *prove*, that the inhabitants of America increase by natural procreation in the smallest degree faster than they do in the country, and distant provinces of Britain. To ascertain this fact, I have enquired after parochial registers; but those of America could not be obtained. And if they could, unless they are kept with more than ordinary care, it would not be safe implicitly to rely on them.

‘ For want of means of better information, I then had recourse to an expedient, which the reader may easily adopt if he inclines: It was, to put some of the American refugees (who at present abound in this country) upon recollecting the number of children in such families as they knew in America, whose parents were either dead, or past hopes of increasing their families; and comparing these with an equal number of families in Britain, in similar circumstances, taken also at random, from the recollection of persons who had never been out of the island. Upon this trial I could find no perceptible advantage on the side of America over the country places and distant provinces (for it was to these places I confined my enquiry) in Great Britain. It is not contended that very great accuracy could be obtained by this mode of enquiry; but it is presumed that had the disparity in this respect been near so great as has been contended for, a sensible difference must have been perceived even by this mode of trial.’

The historical proofs he brings of emigration to America, and the great waste of lives before permanent settlements were formed, which he supposes still to continue under the hardships endured in extending the settlements westward, may serve his argument better than this mode of comparing the procreative powers in Britain and America; for families of children may be admitted to be as large in one place as in the other, and yet population go on faster there, from a consideration so obvious, that it is rather a wonder to find it overlooked. When matrimonial connexions are formed, we may conclude *ceteris paribus*, they may, for any cause that appears to the contrary, be as productive here as in America: But it is generally argued, that from the difficulties of supporting a family among us, people are more reluctant in subjecting themselves to the burden; and that hence from living in celibacy, families are not so numerous here as in America. To ascertain this point we are not to compare twenty families with twenty families, to find their produce of children; but in parts of each country, as nearly similar as can be found, to number one,

two, or more parishes in each, and from a determinate number of resident inhabitants compare the respective proportions of the married to the single. If this could be easily accomplished, it would then appear how far our Author was justified in the policy he attributes to the Americans. 'It was the INTEREST of the people in America to induce as many persons as possible to migrate to America, and therefore it has been their study to exhibit as flattering a picture as possible to the public of the salubrity and other excellencies of their country.' In the meanwhile this will not be deemed a forced conjecture, and when it met a persuasion of the same nature on this side the Atlantic, it would operate accordingly.

Having shewn that great part of our national expences are to be charged to the account of our colonies; the Author also considers the commercial advantages we are supposed to have reaped from them: but even these he deems fallacious, and states a case to shew, that from the loss of the numbers who have left this country to settle there, and taking into the account the articles of life consumed by them, the balance is against us*. The temptation this connection affords for frequent wars; the waste of people, and the oppressions on the remainder to carry them on; the hazards liberty is exposed to under an extended empire; are all insisted on with great force of argument. The inquiry is no less curious than interesting; and the Author has at the close of it drawn up and recommended a treaty of general pacification, founded on a freedom of trade to America, guaranteed by a confederacy of the European powers: in which he partitions out the American provinces between Great Britain and the new States in that country. But however fair all this may appear to the speculator in his closet; we cannot on the review of them avoid recollecting, that 'it is interest alone which establishes the rights of government, and power that maintains them.' According to which principle, it is natural to think, that right will be *totally* out of the question in driving the bargain at a negociation; where each of the contracting parties will insist on the terms their swords have carved out for them.

* He maintains that we have internal resources in this island, and in the due cultivation of the fisheries round it, to support, at least, an hundred times the number of inhabitants it contains.

ART. VII. *Philological Enquiries*, in Three Parts, by James Harris, Esq. 8vo. 2 Vols. 8 s. 6d. Boards. Nourse. 1781.

WE have here a posthumous work of a Writer highly and deservedly respected in the republic of letters. It was intended by the Author for publication, and the whole of it was printed before his death.

It is divided into three Parts; the first of which is an *investigation of the rise and different species of criticism and critics*; the second—an *illustration of critical doctrines and principles*, as they appear in distinguished Authors, as well ancient as modern; the third is rather historical than critical, being an *essay on the taste and literature of the middle age*.

In the perusal of these *Enquiries*, the Reader's attention will seldom be fatigued with those metaphysical refinements, and that subtle erudition, with which the Author's *Philosophical Arrangements* were thought, even by persons well versed in ancient learning and metaphysics, to abound too much. On the contrary, he will be pleased with the simple and perspicuous detail of critical speculations, which, though rarely new, are always elegant and curious, and very frequently interspersed with facts, particulars, and anecdotes, deserving to be more generally known than they are.

If any persons, not deeply learned, are desirous of forming themselves to a correct relish of the best models in composition, and to a true judgment in matters of literary taste, there is scarcely any book that can be more properly recommended to their perusal than that now before us. Amidst many topics of encomium, on which we could enlarge with pleasure, we beg leave to remark that one singular excellence, and perhaps the chief merit of this work is, that the character of the Author stands forth to view in every page; marked with peculiarities indeed, but peculiarities of the most amiable and respectable kind. As we read, we seem listening to the conversation of an elegant scholar, a gentleman, a person of the greatest candour, sincerity, and worth; desirous of impressing his own liberal sentiments on the minds of others.

Far from having his mind contracted by that fastidious squeamishness, which long habits of admiring the best models are apt to produce, Mr. Harris is very earnest in recommending the stores of Arabian literature to the attention of the learned in Europe, and takes pleasure in giving, perhaps, more than their just praise to the few writers who deserve to be distinguished amid the darkness of Gothic times. With the same liberality of mind, he hastens to introduce to public notice the late appearances of classical literature, and of good taste, in the dominions of the Empress of Russia.

So far indeed is he from being misled by that blind attachment to the antients, which men of his great learning and classical taste are apt to contract, that, in a very beautiful criticism, he has boldly compared the plan of *Lillo's Fatal Curiosity* with that of the *Oedipus Tyrannus* of the Grecian poet.

In the Appendix to the *Enquiries*, we have an account of the Arabic manuscripts, belonging to the Escorial Library in Spain;—of the manuscripts of Livy in the same library—of the Greek manuscripts of Cebes, in the library of the King of France, at Paris,—together with some account of literature in Russia, and of the progress towards civilization in that country.

ART. VIII. *Divine Benevolence asserted, and vindicated from the Objections of ancient and modern Sceptics.* By Thomas Balguy, D. D. Archdeacon of Winchester. Octavo. 2s. 6d. Davis.

IN the Author's Advertisement, prefixed to this treatise, we are told, that it is a specimen of a larger work on the subject of natural religion. Every one that is capable of reading it with that degree of attention which it deserves, and of judging of its merit, will be impatient to see these outlines filled up. Dr. B. appears to be master of his subject, and to have bestowed all that attention upon it, which its importance deserves. We do not remember, indeed, to have seen any treatise more strongly marked with precision, accuracy, and metaphysical acumen.

Nothing, surely, can give greater pleasure and comfort to persons of a serious and contemplative turn, than to have their faith in the goodness of the Supreme Being firmly established on the basis of solid argument and just reasoning; and we know not where such persons can have a more satisfactory view of this very interesting point than in the treatise before us.

The subject of natural religion is reducible to three general heads: God's Being, his Perfection, and his Moral Government—*Goodness* is that part of the subject which is now offered to the Public.

The Author introduces it with observing, that the Divine goodness is considered by some writers as consisting wholly in *benevolence*; by others, as comprehending some other moral perfections, not perhaps reducible to this head; but that the idea of benevolence is by all writers *included* under that of goodness, and is at least a very affecting and interesting part of it.

He goes on to mention, very briefly, the arguments by which different writers (some of them of great authority) have endeavoured to prove that the Author of nature has been influenced by a benevolent principle, both in framing and preserving the universe, viz. the degree of happiness *actually* produced in this system, the *prepotency* of good, &c. —It may be more satisfactory, he

he observes, to consider separately the various *causes* of pleasure and pain; and to examine how far these opposite *effects* were *designed* or *accidental*; i. e. whether either or both were *ultimate ends*. By the word *ultimate* he only means the last *discernible* intention. Our present state *may* have reference to other states and other systems; but this being unknown, proves nothing for, or against, the divine goodness. If the constitution and laws of *every* part of nature appear ultimately intended to produce good; it cannot but be the joint intention of *all* the parts. Nor shall we have any sufficient reason, he says, to reject this conclusion, if *many* of the phenomena, not all, shew an intention of producing good: and *no* part, or circumstance, shew an intention of producing evil, except only in *subordination* to good; which, to the purpose of the present enquiry, is in truth no exception at all.

The various intentions discernible in the works of nature, are all reducible, we are told, to these two: 1. To produce a regular succession of men and animals; including the birth, temporary preservation, decay, and dissolution of each individual; 2. To furnish them with the means and occasions of exercising their various powers of perception and action. The Doctor shews, that these intentions concur in the various works of nature, and that the first is subordinate to the second.

Perception and *action*, therefore, being the *sole* ends (within the compass of human reason) proposed by the Author of nature, it remains to enquire, what *kind* of perception was intended by him, whether pleasant, or painful, or both. And here, previous to a particular enquiry, our Author points out some circumstances, which form a strong presumptive proof, that *pleasant* perceptions only were intended; and that the pains are accidental consequences, attending the means of producing pleasure; i. e. the pains arising on the present system of things are *not* ultimate ends; but unhappy appendages of a scheme formed with no other design than the production of good.

He now proceeds, more directly and particularly, to examine and lay open the subject before him, viz. Whether the several parts of the universe, and the laws to which they are subject, were designed by the Author of them for the production of good. In other words, whether the successive existence, perceptions, and actions, of the various animals which inhabit the globe, and the causes on which they depend, all of them proceeding from the *intention* of their Maker, be reducible to a *higher*, or *more general* intention, viz. the production of happiness.

To judge of the general principle, which includes all the ends discernible in the constitution of things, we must consider, our Author says, the nature and condition of men and other animals, during their abode on this globe, i. e. Whether their

frame and circumstances be adapted to make them happy or miserable. In the pursuit of this inquiry, he considers, 1. The constitution of the bodies of animals; 2. The external causes which are capable of affecting them; 3. The powers and faculties of the human mind; 4. The mutual dependence of men and other animals; 5. The mutual dependence of mankind.

As a previous remark he tells us, that an intention of producing good will be sufficiently apparent in any particular instance, if the thing considered can neither be changed nor taken away, without loss or harm, *all other things continuing the same.* Were we to suppose *various things in the system changed at once,* we could neither judge of the possibility, nor the consequences, of the change, having no degree of experience to direct us. This remark, we are told, is to be carried along through the *whole* proof of Divine benevolence.

Having considered the different *parts* of the constitution of nature, and the *particular laws* to which each of them is subject, our Author proceeds, in the second part of his treatise, to enquire into those *more general laws*, which extend through God's *whole* administration; and these also, he says, will be found to suggest probable arguments of a benevolent intention in the Author of nature; certainly to afford *no* presumption of a *contrary* intention.

This part of his enquiry comprehends an answer to the following questions: 1. Whether the more general laws of divine administration afford any presumption of good or ill intention in the Deity? 2. Whether any additional evidence arises, on either part, from the uniformity and constancy with which God's laws are administered? 3. Whether the continual opposition made to Divine administration by human agents, affords us any cause to doubt of the benevolence of our Maker?

In the third and last part, our Author shews, from the apparent *intentions* of nature, that good, *prepollent* good, is the result of all, and answers objections.

From the general view we have given of the contents of this treatise, the Reader, who is conversant with such subjects, will naturally expect much instruction from it, and, if we are not mistaken, he will not be disappointed in his expectations. Considering the variety of matter contained within a narrow compass, it was impossible for us to do any thing more than give a short abstract of the contents.

ART. IX. *Essays addressed to young married Women.* By Mrs. Griffith. 12mo. 2s. 6d. sewed. Cadell. 1782.

MRS. Griffith's reputation, as an elegant Moralist, is so perfectly established, that it wants no succour from our applause.

In these Essays we see religion giving dignity to youth and beauty; while politeness receives no incumbrance from formality; nor is cheerfulness restrained by superstition. Mrs. G. unites the pleasing with the useful. Her maxims are the purest that innocence can imbibe for its protection; and on the basis of female virtue she hath reared that superstructure, which in the end will be found to be the *only* temple of happiness.

These Essays professedly treat of the following subjects, viz. Religion; Conjugal Affection; Temper; Neatness; Domestic Amusement; Friendship; Parental and Filial Affection; and Oeconomy. Each of these subjects is discussed with much good sense; and with a delicacy of sentiment and elegance of language peculiar to Mrs. Griffith.

* As these Essays are meant to be *generally* useful, it would be impossible, says this amiable and ingenious Writer, to confine their precepts to any particular rank or situation; of course there can be no rules laid down for the conduct of individuals under any particular circumstances: and indeed the whole work may rather be considered as a sketch, from which the intelligent mind may deduce inferences, and make applications, than a regular plan to be diligently pursued.

The Author's sentiments on friendship are not the vain effusions of a frothy and fickle fancy; but the steady and permanent convictions of judgment and experience. We will present our Readers with one extract from this essay; and we do it the rather, in order to correct a most obvious blunder of the press; for we regret that any thing so beautiful should be marred by carelessness:

* As the word friendship is at present generally understood to be a term of little import, or at most extending merely to a preference of liking, or esteem, I would by no means exclude my fair Readers from that kind of commerce which is now accepted under that title, in society. But even this sort of connection requires much caution in the choice of its object; for I should wish it might be restrained to one; and that one ought to obtain this preference, from the qualities of the heart, rather than those of the head. A long and intimate acquaintance can alone discover the former; the latter are easily and willingly displayed—For love without esteem is as a *shower*, soon spent. The heart is the *spring* of affections, but the mind is their *reservoir*.
p. 82, and 83.

ART. X. *Observations on the Poems of Thomas Rowley: In which the Authenticity of those Poems is ascertained.* By Jacob Bryant, Esq. 2 vols. 8vo. 8s. (d. boards. Payne. 1781.

THE learned and ingenious Author of the present work reminds us of that celebrated Quixote in Chemistry, Paracelsus, who, though he failed in discovering the philosopher's stone, yet, in his wild ranges through nature, made discoveries of much greater consequence, and opened a field of entertainment and information which amply recompensed his assiduity, however distant it might leave him from the original object of his pursuit. This remark is more particularly applicable to Mr. Bryant's *Opus Palmarium*, *THE ANALYSIS*; yet it is not wholly inapplicable to the work now under review, notwithstanding its object is of far less consequence, and the learning and ingenuity displayed in it be in every view inferior. It seems, however, to be the peculiar fate of Mr. Bryant to undertake the defence of paradoxes and hypotheses, which have no existence but in fancy and fiction; and to be in earnest where others are in jest! Fairy land is holy ground to him; and castles in the air are as sacred as the temples of divinity!

In the present inauspicious attempt we are presented with something to amuse curiosity, and something to afford information: but we have more to excite our surprize at the author's temerity; and still more to raise a smile at his credulity. We never saw learning so debased by weak reasoning, nor ingenuity so blended with absurdity. A studied attempt to render the cause of Rowley ridiculous, could not have answered that purpose more effectually than the laboured efforts of this author to make it serious; and in the very moment when he is most gravely engaged in repelling its enemies, he supplies them with weapons to facilitate his own defeat.

The first position which is laid down by Mr. Bryant is the following: viz. 'That the poems of Rowley were written in a provincial dialect, according to the idiom of the people in whose country the author resided and was probably born.' To illustrate this position, Mr. Bryant examines the writings of some of our older poets, and hath given two or three ample specimens of provincial terms and modes of expression, from the Chronicle of Robert of Gloucester, and from a curious MS. which belongs to the library of King's College in Cambridge, written in the thirteenth century, under the patronage of Humfrey Bohun, Earl of Hereford, who was nephew to King Edward the Second. 'The language of the former is, as our Author observes, very broad and coarse, and the whole savours strongly of the country of which he appears to be a native.' The latter from a certain provincial mode of expression, he conjectures to have

formed his language on the dialect of some of the western counties, and most probably of Hereford or Gloucester. In like manner the diction of Rowley is supposed to be provincial; and this, our author imagines, may be proved from the numberless peculiarities with which it abounds. Instances, says he, to this purpose are very obvious; and as a proof he produces some examples. Unfortunately for the cause of Rowley, the examples produced tend strongly to confirm the assertion we made in the second part of the Review of Dean Milles, viz. That the language of the Poems is a patch-work of every species of dialect, old and new: that the words were picked up at random, and nothing was consulted but their signification. In the examples of provincial terms produced by Mr. Bryant, we find several that may be met with in most of our old poets, particularly in Chaucer and Spenser, who surely did not write according to the dialect of Rowley's supposed county; and as to the rest, they are mostly common terms disguised by an appearance of ancient spelling. *Misel*, for *myself*, is undoubtedly very coarse, and savours strongly of Somersetshire; but it should be considered that Chatterton, as well as the pretended Rowley, was a native of that county. *Sheen*, for *shine*, and *pais'd*, for *pois'd*, are a species of the same corrupt dialect; however they are not peculiar to the old writers of Somerset or Devon, since both occur in Chaucer, and even in Spenser, and therefore cannot be determinative of the point for which they are adduced by our Author. Mr. Bryant observes, 'That there are numbers of entire words in every page [of Rowley] which have been for a long time obsolete; some of these probably were never in general use, but confined to particular provinces.' We thoroughly agree with him here; but the inference we would draw from this remark is the very reverse of that which he attempts to establish. Many of the words introduced into the poems were obsolete, even in the age in which it is pretended they were written. They by no means mix with the general language of the poems; for the ground of them is modern, and the obsolete terms are patched on it, and appear not originally to belong to it. Out of the examples produced by Mr. Bryant of obsolete and provincial terms, there are but two or three that may not be found in Bailey's Dictionary, with precisely the same signification that is given to them in the Poems, and in Chatterton's Glossary. The difference in spelling from that dictionary, or from Kersey's, is in general so trifling as not to deserve any regard; and when there is any difference in that respect it is evidently a piece of affectation, in order the better to support the farce of antiquity. Thus an additional *e* was supposed by Chatterton to help the disguise, and he generally made a very free use of it, more free indeed than was necessary, or than was done by any of the antients whom he attempted to copy. The

converting

converting an *i* into a *y*, a *u* into an *o*, &c. &c. was another trick of this young adventurer to deceive the eye, and he performed wonders with it! An *a* and a *y* at the beginning of a word, had the same magical effect with an *e* at the end; and thus *a-dygne* and *y-broched* make antiquity look more antient still! It is curious however to observe, that Mr. Bryant, in order to prove that Rowley wrote according to the provincial dialect of the western counties, should produce words which are entirely of northern extraction, and perhaps were at no time intelligible to the inhabitants of that part of the kingdom for whose entertainment Rowley is supposed to have written. It was enough for Chatterton that he found *old* words: It was enough for him that they were all grown obsolete. But Rowley, who wrote to be understood, would only have adopted those which were in use, and not have jumbled together all the dialects of the nation, and words of every date. We are thoroughly convinced that there was not one in a thousand, nor perhaps ten thousand, that would have understood the poems of Rowley in the age in which they are said to have been written.

Mr. Bryant having attempted to establish the claim of the *old Priest* to those Poems, from the consideration of their abounding in provincial terms, proceeds to an argument of still *greater pith and moment*! Let us examine the strength of it. 'Besides these terms, which, though obsolete, are native, there are others which are foreign, being partly borrowed, and partly framed from other languages. These languages are the French and Italian, together with the Latin and Greek, with none of which we presume that Chatterton was at all acquainted. The writers of the times in question affected a shew of learning, and they often coined new words, and adopted others by way of enriching their compositions. It is therefore not to be wondered at, if, in Rowley's Poems there should be expressions of this nature, which were not in general acceptation.' Mr. Bryant produces many examples of this kind. But here he is again unfortunate. The words are all common, and might have been known to a youth of far less reading and understanding than Chatterton. The greater part of the words produced by Mr. Bryant may be found in Bailey, especially those which are the most uncommon and lie most out of the line of general reading. Such are *Eubrice* and *Zabulus*, which we have noted in a former Review.

Mr. Bryant produces after this a list of French words which occur in the Poems of Rowley, and from them draws a fresh argument to support their authenticity. His ill luck, however, doubles on him, for *all the words*, except one (and that a very common one) may be found in Bailey! Not knowing indeed that so much learning in Latin, Greek, and French, could be gained at so cheap a rate, and from a book so much beneath the

attention of a scholar, our Author gravely remarks ' that from these and other circumstances we may be *assured* that those poems were written in the Anglo-Norman stile; the same of which the learned Hickes, in his Thesaurus, treats at large. And without any previous knowledge of the real author, we might be *certain* that he was a *man of learning*, and *well acquainted with several languages*. These few examples, out of many, I lay before the reader, to whom at every turn of the book more will present themselves, should he choose to make farther enquiry. I never heard it surmised that Chatterton was in the least acquainted with the French language, much less with the Latin and Greek. *Whence* then was it *possible* for him to have made such an exotic collection?' We cannot forbear smiling at all this solemnity! for it *exceeds all power of face* to be *grave*, when we answer Mr. Bryant as we answered the Dean, and inform him *whence* Chatterton had his Collection!

It is not perhaps unworthy of observation, that in the two lists of words extracted from the Chronicle of Robert of Gloucester, and the MS. of King's College, we meet but with very few words that can be found either in Bailey, or in the Glossary to Chaucer, which Chatterton transcribed, as we have already remarked, with his own hand. Out of upwards of a hundred and sixty words we can scarcely find twenty in the dictionary or the glossary: whereas there is hardly one *uncommon* word in a hundred in the Poems of Rowley, but may be traced out in either of them. We leave the Reader to draw his own inference from this curious circumstance.

Mr. Bryant, after these general remarks on the language of Rowley, proceeds to prove, by an induction of particulars, that the poems must be antient, and that it was impossible for Chatterton to have been the author of them. To this end he lays down some few *postulata*, which, he thinks, cannot be denied him, and which are necessary to be premised. These *postulata* will appear to the best advantage in his own language; for they will lose much of their *importance* if we attempt to put them out of their original form!

* I lay it down for a fixed principle, that if a person transmits to me a learned and excellent composition, and does not understand the context, he cannot be the author.

* I lay it down for a certainty, if a person, in any such composition, has in transcribing varied any of the terms through ignorance, and the true reading appears from the context, that he cannot have been the author. If, as the antient vicar i said to have done in respect to a portion of the gospel, he for *sumpsimus*, reads uniformly *mississimus*, he never composed the treatise in which he is so grossly mistaken. If a person in his notes upon a poem, mistakes *Liber Bacchus*, for *Liber*, a Book; or when he meets with *Liber*, a Book, he interprets it *Liber*, Free, he certainly did not compose the poem where those words occur. He had not parts and learning to effect it.

'In short, every writer must know his own meaning; and if any person by his glossary, or any other explanation, shews, that he could not arrive at such a meaning, he affords convincing proof that the original was by another hand. This ignorance will be found in Chatterton, and many mistakes in consequence of it be seen; of which mistakes and ignorance, I will lay before the reader many examples: when these have been ascertained, let the reader judge, whether this unexperienced and unlettered boy could have been the author of the poems in question.'

Mr. Bryant divides his work into several parts for the sake of order and perspicuity. The first division consists of *A List of some particular Terms* which occur in the Poems of Rowley; the second, of *References to antient History*; the third, contains *Authorities for Persons mentioned in the Battle of Hasting*; the fourth enters into *A Comparison of Rowley's Poems with Compositions of other Writers*; the fifth division is entitled, *Some Observations upon the real Poems of Chatterton, to which he put his Name; of his Mistakes; also, of his Parts and Attainments, &c. also, Observations upon the Notion of some third Person being the Author.*

After the discussion of these points, in which the *internal evidence* is more particularly and critically examined, the Author proceeds to consider the *external evidence*, and the proofs arising out of it in favour of the authenticity of the poems of Rowley.

In the conclusion, the leading objects of the whole work are presented to the reader in a concise view, by way of *Recapitulation*. It is drawn up in a very clear manner, and we cannot give our Readers a better idea of Mr. Bryant's attempts in this curious controversy, than by presenting the whole of it to them in his own words.

RECAPITULATION.

'If we consider all that has been said, we shall find, that there has been full evidence afforded to the following facts: First, That Mr. William Canynge, by the assistance of his friend and confessor, Thomas Rowley, did make a valuable collection of writings: That they were deposited in a large chest, in a room over the north porch in St. Mary Redcliffe, at Bristol: That he took the utmost care for the preservation of this valuable deposit, by having six keys to the chest, and as many trustees, who were to perform an annual visitation. Of Rowley, whose existence was doubted, there has been afforded sufficient testimony from the register of Wells; and it has been farther shewn from the Ledger of St. Ewin, that in his time there were at Bristol several respectable persons of that name; and, as we may reasonably infer, of his family. It has been shewn that the writings thus laid up, were preserved very safely, till the year 1727, at which time the chest was broken open, and part of the parchments carried to another room: That the remainder lay exposed, and was carried away by different persons: That Chatterton's father had a large share, of which a great deal was by him misapplied and ruined. What was left at his death his widow put into a box, and upon her removal,

carried to her own house. That this box was some years afterwards discovered by her son, when he was about fifteen years old; and that he at times carried off the writings, which he studied and copied at his master's office. Mention has been made of his joy, when he found out their value; of his exultation in speaking of them; and when he read them to his friends, of his indignation at their being disregarded, which he sometimes expressed in very opprobrious terms. It has been proved, that he never took the merit of them to himself, but always uniformly spoke of them as Rowley's. For this we have the evidence of his mother and sister, and every one of his most intimate friends. Persons have been applied to who saw the originals; who saw him with the parchment in his hand; who heard him read from them, and were present at the time he was copying. Several of the originals are still in the hands of Mr. Barrett. I have shewn his small pretensions to learning, from his first companions; from those who knew him afterwards; from the master who taught him; and lastly, from his own testimony; from the writings under his own signature, the strongest evidence of all. That he had originals before him, is plain from the helps to which he applied to get information. These were Skinner, Kersey, the small Saxon Dictionary, and Chaucer with the glossary. These he obtained when he had been in possession of the manuscripts above a year and an half; so that at that season, though he had copied many of them, he was not perfectly master of the language. Indeed, he never attained to it. And to this were owing the false glosses and deviations of which a real author could not have been guilty. Indeed, nothing can be more inconsistent than to suppose him the author; for it is plain, if he composed the poems, that he did not know his own meaning; if he penned the originals, he could not read his own writing, but was obliged to others to find out his purpose. This induces me to dwell a little longer upon the books which he borrowed, as the inference which naturally results from that circumstance seems to be of consequence. They were obtained partly from Mr. Barrett, and partly from Mr. Green's circulating library, after he had given to Mr. Catcott and Mr. Barrett many copies of the poems, and spoken of others, as being in his possession. This shews that they were not of his own composition: For who ever constructed a poem, and then a year or two afterwards turned to a dictionary to understand it? It may be said, that he had recourse to these helps in order to form a glossary; but if he had composed the verses, surely he could have made a glossary without the help of either Kersey or Skinner; otherwise, as I have urged before, he must have written what he did not understand; and that such fine poetry was the result of ignorance, is not to be believed. That the world arose from chaos I can easily imagine, because it was by means of a divine hand; but that a jargon of words should produce an *Iliad*, I cannot conceive; it is therefore plain that he was not the author.

I have mentioned many of his mistakes and misconceptions, and the mistakes of others, which he through ignorance adopted; it is with regret that I am obliged to recur to these instances of his want of knowledge in his Saxon and African poems: in the latter of which, Cabo Lopez, Genfalvo is changed to the rock of Lupa and the cave of Lobar; the desert of Zaira to the palaces of Zaira; and the river

Tiber is made to run through Arabia! How is it possible for a person of so little experience to have attained to that store of knowledge, to that abstruse and recondite history, with which these poems are fraught? Turgott and Rowley knew the persons of whom they treated, and the circumstances which they described; but Chatterton had not this knowledge; he lived at a great distance of time; and had neither experience nor history of these events which he is supposed to commemorate. How could he possibly know the names of the Saxon Earls which occur in the battle of Hasting, and which are not to be found in any historian? They are indeed authenticated by Domesday Book; but did he ever hear of that book? or if he did, had he ever access to it? We may be assured that he never had. The names of Bartram, Normanne, and many others, were too far out of his reach to have been ever attained by him. The nature of this evidence is such as must set aside all scruples and surmises: nor can it be effected by any of the popular stories of Chatterton, and his inventive faculty; nor by the high and unwarrantable notions of his parts and genius. As I have before said, let him have had every natural qualification with which man can be blest, yet he was not gifted with inspiration; and without that, he could not have arrived at the truths contained in Rowley: and let him have forged volumes, yet he never composed these poems, nor the manuscripts with which they are connected. It was impossible for him to have hit upon so many historical truths, without any history to direct him. How could he have any intelligence about the marriage designed for Canynge into the family of the Widevilles, concerning which there was no known history? or of the cruel fine imposed upon him for his refusal, which was equally unknown? The same may be asked concerning any person who may be substituted as the author in the room of Rowley. These evidences not only shew who did *not* compose the poems, but point out who *did*. They prove that the intelligence came from Redcliffe Tower, and totally make void the notion of an imaginary third person. Rowley must have been apprised of Canynge's marriage; he lived at the time, and was intrusted in the affair, and it was from him that the history was transmitted. The whole has since been very fortunately authenticated, as I have shewn; the very articles of King Edward being at Bristol in the year 1467, could hardly have been discovered by Chatterton, as it is, I believe, mentioned but by one historian. Indeed he does not pretend to have known the year, nor is it any where specified by Rowley, yet it has been verified by means of the Worcester Register, and every circumstance about Canynge's ordination has been verified from thence. We have the like evidence about the burning of Redcliffe Spire. Rowley must have been, in some degree, an eye-witness of the event; but Chatterton had no history of it, no record, excepting what must have come from Rowley. He could not have mentioned it without some previous intimation from that quarter, for no account was elsewhere to be had: This, like the two articles above, has, since his death, been attested, and by the testimony of William of Worcester. If the manuscripts were forgeries by Chatterton, these histories must have been his invention; but we have seen them past contradiction certified, which could not have been the case if they had been forgeries; they therefore cannot have been the mere flights of a boyish

boyish imagination, but are genuine historical truths; and as he uniformly said that he had them from Rowley, as we cannot reasonably conceive any other means, it is absurd to ascribe them to any other person. If all those who knew the young man, and have given their attestation to the antiquity of the poems, were to be warped in their principles, or to be found mistaken, or were even to retract their evidence, yet it would avail nothing against their proofs. We may proceed upon the same principles with respect to the Temple Church, which was said to have been so badly constructed by the first builder, that it subsided and bulged; but a better architect preserved it, by laying a stronger basis founded on piles. If this account were a forgery by Chatterton, it could never have been by any means authenticated; but we find that it was * verified in the year 1774. about four years after his death. These are events for which Chatterton had no voucher, if we do not allow him Rowley. But even these persons, and these events, which have collateral history for their confirmation, are often too obscure to be easily met with, and could not come within the sphere of a boy's intelligence. We have seen that he makes a soldier, who was later than H ubba the Dane, contemporary with Hengist, and speaks of an Inca's fleet upon the coast of Calabar. Can we imagine such a novice to be an adept in the most remote and secret parts of history? It cannot be supposed. How could he know any thing of the Blue Briton and Jivian? or Powisland and Matraval; and the history of Howel ap Jevah? Add to these the numberless references and dark allusions which continually present themselves to the reader in every part of Rowley.

* Such is the evidence with which these poems are attended. In the process of my enquiry I have brought accumulated proof of the MSS. having been seen, and acknowledged as authentic. I have mentioned the manner of their being carried away and secreted; of their being afterwards copied; and of the person who transcribed them being seen in the article of transcribing; of their being uniformly attributed to the real author, Rowley, concerning whom no doubts were ever entertained by the best judges, the people upon the spot who were eye-witnesses to the facts upon which my evidence is founded, not the least suspicion prevailed, till scruples and difficulties arose at a distance. This external evidence is necessarily blended with the internal; and through the whole course of my enquiry, I have endeavoured to prove that these compositions required far more learning than fell to the lot of the young man at Bristol; I have shown that he many times did not comprehend the purport of the lines which he copied, and that he mistook the very cha-

* This evidence was obtained from some overseers and workmen who were employed in repairing the gates leading to the Temple Church-yard. They had not a regular demonstration of the piles, the water came in so fast upon them; but in digging they came to the foundation above-mentioned, which consisted of an enormous mass of stone over a watery swamp—now the greater the mass, the more needed there was for a secondary support, and in such a situation no other support but piles can be well conceived. For this, and much other intelligence, I am indebted to Mr. George Calcott.

rather

rafters, in which they were described, so that he substituted one word for another. This alone, I think, falls little short of demonstration, that the poems were by another hand. On this account I must recur to the proposition with which I set out, that every author must know his own meaning; and whoever brings a copy of a prior writing, and does not understand that writing, that person cannot be the author. In short, if a boy produces a reputable exercise, and cannot construe it, there is not an usher at a boarding-school but will tell him he did not make it.

In our next Review we shall examine the force of some of Mr. Bryant's *leading* arguments, and doubt not of making it appear to the satisfaction of our Readers that they are founded on mistake and fallacy, however ingeniously contrived, or learnedly supported.

A. T. XI. *The Death Song of Ragnar Lodbrach, or Lodbrog, king of Denmark*: Translated from the Latin of Olaus Wormius. By Hugh Downman, M. D. 4to. 1s. Fielding. 1781.

THIS Poem, if we may credit tradition, was composed by Lodbrog himself, who, after having carried on his depredations with success for many years, and rendered himself the terror of Europe, was at length taken prisoner by Ella, King of Northumberland, and put to death by him, being cast into a dungeon full of serpents. The Translator however justly remarks, 'that it must have been the production of some *Scald* or *Bard*, probably to do honour to the memory of his deceased King, to place before the eyes of his subjects his heroic achievements, and urge them and his son (or *sons* according to the Poem itself) to revenge.' We are farther informed that this curious remnant of antiquity is preserved by Olaus Wormius in his book *de Literatura Runica*, and was first taken notice of amongst us by Sir William Temple, as characteristic of that ferocity which was so peculiar to the northern nations. A proud contempt of death, and a savage grandeur of sentiment, pervade the whole poem; but it is totally destitute of all the softer and more polished graces.

The mode in which this performance is exhibited to the public in the present translation is somewhat peculiar, and in our opinion is not attended with the best effect. We are first presented with a section in English, then with its correspondent one in the Latin, and so on alternately to the conclusion. The translation itself is, however, nervous and spirited; and if it should fatigue by the repetition of the same sentiments, and that want of varied images which is so generally complained of in the poems of the illiterate bards of the North, the fault is to be charged to the account of the original. The Translator hath
done

done his duty; and as a specimen, we give our Readers the conclusion of this poem in Dr. Downman's version :

‘ Full fifty times I trod the field,
My standard rear'd and pois'd my shield,
War's willing guest; nor deem'd the force
Of human hand would check my course.
Panting to gain a matchless name,
And soar o'er every King in fame.
For well in earliest years I taught
My sword to drink the crimson draught.
The Sisters * now my steps invite,
Unmov'd I quit the realms of light.
‘ Warn'd from within — break off the lay !
Th' inviting sisters chide my stay;
By Odin sent, I hear their call,
‘ They bid me to his fatal hall.
With them high-thron'd, the circling bowl
Of foaming mead shall cheer my soul.
With joy I yield my vital breath,
And laugh in the last pangs of death.

It is worthy of observation, that to this hero we are indebted, if we may credit Olaus Wormius †, for the trial by twelve men. The Translator, through mistake says, that he flourished in the eighth century; but Wormius informs us that he began his reign in the year 820; and it is supposed by some commentators ‡ on the laws of England, that our Ethelred borrowed the noble institution from him. They are called in the Danish law *Sandeman*, which is rendered *viri veraces*. The trial by the jury of twelve men was likewise formerly the custom in Sweden, though now abolished: A fate, we hope, it will never experience in England!

* The *Dra*, or *Weird Sisters*. † Mon. Dan. Lib. i. Cap. 10.

‡ Vide Barrington's Observations on the Statutes, &c. p. 18.

ART. XII. *The Mahomedan Law of Succession to the Property of testates, in Arabic*: Engraved on Copper-plates from an ancient Manuscript; with a verbal Translation and explanatory Notes. By William Jones, Esq. of the Middle Temple. 4to. 5s. sewed. Dilly. 1782.

THE reputation of Mr. Jones in eastern learning is deservedly eminent; and, on the present occasion, he has exerted his great knowledge in this department, with the view of promoting the exercise of justice in India. By the late statute concerning the administration of Bengal, it is provided, that all actions or suits about property ‘ shall be determined, in the case of *Mahomedans* by the laws and usages of *Mahomedans*; and, where only one of the parties shall be a *Mahomedan*, by the laws and usages

usages of the defendant *.' Now, it is obvious, that the judges in India cannot administer legally between Mahomedan parties, without being instructed in the maxims of that law by which they are bound to direct themselves. Mr. Jones, therefore, that he might facilitate the study of Mahomedan jurisprudence has published this little work which he found in the Bodleian library, among the collections of the learned Pocock.

The Arabic manuscript which he now submits to the observation of the public is nearly five hundred years old, and having been traced skilfully through transparent paper, the engravings are not less valuable, than the original hand-writing of which they are a representation or a picture.

With regard to the authority of the work, it is not to be controverted. For the author, who was a native of Mesopotamia, was himself an *Iman*; and it appears that he drew his knowledge from the system of *Zaid*, of whom *Mahomed* entertained so high an opinion, that he accounted him to be the surest interpreter of his laws.

The form of this treatise may seem remarkable to those who are acquainted only with the legal tracts of the present age. It is in a loose poetical measure; a mode of composition which is usual in Asia in the gravest performances. For even the Koran itself, which is the source of the laws of the Mahomedans, is composed in modulated sentences. In his version Mr. Jones does not assume any liberties. He sacrifices elegance to exactness; and it was his intention 'to render the *Arabian* treatise, line for line, and word for word, with a fidelity almost religiously scrupulous †.'

Beside the lights which this Arabian publication may throw upon the Mahomedan law, there is another purpose for which it is intended. As the hand-writing of the Arabic transcriber is accurately engraved, the student of the Eastern languages, by an attention to the plates, may habituate himself to the reading of the old Arabian manuscripts. But, as even this task is difficult, Mr. Jones, for the sake of the novice in oriental literature, has printed the whole tract in Roman letters, 'distinguishing every consonant and long vowel (the short ones are too vague and indeterminate) by a character invariably appropriated to it, so as to give every full sound its own specific symbol; an advantage which hardly any alphabet has, but which all ought to have ‡'.

* Sect. 17.

† The Preface.

‡ Preface.

ART. XIII. *Naval Architecture: or the Rudiments and Rules of Ship-Building, exemplified in a Series of Draughts and Plans, with Observations, tending to the further Improvement of that important Art. By Marmaduke Stalkartt. Folio. 6l. 6s. Sewell, &c. 1781.*

BEFORE we attempt any account of this publication, it may be necessary to premise, that our Readers are not to expect from us any positive opinion concerning its merit: we freely acknowledge ourselves unequal to the task; and therefore shall only give a general account of the object which is aimed at in it, and in what manner, and by what means, the Author proposes to effect it. This method seems to us to be the only one we can pursue with respect to the Article under consideration, as it will not be supposed that the Authors of the Monthly Review are ship-builders by profession; and if they were, it is much to be doubted whether ship-builders themselves, assisted by the judgment of the best seamen in Britain (and if in Britain, in the world) could decide, without trying the experiment, whether the alterations which are here proposed will fully answer the very sanguine expectations of the Author? The principal improvements proposed by Mr. Stalkartt consist in placing the mid-ship bend; that is, the greatest breadth of the ship, considerably farther forward than it has been customary to place it; and in using *fair* instead of *hollow* water-lines.

But it is not to be understood that the whole of this publication is taken up in explaining these two principles, and shewing the advantage of them: It comprehends the whole practice of ship-building. It exhibits the rudiments and rules of the art in a regular and progressive series of designs and instructions, beginning with a long-boat, and ending with a seventy-four gun ship. All the business of the mould-loft is explained, with the various methods that are practised in laying down and disposing every essential part of a ship. In doing this, our Author professes to have been more anxious to study perspicuity than elegance of style, under a persuasion that his work is calculated more for use than entertainment. But whatever may be thought of the language, nothing can exceed the masterly manner in which the designs are drawn and executed.

This elegant and expensive work is divided into seven books, and each book into several sections or chapters, beside an introductory discourse, in which the Author explains the nature of the subject which is treated in that book, as well as the advantages which he proposes to derive from those steps which are contrary to the general practice of ship-builders at present.

In the first book, Mr. S. treats of the art of *whole-moulding*, which is a method of forming the principal part of a ship, vessel, or boat, by means of a mould, made to the *midship bend*, and continued as far *fore* and *ast* as the form of the *midship-bend*, and the curve of the *rising line*, are suitably disposed to each other. Before the art of ship-building was brought to its present degree of perfection, this method of *whole-moulding* was in great repute, and much practised by the unskilful, as well as by those whose business required expedition; but since some late improvements have been made by diligent study and

application

application to the theory of the art, it has been less approved of in the construction of ships; which require the form of the *midship-bend* to be such, that if they were *whole-moulded* well forward and aft, they would not only rise with difficulty in a heavy sea, but be deprived, in a great measure, of the proper use of their rudder: for in *whole-moulding*, the body is narrowed no more at the floor than it is at the *main breadth*; neither must the *rising line* lift more than the lower *height-of-breadth*, which, according to the form of some *midship bends*, would have a very disagreeable effect at the foremost and aftermost *floor-timbers*, if the *whole moulding* were continued so far. How far *whole moulding* may be carried without injuring the form of the body, Mr. Stalkartt has endeavoured to explain and exemplify in the construction of a long boat, which might, perhaps, be *whole-moulded* from the stem to the stern-post without any material inconvenience, provided the form of the *midship-bend* should be approved for the transform.

This book is illustrated with six figures:

1. The elevation, or sheer-draught.
2. A projection or view of the timbers which form the body, and the manner in which they come together.
3. Half breadth lines at different horizontal sections.
4. Midship-bend.
5. Lower futtock mould.
6. Beveling boards for the after and fore-bodies.

Book II. exhibits the manner of delineating and constructing one of those small vessels usually denominated Yachts: in the construction of which, velocity and stiffness are the principal considerations; swiftness being no farther considered than to give her so much as is actually necessary for accommodation; and when these qualities are happily united in a vessel of this kind, they render her on some occasions, a most useful, as well as agreeable appendage, to the more noble structures of Naval Architecture.

In the second chapter of this book, Mr. Stalkartt lays down the reasons which induce him to place the *midship-bend* so much farther forward than other naval architects have thought proper to place it; and also for preferring *fair waterlines*, and constructing his vessels to sail on an *even keel*. It was formerly the opinion of artists, says he, that the *midship-bend* ought, in every instance without exception, to be in the centre of the ship, under a supposition that she would then pitch the least, and consequently ride the safer at anchor. But experience, the only guide in these things, has taught the present age to move the *midship-bend* rather more forward than this point, but not by far so much forward as Mr. Stalkartt thinks it ought to be; for by placing the *midship-bend* considerably before the centre of the ship, the water will sooner have passed the greatest breadth of the ship, and of course will occasion less resistance to her motion: it will also find a more direct, and a freer passage to the rudder, than it can possibly do when the *midship bend* is farther aft.

That the water will find a freer passage to the rudder when a ship is constructed on Mr. Stalkartt's plan seems to us uncontroversible; but the arguments which he has brought to prove that she will meet with less resistance from the water, are not, in our opinion, quite so unexceptionable.

unexceptionable. His words are these: 'As the pressure of the water on the sides of the ship is equal to the weight of the vessel, it follows, that the more forward the midship-bend is placed, if the ship begins immediately to narrow, the greater is the length, and consequently the effect of the pressure of water, to increase her velocity.' But Mr. S. seems here to have forgot, that the effect of the pressure of a drop of water, either to accelerate or impede the motion of a ship, is, friction excepted, as the cosine of the angle which a line, perpendicular to the side of the ship at the point where the drop acts, makes with another line which is the direction of the ship's motion; and therefore that the aggregate of all these effects may be the same, notwithstanding the lengths of the space which they act on are different.

Mr. Stalkart thinks also, that it is reasonable to believe the ship will ride at anchor with more ease if the *midship-bend* be placed farther forward than it is usual to place it; and more especially, if the form of her body be such as is usually termed *clean fore and aft*: for then, being buoyed up in the middle, and wanting bearings both fore and aft, she will be much more liable to pitch, than she will be when the *midship-bend*, or greatest breadth, is pretty well forward. He also combats, with considerable force of argument, the opinion of those who maintain that a ship can never sail well on an even keel, which floats considerably by the stern when she is first launched, and before any ballast is put on board her; as every one must, in which the midship-bend is placed considerably before the middle of the ship. 'Experience, says he, convinces us that many ships, when first launched, will swim four feet by the stern, and yet, when trimmed for sailing, are found to go fastest on an even keel, or thereabouts; and I imagine they receive little or no damage from it, if carefully and properly stowed.' Some ships are so clean aft, that they require to sail by the stern, because they have no bearing for fifteen or twenty feet from aft until the buttock is brought well down into the water. Such ships are very liable to be strained by the overhanging of the stern, when the sea leaves the buttock; and the next sea generally strikes her under the stern, as it falls, with so much force as sometimes to endanger her masts. With respect to such ships as are built to sail four feet by the stern, on account of their insufficiency abaft, it is Mr. Stalkart's opinion, that if a line were drawn to cut the lower side of the keel, in the middle of the ship, and the stern-post at two feet from the bottom of the keel; and that part of the keel and dead wood which are below this line was taken off and placed under the fore part of the keel, with that part forward which was aft before, so as to make the lower side of the keel straight again, the ship would sail somewhat faster for it, and be better in other respects. For when a ship is brought so much down by the stern as is here spoken of, the keel not being parallel to the surface of the water, it must occasion a resistance proportional to the weight of the water displaced, and the angle which the underside of the keel makes with the surface of the water: and although the resistance arising from this cause may appear to be of little consequence to some, yet Mr. S. is of opinion it may be in some measure the reason why many ships, which are designed by the builder to sail by the stern, go well on an even keel.

Amongst other arguments, brought by our Author in support of his opinion, for placing the midship-bend farther forwards than usual, he tells us, that such a disposition of it is clearly pointed out to us by nature, in her formation of animals which are destined to move in so dense a fluid as water. 'It is not a novel observation, says he, that the form of fish is the best calculated for velocity: but, although the observation has been made, the example remains yet to be followed. We seem to require more than the evidence of nature to overcome the errors which arise from prejudice.' We know not whether it will be allowed to be a *new observation*, but we are certain it is a true one, that it has been a very common practice to hold forth the operations of Nature as rules to be followed in the productions of art; but not often with so much propriety as many may think. In our endeavours to draw rules from the productions of Nature, we should be extremely careful to observe, that the things which we mean to apply them to, are similar in every respect to those from which we make the induction: for if they are not, this method of proceeding may sometimes lead us into great, and very dangerous errors. For example; in the case before us, a ship is designed to swim on the surface of the water, but a fish underneath it: of course the motion of the waves can never cause the water to leave the tail of a fish unsupported, in the manner it sometimes leaves the after part of a ship. Moreover, the bodies of fishes are flexible and light; that of a ship rigid, massive, and heavy. We might add, that to say the disposition of the *midship bend* is pointed out by the form of a fish, is saying, in fact, nothing at all; for the forms of fishes are exceeding various; and in some the broadest and thickest parts are as far backward, as it has ever been usual to place the *midship-bend* of any vessel whatever. If it be urged, that the form of that fish ought to be made choice of which is capable of making its way in the water with the greatest velocity; it may be replied, that the velocities of fishes, exceedingly different in their form, appear to be so nearly the same, that it will be impossible ever to determine any thing on this head from thence: beside, there is great reason for believing, that the velocities of *living* bodies do not depend so much on their form, as on their organization.

Our Readers will not imagine, that by these remarks we mean to invalidate Mr. Stalkart's notions concerning the most proper situation of the *midship-bend*. We have already acknowledged our insufficiency to judge properly of things of this nature: and we assure them, that, as far as our judgment will direct us, we most heartily approve them. All we wish to inculcate is, that the reasons for this disposition of it cannot be drawn from the form of fishes, and the nature of their motion; but must be sought for in the principles of mechanics, and the laws of motion: and even these can afford us no more than general directions in physical enquiries.—Absolute certainty must be the result of experiment.

Mr. Stalkart, after considering, very maturely, every circumstance which can attend fixing the midship-bend in this or that part of the ship, concludes, at length, to fix it so that one third part of the keel may be before it, and two third parts after it; and thinks, that if it be placed farther forwards, some inconvenience might arise when
the

the ship is turning to windward, by its making her too full forwards to divide the fluid, and by that means subject her to receive the whole shock of the sea: and if it be placed farther aft, he thinks she will be too apt to plunge, and bury herself in the sea, when going large, from being too thin forwards.

This book is illustrated with one large plate containing ten figures.

1. The elevation or sheer-draught.
2. Horizontal sections; or half-breadth lines.
3. The body plan, or view of the timbers which compose it.
4. The stern.
5. Mold of the fashion-piece.
6. Cant-timbers.
7. The plan of the upper deck.
8. The plan of the quarter deck.
9. The plan of the lower deck.
10. The plan of the cabin floor.

Mr. Stalkartt observes, that it is requisite, in every draught of a ship or other vessel, to draw the plans of the decks, in order to shew that the form of the ship is such as will give room on each deck for the accommodations and conveniences which are required to be on it; but that they were particularly necessary in his work, to convince the curious that his vessels are constructed according to the original design; and to shew, notwithstanding the waterlines are so very clean abait, that the article of stowage has not been forgot, but that there is as much room as any gentleman can require, either for use or pleasure, in so small a vessel as a yacht, which is chiefly calculated for swift sailing.

In the third book, our Author shews how to lay down and construct a sloop of war. Sloops of war are small three-masted vessels, which carry any number of guns less than twenty, and are chiefly used to cruise after, and distress the trade of an enemy; or as tenders to ships of war. To design ships from speculative ideas requires the nicest attention; for to yield too rashly to speculation without experiment, and to adopt every hasty idea which might occur in an object of such great magnitude, would be altogether unpardonable: on the contrary, pursuing, as he is, the improvement of the art, it would be servile and nugatory to persevere in an old, or indeed in any one track. It is by exploring unknown regions that new countries are discovered; and it is only by the union of experience and speculation that we advance in arts: but there is no art in which invention ought to be more deliberate than in ship-building. The smallest error, even in known rules, produces important consequences; and therefore prudence ought ever to watch over and correct the efforts of genius. On these considerations it is that Mr. S. professes to be very circumspect and cautious, when he ventures to step out of the common road, or to fix proportions which have not been fixed before. The first thing to be considered in the plan of a ship is, undoubtedly, the principal dimensions; but for the determination of this we have no fixed and certain rule, because the proportions of ships must always vary according to the various purposes which they are intended to answer. Thus the yacht was constructed chiefly for sailing, and the accommodation of passengers; and consequently

the height of her, above water, was not very material. But the sloop requiring to have one deck reserved for guns, which must be disposed clear of the water during action, and at the same time an allowance made for the effect of a moderate wind, it is plain there must be more depth of *top-side* to answer this purpose than was necessary in the yacht. The principal dimensions being thus left unconstrained by rules, every builder is at liberty to fix them as he thinks best: and as every artist has not equal judgment, nor the same artist equal judgment in the construction of every kind of vessel, they frequently drop into very capital errors. It is therefore greatly to be wished, that such proportions between the principal dimensions of the same kind of vessels could be settled and fixed on, as seem by experience to be best adapted to the purpose they are intended for. Thus, in the sloop Mr. Stalkartt thinks the breadth moulded, should be $\frac{1}{4}$ of the extreme length; the height of the *top-breadth*, at the lowest part, $\frac{1}{10}$ of the extreme length; height of the wing transom $\frac{1}{8}$ of the extreme length, and the height of the load-water-line about $\frac{1}{3}$ of the *top breadth*.

The 13th and 14th chapters of this book contain very clear and ample directions for planking the bottom and sides of a ship, so that the butts or ends of the planks may fall to the greatest advantage, both for the strength of the ship, and disposition of timber.

The subject of this book is illustrated by three large plates, III, IV, and V. Plate III. contains four figures.

1. The sheer draught.
2. Horizontal sections, or half-breadth lines.
3. The body plan.
4. Horizontal view of the stern.

Plate IV. contains ten figures, illustrating as follows:

1. The fore part of the sheer-draught.
2. The after part of the sheer-draught.
3. So much of the body-plan as was necessary to correspond with figures 1. and 2.

4. } Half-breadth plans for the fore and after bodies.

5. }
6. } Cant-timbers for the fore and after-bodies.

7. }
8. Moulding-edges of the transoms.

9. Horizontal view of the stern.

10. The stern laid off on the rake.

Plate V. exhibits the bottom and top-side expanded.

Book IV. treats of the method of laying down and framing the several parts of a 44 gun ship, designed to carry her guns on two decks, as most of the 44 gun ships do in our service. The author observes, that ships of this kind are the most distant from good proportion of any two-decked ships that are built; because the top-side must be too high above the water for the customary length and breadth, to enable her to carry her lower deck guns sufficiently clear of the water. For the height of the lower deck ports from the water, the height between decks, and consequently the depth in the waist, cannot be much less than in a ship of 74 guns; and therefore it cannot be expected that such a ship can be duly proportioned.

portioned in the water; that is, she cannot be brought down to three-fifths of the height of the top-breadth, which is allowed to be the best sailing trim for ships in general, if their bodies are properly constructed. On account of this disproportioned height of 44 gun ships above water, it appears evident, that a ship of this kind can never chase a frigate of 32 or 36 guns with any probability of success; and should the 44 gun ship, by any accident, come up with a frigate of this force, if the wind blows hard, she will be liable to be taken by her; as the 44 gun ship will not be able to open her lower deck ports without danger of filling, both on account of those ports being nearer to the water than the frigate's ports are, and as she is also much more liable to roll on account of her deep *top-side*: But as 44 gun ships, notwithstanding all these inconveniencies, are very useful vessels, on account of the great weight of metal which they are able to carry on their lower decks, Mr. Stalkartt thinks a man's time would be very usefully employed in endeavouring to reduce these defects as much as the nature of the vessel will admit of: and as it seems to him not probable that the 44 gun ship can ever be formed so as to chase a frigate with success, he has bent his endeavours to construct her so that she may always be able to open her lower deck ports, and of course not be liable to be taken by a vessel of an inferior force; and to this purpose he proposes the following dimensions:

Extreme length from the fore side of the stern to the after part of the stern-post, at the height of the wing-transom, 143 feet.

Height of the wing-transom $\frac{1}{5}$ of the length.

Height of the top-breadth $\frac{1}{3}$ of the length; but if necessary it may be made $\frac{1}{2}$ of the length.

The load-draught of water should be $\frac{1}{3}$ of the top-breadth, at least; or 17 feet 10 $\frac{1}{2}$ inches; but to have the lower deck ports sufficiently above water, the load-draught must not be more than 15 feet 6 inches: consequently she will be 2 feet 4 $\frac{1}{2}$ inches above water by 2 feet 4 $\frac{1}{2}$ inches.

The usual dimension for breadth is $\frac{1}{4}$ of the length, which is 40 feet 0 $\frac{1}{2}$ inch, to which Mr. S. thinks there should be added $\frac{1}{3}$ th of 2 feet 4 $\frac{1}{2}$ inches, on account of her being that quantity higher out of the water than she should be to make her stiffer, and to enable her the better to use her lower deck guns: he adds 6 inches more for planking, so that her extreme breadth will be 41 feet one inch and an half.

The moulded breadth at the after part he makes $\frac{1}{3}$ of the moulded breadth of the *mid-ship bend*.

The subject of this book is illustrated by three large plates, numbered VI. VII. and VIII. Plate VI. contains two figures, namely,

1. The sheer-draught of the vessel.
2. Plans of half-breadth lines.

Plate VII. contains eight figures for illustrating different parts of the ship, in a more particular manner than could be done in a general drawing of the whole. They are as follow:

1. Sheer draught,
 2. Half breadth,
 3. Half breadth of the water lines,
- } to the fore body.

4. Sheer draught, } of the after-body.
5. Half breadths, }
6. Body plan.
7. Transoms.
8. Plan of the harpings.

Plate VIII. contains two figures, for explaining

1. The shift of the planks in the top-side.
2. Disposition of the timbers in the top-side.

In the fifth book our author proceeds to give directions for laying down the plan of a 74 gun ship; and he sets out with observing, that it is a maxim founded on experience, that of the several classes of ships built upon similar principles, the largest is always the most eligible. Of all ships which carry their guns upon one deck, the frigate of 32 or 36 guns is allowed to be the best; and in the same manner, of those which carry them on two decks, the 74 gun ship is most approved of. And the reason is evident. That ship, the top-side of which is shallowest in proportion to her capacity under water, will be the stiffest, and will hold the least wind; but the guns of a sloop should be as much above water as those of the largest frigate, or rather more so, if possible, especially if their dimensions are similar, because the larger the ship, the less she will be pressed down into the water by carrying sail. For the same reason, in two-decked ships, the 74 gun ship will require but little more *top-side* than that of 44 guns will, and therefore it may be rationally expected that the former will work almost as easy as the latter.

Were we to examine the 90 gun ship, we should find her, like that of 44 guns, very irregular and disproportioned: for if a 74 gun ship can carry her guns on two decks, the three deck ship may as well be calculated to bear 100 guns as 90. But ships, so bulky in their dimensions as these are, though they may be useful on particular occasions, are far from being generally so: their sails are so exceedingly heavy, that they are worked with the utmost difficulty, especially when the wind blows strong. On the contrary, the 74 gun ship partakes, at once, both of the properties of the first rate and frigate; as she will not shrink from an encounter with a ship of 100 guns, on account of the superior weight of her metal, nor abandon the chase of a frigate for want of swiftness. The union of these two qualities hath therefore, with justice, made the 74 gun ship the principal object of maritime attention; and given her so distinguished a pre-eminence in our line of battle.

Mr. Stalkartt directs the 74 gun ship to be constructed according to the following dimensions:

	Feet.	Inch.
Extreme length,	172	0
Height of the <i>top breadth</i> $\frac{1}{4}$ of the length,	34	4 $\frac{1}{2}$
Height of the <i>wing transom</i> $\frac{2}{3}$ of the length,	25	9 $\frac{1}{2}$
Breadth, moulded, $\frac{2}{3}$ of the length,	48	2
Extreme breadth,	48	10

This book concludes with the method which is usually made use of by builders for measuring and calculating the tonnage of ships, which is this:

They allow $2\frac{1}{2}$ inches for every foot in the perpendicular height of the wing-transom (25 feet $9\frac{1}{2}$ inches); for the rake of the stern-post, which is 5 feet $4\frac{1}{2}$ inches. They allow also $\frac{1}{3}$ of the extreme breadth for the rake of the stem; which, on the above dimension (48 f. 10 inch.), is 29 feet $3\frac{1}{2}$ inches. The sum of these two being taken from 172 feet the extreme length, leaves 137 feet 4 inches, the length of the keel for tonnage. They then multiply together, the extreme breadth, the half breadth, and the length of the keel for tonnage, and divide the product by 94; the quotient is the number of tons builder's measure, and the remainder is so many 94th parts of a ton. Thus, in the 74 gun ships, the dimensions of which are given above, the product of these three dimensions will be 163749 feet, which being divided by 94, gives 1742 $\frac{1}{4}$ tons.

This book is illustrated by three plates, numbered IX. X. and XI. Plate IX. contains four figures.

1. The sheer draught.
2. Half breadth lines.
3. Body plan.
4. Horizontal view of the stern frame.

Plate X. is, by mistake, omitted in the book before us; and plate XI. contains three figures, which are designed as specimens of decoration for a 74 gun ship.

1. A full horizontal view of the stern.
2. A view of the quarter.
3. A view of the head, and railing.

Book VI. is chiefly concerned in explaining the methods of reducing and enlarging plans and shewing how to find the *ridings of lines*; all which are exemplified in draughts of a cutter. The subject of this book is illustrated by two plates which contain eight figures: but as there are nothing very remarkable, either in the matter, or manner of treating the subject of this book, we shall hasten to the seventh, and last; which contains the explanation and draught of another frigate, drawn on the same principles with those which have been recommended in the foregoing work by our Author, and with which he was favoured by Benjamin Thompson, Esq. F. R. S. and under-secretary of state for the American department.

Mr. Thompson informs us, that he made some attempts to get a frigate built on this plan in one or other of the royal yards, but without success: he afterwards endeavoured to get the plan carried into execution by a private subscription, and several of his friends offered to subscribe very generously for that purpose; but so large a sum of money was wanted, and so great a length of time was necessary to complete the undertaking; and these circumstances added to the uncertainty of the continuation of the war, prevented him from accomplishing his design this way. Mr. Thompson's plan and design will be best seen by the proposals which he gave out on this occasion; they are as follow:

* The essential benefit to the national service which is attained by every material discovery that directly leads to naval excellence, and gives a decided superiority at sea, cannot but be an object of the first concern to those who feel for the reputation and safety of their

their country, and are anxious for the success and glory of his Majesty's arms.

2. 'The annexed drawing, has received the approbation of some of the best and most acknowledged judges of naval architecture, both professional and practical men; who all concur in opinion, that a ship upon this construction must necessarily sail much faster than any vessel that has yet been built; and that, from the manner of arming her, she will be greatly superior in force to any frigate in the service.

3. 'It is therefore presumed, that naval architecture will be brought much nearer perfection by the improvement in the form of this vessel, and a more advantageous system of arming ships of war be introduced, than is at present adopted by any maritime power.

4. 'As it may be proper to make some explanation to such professional men as may have these proposals under their eye, of the peculiar construction of this frigate, and of the manner in which it is proposed to arm her, it will be necessary to observe, that to sail fast being the great leading principle which governs her whole construction, all the water-lines are perfectly fair; and her body is formed in the most exact and beautiful proportions. This extreme delicacy of form, which is most conspicuous near the keel, will not, however, prevent her giving ample stowage for four months provisions, besides all her stores; and her great length and breadth above the water will, at the same time, furnish more commodious room for the men's births, and better accommodation for the officers, than any frigate in the navy. Her great length, breadth upon the beam, and good bearings, are qualities that will not only enable her to carry a press of sail, but prevent her rolling and pitching too violently in a rough sea.

5. 'It is proposed to give her the masts, yards, and sails of a thirty-two gun frigate, and also the same cables and anchors. And as it sometimes happens in calm weather, that very heavy going ships make their escape from the fastest sailers, under favour of light airs, which often extend but to a small distance; to prevent so mortifying an event, and also to enable this frigate to avail herself of any of those favourable opportunities which sometimes occur for attacking ships of force as they lie becalmed, she will be prepared for rowing with thirty oars and one hundred and twenty men; each oar to be twenty five feet in length, and to be worked by four men. All the oars are to be worked between decks, by running them out at the scuttlles, that serve occasionally for airing the ship.

6. 'Her length upon the main deck being one hundred and fifty feet, it is proposed to pierce her for thirty guns on this deck, and she will carry ten guns upon her quarter-deck; to which may be added two chase guns upon her fore-castle. All the guns upon the main deck are to be thirty-two pounders, upon a new construction, weighing twenty-six hundred each; and the quarter deck guns will be light twelve pounders.

7. 'As thirty-two pounder carronades, which are not half so heavy as the proposed thirty-two pounders, have been proved with very large charges of powder, there can be no doubt that these guns may be made to stand fire with perfect safety; and that they will do sufficient execution, and be manageable on ship board, will appear evident,

dent, when it is considered, that many of the thirty-two pounders now in use in the navy weigh no more than fifty-two hundreds, and that they may be fired with two bullets at a time, with the greatest possible effect, and without rendering the recoil at all too violent: for it is experimentally true, that one bullet may be fired from a gun weighing twenty-six hundreds with the same velocity, and consequently to the same distance when the elevation is the same, as two fired at once from a piece weighing fifty-two hundreds; and the velocity of the recoil is the same, the strain upon the breackings will be as the weight of the gun. The force of the recoil, therefore, of these new pieces will be but half as great as that of the thirty-two pounders now in use; and therefore there can be no doubt but they may easily be managed.

8. 'The quarter deck guns are formed upon the same principle, and are just half the weight of the heaviest twelve pounders in the service.'

9. 'In order to facilitate the work of the guns, it is proposed to mount them all on sliding carriages; the bed upon which the carriages run to be moveable upon an hinge, fastened to the sill of the port, in such a manner that the bed may be always kept in a horizontal position, however the ship may lie along; by which means the weather guns may be sought at all times, and the lee guns till their muzzles come down to the water; and that with as much ease and expedition, as if the ship was upright upon her keel.'

10. 'Instead of small arms for the tops, and for the quarter deck and forecattle, it is proposed to make use of musketoons, on such a construction as to mount on swivel stocks, and to be used occasionally, either on shipboard or in a boat. These pieces having a bore of about three feet in length, and one inch and an half in diameter, will carry a grape of nine musket bullets, or eighteen, or twenty-four pistol-bullets, as the object is at a greater or less distance; or, occasionally, a single leaden bullet of twelve ounces, if execution is meant to be done at a very great distance.'

A comparative View of the Dimensions of the proposed Frigate, and of the Lark Frigate of 32 Guns, which was built after a Drawing of the late Mr. Bately.

	Proposed Frigate.	The Lark.
	Feet. Inch.	Feet. Inch.
Length of the keel	128 0	111 0
Length on the gun-deck	150 0	132 0
Extreme breadth	39 6	34 0
Draft of water, { Forward,	15 9	15 6
	15 9	16 6
Area of transverse section of the immersed part } of the body at the midship frame	315 0	378 0
Burthen in builders tonnage	1000 T.	646 Tun.
Real capacity of the immersed part of the } body, to the load waterline	32784 F.	32198 F.
Real burthen	915 T.	898 T.

Mr.

Mr. Thompson does not give either the data which he computed from, or the method by which he computed the *real* capacity of these two vessels; but he produces the following certificate of the truth of his conclusions on this head, which we apprehend will be sufficient authority with those who know the person who has signed it.

‘ I have examined Mr. Thompson’s calculations for determining the capacity of the *Lark* frigate, and of a frigate on a new construction, proposed by him to be built by subscription, and am of opinion that the capacities of both these frigates are very exactly computed.

(Signed)

‘ CHARLES HUTTON,

‘ Professor of Mathematics, Royal Military Academy.’

Woolwich, April 29, 1780.

Farther testimonies of the advantages which a frigate, built on this plan, appears to have over those which are already in use.

Copy of a Letter from Rear Admiral Kempenfelt.

‘ Dear Sir, I have viewed the plans for the construction of your intended frigate, and think, as far as I can judge, that she will answer what you expect. Her great length favours the water-lines, by diminishing their inflections, and consequently rendering their angles at the extremities more acute. This must greatly facilitate her movement through the water. At the same time, this length of keel, together with the great breadth, will enable her to support much sail, so that, from this, and the delicacy of her bottom, it may be concluded she will go very fast.

‘ The manner you propose to arm this frigate, will render her the most formidable, of forty guns, that has yet appeared at sea.

‘ To conclude, you have struck out something new, both for the constructing and arming of a frigate, which in both promises to be a great improvement upon this useful class of vessels. And upon this principle, without taking in other considerations, your proposals merit all encouragement.

‘ I am, &c.

RD. KEMPENFELT.

‘ To B. Thompson, Esq.’

Copy of a Letter from Sir Charles Douglas, Bart.

‘ Sir, I most sincerely acknowledge myself beyond measure obliged to you, for having regaled me with the examination of your plan of the frigate of war you propose building, and having maturely considered the same, I scruple not to give it as my humble opinion, that her intended water lines are better formed for dividing and leaving the fluid, than any I have ever yet seen laid down upon paper. As also, that her general form is such as will insure a requisite degree of stiffness under sail, with far less ballast than ships, as they usually are shaped, of necessity require; which striking circumstance cannot but be productive of great additional velocity, by keeping such part of her body above the water as is the least proper for separating and leaving it, and which must otherwise be immersed; likewise of the desirable effect of carrying her guns higher. Nor have I time sufficiently to expatiate upon these, or to enumerate all the concomitant advantages, which, I sincerely think, the frigate in question will have beyond all such as I have had any knowledge of, belonging to this or any other country.

G g 4

I much

I much approve too, of your ballasting her with iron; with your reprobating the use of shingle for that purpose, and never departing from the general principles of ballasting with the densest attainable matter, ever to be placed as low as possible, that with less weight thereof, than with materials less dense, can be effected, the requisite stiffness under sail may be produced; to the great end, that the very important purposes mentioned, and extensively alluded to in the foregoing, may be answered. Upon the whole, then, I do not entertain a doubt of this your proposed frigate sailing with such swiftness as will occasion surprize, nor of her possessing every other eligible quality a ship can have, to a most eminent degree. Her force too, will evidently far exceed that of any ship carrying the same number of men and guns heretofore sent to sea, at least that I have ever seen or heard of. For the sake then of the public weal, so much depending upon improvement in our naval architecture, may this your plan, so eminently tending thereto, meet with all possible and immediate encouragement; and that you may enjoy perfect health to see the same quickly carried into execution and trial, as also long to enjoy the deserved fruits thereof, is most sincerely and ardently wished by, Sir, &c.

* CHARLES DOUGLAS.*

* To B. Thompson, Esq.*

(C O P Y.)

* I having seen and examined a draught of a frigate proposed by Mr. Thompson, to be built by private subscription; am of opinion, that the said frigate is likely to sail faster than any ship on the present construction in the navy, and likewise that she promises to be stiff under sail, carry her guns well, and be a good sea-boat; and I think that many advantages will probably be derived to the public from the experiment.

W. WELLS.*

(C O P Y.)

* I having seen and examined a draught of a frigate proposed by Mr. Thompson to be built by private subscription; am of opinion, that the said frigate is likely to sail faster than any ship on the present construction in the navy; and likewise that she promises to be stiff under sail, carry her guns well, and be a good sea-boat; and I think that many advantages will probably be derived to the public from the experiment.

JOHN HALLET.*

(C O P Y.)

* Having seen and examined the drawing of a frigate upon a new construction, proposed by Mr. Thompson to be built by subscription, we are of opinion that the said frigate bids fair to sail faster than any vessel that has yet been built; that she will be very stiff under the sail that is proposed to give her, and will be a good sea boat; that she will carry her guns well out of the water, and from her great length and breadth upon the gun-deck, will fight them to great advantage. And as it is very probable that many important improvements may be derived to the art of ship-building from the proposed experiment, we think it well worthy of a trial.

W. BARNARD.

JOHN DUDMAN.*

This scheme of Mr. Thompson's appears to us in so favourable a light, that we think we cannot employ a page or two of our Review better than in endeavouring to make it more generally known than it

is perhaps at present. The expence of carrying such a thing into execution, if it fails, cannot possibly bear any proportion to the advantages which must be derived from it if it succeeds; and we think there is the greatest reason to expect it will.

The work concludes with a short dictionary of the terms used in naval architecture; but too short, we apprehend, to be of any considerable use to those who are not already acquainted with them; and those who are cannot need such a help.

ANT. XIV. *Thoughts on the Nature of the Grand Apostasy.* With Reflections and Observations on the 15th Chapter of Mr. Gibbon's History of the Decline and Fall of the Roman Empire. To which are added, Three Dissertations:—1. On the Parousia of Christ: 2. On the Millennium: And the 3d, by the late Rev. Mr. Richard Wavell, on Prophecy. By Henry Taylor, Rector of Crawley, and Vicar of Portsmouth, in Hants; Author of Ben Mordecai's Apology for embracing Christianity. 8vo. 3s. 6d. Johnson.

SUCH of our Readers as are acquainted with *Ben Mordecai's Apology**, will naturally be prejudiced in favour of whatever comes from the Author's pen, and the THOUGHTS here offered to the Public, we may venture to assure them, will not lessen him in their opinion. None of Mr. Gibbon's answers, indeed, have shewn more learning, sagacity, and critical acumen than Mr. Taylor; and if there are any who have not yet formed a decided opinion concerning Mr. Gibbon's History, and, particularly, his 15th chapter, such persons will receive both pleasure and instruction from many of Mr. Taylor's observations, which shew not only a very considerable share of learning, but, in general, an enlarged and liberal way of thinking.

There is a vein of pleasantry and humour in his Preface, which cannot fail of entertaining Readers of almost every class. He introduces it with telling us, that he finds in a Note of Dr. *MacLaine's*, in his Letters to Mr. *Soame Jenyns*, as well as by other information, that many worthy and sensible men are offended at Mr. Gibbon, for what the Doctor calls *unnecessary sneers*, and for aping the manners of the French philosophers, in a country where he might speak freely without danger; and that the Doctor looks upon this as dishonouring his subject.

If Dr. *MacLaine* had considered the many uses of a sneer, he would not, perhaps, have spoken of it, our Author says, in so slight a manner: a few of its uses he points out for general information. And, 1. A sneer, we are told, entertains the Reader, puts him in a good humour, and conciliates him to the side of the sneerer. 2. It is better adapted to the apprehension of the

* See Rev. Vol. xlvii. p. 293.

generality of writers, as well as Readers, than more solid reasoning. 3. It is of admirable use in evading the force of an argument which the sneerer is unable to answer, by leading the reader away from the precise state of the question; in short, it serves not only to conceal a thousand imperfections, but, as *Sancho Pancha* says of sleep, it covers the sneerer all over like a cloke—*thoughts and all*; by which means he lies as secure and snug from all possibility of an attack, as a scuttle-fish under a cloud of its own making.—But we must refer our Readers for the rest of the Preface to the work itself, as the spirit of it would be lost by our endeavouring to abridge it.

Mr. Gibbon, in the 15th Chapter of his History, proposes an enquiry into the *progress* and *establishment* of Christianity—but the TRUTH of it, Mr. Taylor says, is no part of the enquiry. The progress of the Church, or, as Mr. Gibbon sometimes calls it, the progress of Christianity, is a very different thing from the progress of the TRUTH; and has often succeeded by such means as have caused the purity of the FAITH to suffer shipwreck.—This our Author begs his readers to keep in mind, that they may not imagine an addition to the Church has always been an addition to the number of true Believers, or a benefit to the TRUTH. When Mr. Gibbon speaks of the causes which promoted the progress of Christianity, we must always understand him to mean an addition to the Society.

After some general reflections on the *grand apostasy*, or the corruption of Christianity, Mr. Taylor proceeds to examine the nature and effects of the five secondary causes specified by Mr. Gibbon, as arising from the passions of mankind, and *permitted* by God on purpose to favour the progress of Christianity, or *second* the influence of revelation.

Mr. Gibbon and Mr. Taylor agree in thinking, that the Christian faith obtained a remarkable victory over all the established religions of the earth by the convincing evidence of the doctrine itself, and the ruling providence of its Author; but here they differ: the Historian supposes the Church would not have made so great a progress without the assistance of the five causes he has specified; his Answerer is of opinion that these causes, either jointly or separately, prevented not only the purity of Christian faith, but its universality; and that the Kingdom of God and his Christ will not prevail over all, till the very existence of those causes shall cease which first produced the apostasy.

In the course of our Author's examination of the nature and effects of Mr. Gibbon's secondary causes, several things are undoubtedly mentioned which are of inconsiderable importance: there are others, however, which well deserve Mr. Gibbon's serious attention, and that of every Reader, who is con-

versant with such subjects, and thinks them well deserving of a free, liberal, and accurate discussion.

In regard to the Dissertations, few of our Readers, we apprehend, will agree with Mr. Taylor, in what he says of the Millennium, &c. though they will be pleased to see what so able a Writer advances in support of his opinions.

ART. XV. *Conclusion of the Account of Mr. Gibbon's History of the Decline and Fall of the Roman Empire.*

IN consequence of our having so long delayed concluding our account of Mr. Gibbon's History, we are enabled to communicate to our Readers a piece of intelligence, which, we have every reason to believe, will be as acceptable to them as it is agreeable to us. It is contained in the Preface to the last edition of the History.

'An Author (says Mr. Gibbon) easily persuades himself that the public opinion is still favourable to his labours; and I have now embraced the serious resolution of proceeding to the last period of my original design, and of the Roman Empire, the taking of Constantinople by the Turks, in the year 1453. The most patient Reader, who computes that three ponderous volumes have been already employed on the events of four centuries, may, perhaps, be alarmed at the long prospect of nine hundred years. But it is not my intention to expatiate with the same minuteness on the whole series of the Byzantine history. At our entrance into this period, the reign of Justinian, and the conquests of the Mahometans, will deserve and detain our attention, and the last age of Constantinople (the Crusades and the Turks) is connected with the revolutions of modern Europe. From the seventh to the eleventh century, the obscure interval will be supplied by a concise narrative of such facts, as may still appear either interesting or important.'

Every candid Reader, who is acquainted with Mr. Gibbon's merit as an Historian, and a competent judge of his abilities, will, we are persuaded, join his sincere wishes to ours, that nothing may happen to prevent his carrying his design into execution.

We now proceed to the 32d Chapter of his History, which contains an account of the reign of Arcadius; the administration and disgrace of Eutropius; the revolt of Gainas; the Persian war; the division of Armenia, &c. together with an impartial and judicious view of the character and conduct of Chrysostom, Pulcheria, and the Empress Eudocia.

In the 33d, 34th, 35th, and 36th Chapters, we have an account of the death of Honorius; the administration of Placidia; the conquest of Africa by the Vandals; the character, conquests, and court of Attila, King of the Huns; the death of Theodosius the younger; the elevation of Marcian to the empire of the East; the invasion of Gaul by Attila; the sack of Rome by Genseric, King of the Vandals; the total extinction

of

of the Western empire, and the reign of Odoacer, the first Barbarian King of Italy.—It is impossible to read these chapters with the attention they deserve; without entertaining a very high opinion of the industry, accuracy, and discernment of the Historian, who has formed so agreeable and interesting a narrative from such scanty and imperfect materials. The character which Mr. Gibbon gives of the Marquis Scipio Maffei may, with great justice, be applied to himself—viz. *That he is equally capable of enlarged views and minute disquisitions.*

The indissoluble connection of civil and ecclesiastical affairs, he says, has compelled and encouraged him to relate the progress, the persecutions, the establishment, the divisions, the final triumph, and the gradual corruption of Christianity; and he has purposely delayed the consideration of two religious events, interesting in the study of human nature, and important in the Decline and Fall of the Roman Empire; 1. The institution of the monastic life; and, 2. The conversion of the Northern Barbarians. These important events are the subject of the 37th Chapter, which is introduced in the following manner:

‘Prosperity and peace introduced the distinction of the *vulgar* and the *Ascetic Christians*. The loose and imperfect practice of religion satisfied the conscience of the multitude. The prince or magistrate, the soldier or merchant, reconciled their fervent zeal, and implicit faith, with the exercise of their profession, the pursuit of their interest, and the indulgence of their passions: but the Ascetics, who obeyed and abused the rigid precepts of the gospel, were inspired by the savage enthusiasm, which represents man as a criminal, and God as a tyrant. They seriously renounced the business, and the pleasures, of the age; abjured the use of wine, of flesh, and of marriage; chastised their body, mortified their affections, and embraced a life of misery, as the price of eternal happiness. In the reign of Constantine, the Ascetics fled from a profane and degenerate world, to perpetual solitude, or religious society. Like the first Christians of Jerusalem, they resigned the use, or the property, of their temporal possessions; established regular communities of the same sex, and a similar disposition; and assumed the names of *Hermits*, *Monks*, and *Anachorets*, expressive of their lonely retreat in a natural or artificial desert. They soon acquired the respect of the world, which they despised; and the loudest applause was bestowed on this Divine PHILOSOPHY, which surpassed, without the aid of science or reason, the laborious virtues of the Grecian schools. The monks might indeed contend with the Stoics, in the contempt of fortune, of pain, and of death: the Pythagorean silence and submission were revived in their servile discipline; and they disdained, as firmly as the Cynics themselves, all the forms and decencies of civil society. But the votaries of this Divine Philosophy aspired to imitate a purer and more perfect model. They trod in the footsteps of the prophets, who had retired to the desert; and they restored the devout and contemplative life, which had been instituted by the Essenians, in Palestine and Egypt. The philosophic eye of Pliny had surveyed with astonish-

ment a solitary people, who dwelt among the palm-trees near the Dead Sea; who subsisted without money, who were propagated without women; and who derived from the disgust and repentance of mankind, a perpetual supply of voluntary associates.'

Mr. Gibbon concludes this very curious and interesting chapter with what follows:

'As soon as the Barbarians withdrew their powerful support, the unpopular heresy of Arius sunk into contempt and oblivion. But the Greeks still retained their subtle and loquacious disposition: the establishment of an obscure doctrine suggested new questions, and new disputes; and it was always in the power of an ambitious prelate, or a fanatic monk, to violate the peace of the church, and, perhaps, of the empire. The historian of the empire may overlook those disputes which were confined to the obscurity of schools and synods. The Manichæans, who laboured to reconcile the religions of Christ and of Zoroaster, had secretly introduced themselves into the provinces: but these foreign sectaries were involved in the common disgrace of the Gnostics, and the Imperial laws were executed by the public hatred. The rational opinions of the Pelagians were propagated from Britain to Rome, Africa, and Palestine, and silently expired in a superstitious age. But the East was distracted by the Nestorian and Eutychian controversies; which attempted to explain the mystery of the incarnation, and hastened the ruin of Christianity in her native land. These controversies were first agitated under the reign of the younger Theodosius: but their important consequences extend far beyond the limits of the present volume. The metaphysical chain of argument, the contests of ecclesiastical ambition, and their political influence on the decline of the Byzantine empire, may afford an interesting and instructive series of history, from the general councils of Ephesus and Chalcedon, to the conquest of the East by the successors of Mahomet.'

The 38th Chapter contains the history of the reign and conversion of Clovis, the establishment of the French monarchy in Gaul, the state of the Romans, and the conquest of Britain by the Saxons. Mr. Gibbon concludes his third volume with some general Observations on the fall of the Roman empire in the West:

'The rise of a city, says he, which swelled into an empire, may deserve, as a singular prodigy, the reflection of a philosophic mind. But the decline of Rome was the natural and inevitable effect of immoderate greatness. Prosperity ripened the principle of decay; the causes of destruction multiplied with the extent of conquest; and as soon as time or accident had removed the artificial supports, the stupendous fabric yielded to the pressure of its own weight. The story of its ruin is simple and obvious; and instead of enquiring *why* the Roman empire was destroyed, we should rather be surprised that it had subsisted so long. The victorious legions, who, in distant wars, acquired the vices of strangers and mercenaries, first oppressed the freedom of the republic, and afterwards violated the majesty of the Purple. The emperors, anxious for their personal safety and the public peace, were reduced to the base expedient of corrupting the discipline which rendered

dered them alike formidable to their sovereign and to the enemy; the vigour of the military government was relaxed, and finally dissolved, by the partial institutions of Constantine; and the Roman world was overwhelmed by a deluge of Barbarians.

The decay of Rome has been frequently ascribed to the translation of the seat of empire; but this history has already shewn, that the powers of government were *divided*, rather than *removed*. The throne of Constantinople was erected in the East; while the West was still possessed by a series of emperors who held their residence in Italy, and claimed their equal inheritance of the legions and provinces. This dangerous novelty impaired the strength, and fomented the vices, of a double reign: the instruments of an oppressive and arbitrary system were multiplied; and a vain emulation of luxury, not of merit, was introduced and supported between the degenerate successors of Theodosius. Extreme distress, which unites the virtue of a free people, embitters the factions of a declining monarchy. The hostile favourites of Arcadius and Honorius betrayed the republic to its common enemies; and the Byzantine court beheld with indifference, perhaps with pleasure, the disgrace of Rome, the misfortune of Italy, and the loss of the West. Under the succeeding reigns, the alliance of the two empires was restored; but the aid of the Oriental Romans was tardy, doubtful, and ineffectual; and the national schism of the Greeks and Latins was enlarged by the perpetual difference of language and manners, of interest, and even of religion. Yet the salutary event approved in some measure the judgment of Constantine. During a long period of decay, his impregnable city repelled the victorious armies of Barbarians, protected the wealth of Asia, and commanded, both in peace and war, the important streights which connect the Euxine and Mediterranean seas. The foundation of Constantinople more essentially contributed to the preservation of the East, than to the ruin of the West.

As the happiness of a *future* life is the great object of religion, we may hear without surprise or scandal, that the introduction, or at least the abuse, of Christianity, had some influence on the decline and fall of the Roman empire. The clergy successfully preached the doctrines of patience and pusillanimity; the active virtues of society were discouraged; and the last remains of military spirit were buried in the cloyster: a large portion of public and private wealth was consecrated to the specious demands of charity and devotion; and the soldiers pay was lavished on the useless multitudes of both sexes, who could only plead the merits of abstinence and chastity. Faith, zeal, curiosity, and the more earthly passions of malice and ambition, kindled the flame of theological discord; the church, and even the state, were distracted by religious factions, whose conflicts were sometimes bloody, and always implacable; the attention of the emperors was diverted from camps to synods; the Roman world was oppressed by a new species of tyranny; and the persecuted sects became the secret enemies of their country. Yet party-spirit, however pernicious or absurd, is a principle of union as well as of dissention. The bishops, from eighteen hundred pulpits, inculcated the duty of passive obedience to a lawful and orthodox sovereign; their frequent assemblies, and perpetual correspondence, maintained the communion of distant churches,

churches; and the benevolent temper of the gospel was strengthened though confined, by the spiritual alliance of the Catholics. The sacred indolence of the monks was devoutly embraced by a servile and effeminate age; but if superstition had not afforded a decent retreat, the same vices would have tempted the unworthy Romans to desert, from baser motives, the standard of the republic. Religious precepts are easily obeyed, which indulge and sanctify the natural inclinations of their votaries; but the pure and genuine influence of Christianity may be traced in its beneficial, though imperfect, effects on the Barbarian proselytes of the North. If the decline of the Roman empire was hastened by the conversion of Constantine, his victorious religion broke the violence of the fall, and mollified the ferocious temper of the conquerors.

'This awful revolution may be usefully applied to the instruction of the present age. It is the duty of a patriot to prefer and promote the exclusive interest and glory of his native country: but a philosopher may be permitted to enlarge his views, and to consider Europe as one great republic, whose various inhabitants have attained almost the same level of politeness and cultivation. The balance of power will continue to fluctuate, and the prosperity of our own, or the neighbouring kingdoms, may be alternately exalted or depressed; but these partial events cannot essentially injure our general state of happiness, the system of arts, and laws, and manners, which so advantageously distinguish, above the rest of mankind, the Europeans and their colonies. The savage nations of the globe are the common enemies of civilized society; and we may enquire with anxious curiosity, whether Europe is still threatened with a repetition of those calamities, which formerly oppressed the arms and institutions of Rome. Perhaps the same reflections will illustrate the fall of that mighty empire, and explain the probable causes of our actual security.'

The remaining observations, wherewith our Historian closes his third volume, breathe the same liberal spirit, and shew evidently, to every Reader of taste and judgment, that there are few Writers who are capable of taking so enlarged and comprehensive a view of a subject as Mr. Gibbon. We cannot take our leave, without returning the Master of the Feast our sincere and hearty thanks for the very elegant and agreeable manner in which he has entertained us, and shall only say to him, at parting, *MACTE INGENIO, AC VIRTUTE ESTO.*

FOREIGN LITERATURE.

F R A N C E.

- I. *LA Theorie des Loix Criminelles: i. e. The Theory of Penal Laws in criminal Cases.* By M. BRISOT DE WARVILLE. 2 Vols. 8vo. Paris, 1781.—This Author merits attention, as his views seem upright and humane, and as the subject he treats is of great consequence to all civilized nations; but we

see no very striking marks of capacity and genius in his work, and his style appears to be affected, and frequently obscure. There are, however, good materials in this publication, and many hints and remarks, that may suggest salutary views and useful measures to legislators; but we cannot approve of the too great propensity which this writer discovers to modify penal restraints according to the reigning manners of the time; for though this is prudent in some cases, yet it may favour corruption in others; and it is one of the purposes of penal legislation to correct the manners of a people, as well as to prevent those enormities, that strike at the subsistence of civil society,—though here we acknowledge, indeed, the imperfection of its influence.

The work before us contains *three Parts*. In the first, the Author fixes the nature of crimes, and places them in several classes, agreeably to their names, kinds, and importance, which vary, increase, or diminish, according to the climate, government, manners, and religion of the country in which they are committed. To the list of crimes is annexed a correspondent list of punishments, all adapted to the nature and moment of the crimes. In the *second Part*, our Author examines the nature and strength of the different kinds of evidence, direct or presumptive, that are generally adopted in the trial of delinquents. A matter of the highest consequence, and not injudiciously discussed. The *third Part* exhibits a plain and easy method of procedure, adapted to avenge, speedily, the injured citizen, without infringing upon the rights of the accused. But if it is of consequence to society that punishment be inflicted upon the disturbers of its peace, it is still more essential to restrain the hand of the delinquent, and to prevent the violation of justice and order. Our Author, therefore, treats two questions relative to this important object. The first, regards the best method of preventing crimes; the second, relates to the execution of good laws, with which the public tribunals are intrusted. The number and constitution of these tribunals, the nomination of the judges, and the permanent or temporary duration of their functions are amply considered under this article.

II. *La Mécanique appliquée aux Arts, aux Manufactures, à l'Agriculture, et à la Guerre: i. e. Mechanics applied to Arts, Manufactures, Agriculture, and Military Operations.* By M. BERTHELOT, Mechanical-Engineer to the King. Volume I. 4to. 141 Pages. Enriched with 120 Plates. Paris. 1782.—This curious and valuable work is the fruit of intense application and expensive experiments, carried on during forty years, and compensated by many useful discoveries. The King and the Royal Academy of Sciences have honoured the inventions of this ingenious Mechanician with solid proofs of their approbation; his mills have been constructed at *Bidre*, by the order

of government, and his carriages for cannon have been adopted in all the fortified cities and ports of France. We find here a multitude of curious machines circumstantially described, and represented in engravings; and the Author offers his assistance to those, who may be desirous of having any of them constructed.

III. *Voyage Pittoresque, ou Description des Royaumes de Naples et de Sicile*, &c. i. e. Travels, represented in a Series of Engravings, through Naples and Sicily, together with a Description of these Kingdoms. Part I. Containing an Account of their Revolutions—Maps, Plans, and Views of the Kingdom and city of Naples, its Palaces, and Sepulchral Monuments—an Account of its Poets, Painters, and Musicians—a Description of Mount Vesuvius, and a History of its Eruptions—a View of the Manners and Customs of the Neapolitans, and of the Government, Commerce, and natural Productions of their Country. *Folio*. 250 Pages. Enriched with 50 Plates, together with 40 *Head-pieces*, representing Medals, Portraits, and Paintings. Price about Six Pounds Sterling. Paris. 1781.—These beautiful engravings, preceded the description which is here published, and appeared successively in separate numbers since the year 1778. The drawings were made upon the spot by Messrs. *Després, Renard, Chatelet, Paris, &c.* and they were engraved by Messrs. *Prevot, St. Aubin, Aliamet, &c.* all artists of the first merit. The explication is the work of the Abbé *Sr. Non*, and the part of this publication that is relative to Natural Philosophy and the Arts, has been revised by learned men of the greatest eminence, and by the most celebrated artists.—The SECOND PART, which will soon be published, and of which some of the plates have already appeared, will contain accounts of *Herculaneum, Pompeia, the Campi Phlegrei, Campania*, or the environs of Naples and Capua, and a Dissertation on the Roman Shows.—The two following parts or volumes will contain descriptions of *Magna Græcia and Sicily*.

IV. *ADELE et THEODORE; ou, Lettres sur l'Education, &c.* i. e. ADELE and THEODORUS; or, Letters concerning Education; containing all the Principles, that are relative to the different Plans of Education, which are to be followed in forming the Characters of Princes, and Persons of both Sexes in Civil Society. 3 Vols. 8vo. Paris. 1782.—The Public is indebted for this performance, which has very great merit amidst several imperfections, to Madam GENLIS, whose *Theatre*, which has also education for its object, is well known*. These letters undoubtedly contain wise and useful instruction, conveyed

* An English translation of it was recommended, in our Review for April 1781.

in a most entertaining and agreeable manner. The imagination of this French Lady is lively, and sometimes leads her a dance (as the saying is); but, nevertheless, sound reason, good taste, and an extensive knowledge of human nature and human life prevail in this work, which is one of those sensible and well designed romances, that are adapted to form the manners of youth, and to serve the cause of virtue. There is a great variety of portraits in these letters, and malicious interpreters have considered many of them as *personal* representations;—but such suspicions are illiberal: *that is levelled at me*, may often be a cry against moral writers, who paint life, and catch the manners *living as they rise*; but it proves no more than that the complainant has looked at himself in the glass,—not that the glass was particularly held up for him.—These letters will be of singular use to those who preside over, or are concerned in the education of youth; and indeed for such they seem to have been principally intended. The style is lively, easy, and elegant: it has all the tone of a woman who has kept the best company; and we find often in the expression, and in the reflections that reign in this performance, the true philosopher, though without the beard.

V. *Leçons elementaires d'Histoire Naturelle et de Chymie, &c.* i. e. Elementary Instructions in Natural History and Chemistry; in which it is proposed, 1st, To give a methodical Summary of all the Chemical Knowledge that has been obtained from the first Periods of that Science to the present Time; and 2dly, To exhibit a comparative View of the Doctrines of *Stahl*, and of some celebrated modern Chemists. By M. DE FOURCROY, M. D. Member of the Royal Society of Medicine at Paris. 8vo. 2 Vols. Price 12 Livres. Paris. 1782.—This work is useful for beginners, may assist those that have proceeded some length in the endless path, and will be read with pleasure even by adepts.

VI. *Mémoires concernant l'Histoire, les Sciences, les Arts, &c.* i. e. Memoirs concerning the History, Sciences, Arts, Manners and Customs of the *Chinese*. By the Missionaries of Peking. Vols. VII. and VIII. 4to. Pr. 21 Livres. Paris. 1782.—The publishers of this work are much obliged to the labours of the late Father AMIOT, whose pen was always in motion, till death stopped it, for the materials of these two volumes. But we are surprised to see the whole seventh volume filled with a *Treatise on the Military Art of the Chinese*, compiled and translated by that learned Father from Chinese authors, and which was published in the year 1772. This shews pretty clearly, that the materials for the continuation of these *Mémoires* are not abundant. There is a Supplement to this treatise, published at the end of the 8th volume. At the head of this volume, we find

the *characters* of several famous men among the Chinese, translated by F. Amiot from the writers of that country. These are followed by two essays; one on the *hieroglyphical manner of writing*, the other on the *Chinese language*. These are the labours of M. CABOT, who has treated these subjects with erudition and acuteness, and enriched his Essays with ample notes, in which he discusses several points, hitherto little known, relative to the natural history of China, and the state of arts, sciences, and manners in that empire. We are indebted to the same author for the Dissertation on the Chinese Pleasure-gardens, in which there are some curious details. But upon the whole, these two volumes do not permit us to say of this work, *Crescit eundo*.

VII. *Chronologie Physique des Eruptions des Volcans etrints de la France Meridionale, depuis celles qui avoisinent la Formation de la Terre, jusqu'à celles qui sont decrites dans l'Histoire. i. e. A Physico-Chronological Account of the Eruptions of the Volcanos (now extinguished) in the South of France, from those Eruptions that were near the Period of the Earth's Formation, to those which are recorded in History.* By the Abbé GIRAUD SOULAVIE. Paris.—Though this publication forms the 4th volume of this Author's *Natural History of the Southern Parts of France*, yet it may be considered as a work apart, and is accordingly sold separately. Our philosophical traveller stops short in his excursions through the mountains, to meditate on their ancient conflagrations, and avails himself of their modern eruptions to determine the times and periods of those which they must have undergone in the remotest ages. Three methods of investigation, founded on the following plain and palpable truths, are employed by this ingenious Naturalist: one current of lava that appears under another, is the anterior of the two—when found on a shelly rock, it announces a submarine volcano—when it covers a slaty or *schistous* substance, with impressions of plants, it shews that the place was enriched with vegetables before the eruption—when found on the *pudding-stone*, it indicates the ancient course of a stream, which has been changed by a volcanic effusion. On these plain principles our Author builds his history of the extinguished Volcanos in the South of France, which forms six distinct successive epochs.

VIII. *CAII SILII ITALICI de Bello Punico secundo Poema, ad fidem Veterum Monumentorum Castigatum. Fragmento Operis Integri Auctum; Editio Princeps, Curante J. B. LEFEBVRE DE VILLEBRUNE.* 4 Vols. 8vo. 1782.—This is the first correct edition we have of this Roman poet. The happy and elegant corrections of the text have been drawn from four manuscripts, and the first edition published by Pomponius in the year 1471, which seems to have been unknown to all former editors. The work is also rendered more complete by a long fragment, found in

the library of the King of France, and the whole is accompanied with a French translation, and enriched with a learned and judicious preface, which contains, among other things, a comparative view of the epic poets, ancient and modern. Those who desire to purchase this valuable edition of Silius Italicus without the French translation, may be furnished with the Latin poem alone, which Mr. Lefebvre de Villebrune has published apart.

MONTHLY CATALOGUE, For JUNE, 1782.

POLITICAL.

Art. 17. *Corruption corrected: Or the Axe laid to the Root* 4to. 1s. Bew. 1782.

A MIDST the acclamations of his country, the author thinks he has an undoubted right to discharge his rocket; and like a school boy in the rear of an applauding multitude, to express, by an *after-shout*, his feeble approbation. APOLOGY prefixed, p. 1.—In this *After-Shout* we have HUZZA for FOX! HUZZA for BURKE! SHELburne for ever! KEPPEL for ever! CAMDEN! CORWAY! BARRE! ROCKINGHAM! RICHMOND! &c. &c. HUZZA for ALL!

In discriminating the species of oratory by which Demosthenes and Tully are respectively characterized (in order to introduce some remarks on the eloquence of Mr. Fox), the author justly considers the illustrious modern as 'perhaps the most convincing and interesting orator that has yet appeared on the stage of public life.'

Art. 18. *The Criterion: Or, Disquisitions on the present Administration*, addressed to Sir George Saville, Bart. By Joseph Williams, Esq; Author of *Considerations on the American War*. 4to. 1s. Hookham. 1782.

Mr. Williams appears to be a man of sense, but, in this performance, at least, he shews himself to be a desultory writer; throwing out hints and remarks in a loose, abrupt, unconnected way. He treads the whole circle of political ground; but it is difficult for the reader to ascertain, with precision, what the Author would establish or avow, except it be his utter reprobation of every idea of American Independency: A point on which he insisted more at large in his "Considerations on the American War," mentioned in our Review for April. p. 300.—What he now means by his title of "The Criterion," is not very obvious to us.

Art. 19. *Impartial Reflections on the Conduct of the late Administration and Opposition, and of the American Congress: In which the Causes and Consequences of the destructive War between Great Britain and the Revolted Colonies are particularly considered, and an immediate Suspension of Hostilities is earnestly recommended*. 8vo. 1s 6d. N. coll.

This Writer improves the many opportunities afforded him of blaming the errors of all parties; of course all parties will be even with him, and despise his censure. He makes occasionally a number

of pertinent observations, but being desultory, they possess no aggregate force.

Art. 20. *The Causes of our late Discontents: Their Consequences and the Remedies.* in a Letter to the Right Hon. Lord Hawke. 8vo. 1s. Hooper.

These Causes are summed up in loose general articles of moral impeachment of the late ministry; such as may be brought against any ministry of any country, until a nation can be found, where the administration of government is in the hands of perfect men!

Art. 21. *Thoughts on the Naval Strength of the British Empire:* By John Sinclair, Esq; M. P. 8vo. 1s. Cadell. 1782.

Lord Mulgrave, to suit a temporary purpose, was so far off his guard, as to declare in the House of Commons, that the navy of France always was, and always must be, superior to that of England, whenever the French direct their whole attention to that particular department. The public-spirited writer of this tract clearly refutes this assertion, by comparing the natural advantages of each nation for marine exertions, and by giving a historical view of our most illustrious naval exploits from the reign of Queen Elizabeth downward. That we are capable of doing great things on the sea, appears from what we have done; and though it is true we did nothing at the time when a Lord of the Admiralty endeavoured to convince us that we could do nothing, yet, Heaven be praised, we seem inclined to bestir ourselves again in our usual manner.

Art. 22. *The Second Part * of the History of Lord North's Administration.* 8vo. 3s. Wilkie. 1782.

Beside the above title, a general title page is given to the two parts, with a direction to cancel the others; it reads thus:

'A View of the History of Great Britain during the Administration of Lord North, to the Second Session of the Fifteenth Parliament. In Two Parts. With Statements of the Public Expenditure in that Period.'

This title is much more proper than the former, as it allows the latitude taken, of giving a general display of national affairs, instead of restricting the detail to the personal transactions of the minister.

The character given of the former part, may, to save repetition, be extended to this; in which the narrative in general is not badly kept up, in the manner of the Annual Register. But a professed history of the administration of a particular minister, implies some information beyond a mere chronological chain of occurrences and parliamentary debates, all of them within memory: No secret views of parties, or private springs of action, are however here unfolded, to gratify the eager curiosity of the reader, or any thing beyond what may be found in a well compiled periodical collection, like the Annual Register above referred to. There are indeed some political characters drawn, particularly that of the celebrated Dr. Franklin, which appears to be very impartially delineated.

It must be observed, that this history closes with the reduction of the army under Lord Cornwallis; so that the late ministerial revolution,

* For the First Part, see Rev. vol. LXIV. p. 431.

and the immediate leading causes of it were post-publication events.

Art. 23. *A Political Catechism.* 8vo. 2s. Buckland, &c. 1782.

Dialogues on the general principles of civil policy, supposed to pass between a father and a son during a holiday vacation. There is nothing refined or abstruse in them beyond the dictates of common sense; and they may be of great service to correct the notions of those who have a political turn of mind, without opportunities of collecting information from a more extensive course of reading. We much approve the principles inculcated in this useful tract.

Art. 24. *An Address to the People of the Netherlands*, on the present alarming and most dangerous Situation of the Republic of Holland: Shewing the true Motives of the most unpardonable Delays of the Executive Power in putting the Republic into a proper State of Defence, and the Advantages of an Alliance *with* Holland, France, and America. By a Dutchman. Translated from the Dutch Original. 8vo. 2s. 6d. Stockdale. 1782.

According to this bitter invective, the Princes of the House of Orange, have been uniformly the tyrants of their country, ever since its first establishment of the Republic of the Seven United Provinces. The "detestable English," their "perfidious oppressors;"—and to crown the whole, the French, their deliverers from Spanish slavery, and their natural allies!—From such an outline it may easily be guessed how the subordinate parts are filled up and coloured.

The translator informs us that a great reward was offered in Holland for the discovery of the author.

Art. 25. *A Letter to Thomas Gilbert, Esq; M. P.* on his Plan for the better Relief and Employment of the Poor: Shewing the Utility and Expediency of establishing a Poor-house in every Parish; that the same may be done at a small Expence, and extremely beneficial both to the Parish and to the Poor; with a Set of Rules for the regulating and conducting thereof, very proper for the consideration of every Parish burdened with Poor. To which is added A Comparative View of the several Poor-houses in the City of York, Beverley, Collingham, Driffield, and Leckonfield, in the East Riding of the County of York, and for the incorporated hundreds of Looe and Wilsford, in the County of Suffolk, containing thirty-three Parishes. To the whole are subjoined Dr. Stonehouse's Receipts for making cheap and wholesome Food, Beer, and Yeast. 8vo. 1s. Richardson and Urquhart.

The title of this letter gives a full summary of its contents. The Author is of opinion that the uniting parishes is proceeding upon too large a scale, for many reasons that he specifies; and which are indeed sufficiently obvious; he is therefore for going back to the old establishment of parochial poor-houses under an improved plan of management, of which he exhibits a specimen.

Art. 26. *Proofs* that Great Britain was successful against each of her numerous Enemies before the late Victory of Sir George Brydges Rodney. 4to. 2s. Law, &c. 1782.

We have here a comparative view of the successes, and the defeats, respectively obtained, and suffered, by us, and by our enemies, from the

the commencement of the American war; by which it appears, that the balance of account, military and predatory, by sea and land, is greatly in our favour; from whence it is inferred, that there was, in reality, no cause to despair of the nation, as many of us did, before our late naval victory in the West Indies. The Author's tabular accounts seem to be very accurately stated. He also endeavours to render it manifest, by commercial estimates and deductions, that if we eventually lose "all the rebellious colonies," England will not be thereby materially affected;—but *this*, we apprehend, is a matter that will require a more profound, and a more extended investigation.

Art. 27. *A Hint to a Patriot * Parliament.* 8vo. 6d. Debbert.

A hint to a patriotic Parliament! Good! In a nation of politicians, like ours, many are the hints ready to be offered from every corner of the land, without exception: and while they are presented in a way that encourages trade, without obliging the Parliament to appoint Committees to spend time in examining them; some advantage results to the community, some satisfaction to the public spirited proposers, from the idea of discharging their duty, and no harm is done to any one.

This Hint is dated from Elmrood Grange; and the Writer proposes, as a spur to the zeal of the immediate officers under the Crown, that the salaries of efficient Ministers should rise and fall according to the success of their Administration, regulated by the price of the Three *per Cent.* consolidated stock. But if the projector at Elmrood Grange is serious, he may be asked, what idea he would form of a Minister whose attention to the national welfare should be animated by the hope of raising his emoluments three-eighths or a quarter *per Cent.*? Some people are apt to think Ministers dabble too much in stock-jobbing already. It is doing the Writer credit to suppose him a joker.

Art. 28. *Candidates for the Society of Antigallicans.* A Second Part. Being the Correspondence of various Persons with the Author upon the Subject. 8vo. 2s. Buckland.

To the account we gave of the former Part of this odd composition †, we have now to add, that at the end of the First Part, the Author invited the correspondence of all who interested themselves in the subject of it; though what that was, we found rather difficult to define. This part consists of letters professed to have been received in consequence of such invitation; but which, from the uniformity of their complexion, we scruple not to pronounce to have been addressed by him to himself. The general subject of censure in them, is, the behaviour of many French refugees, who are reproached with labouring to drop the character of Frenchmen, with deserting their brethren and their native principles, and assimilating with the English natives. The whole is a strange puerile jumble!

* For patriotic.

† Rev. Vol. LVII. p. 404.

WOOLLEN TRADE.

Art. 29. *A Letter to the Landed Gentlemen and Graziers of Lincolnshire*: In which are pointed out the principal Causes of the present Redundancy of Wool, and the Exportation of it proved to be impolitic and dangerous; together with the Proposal of a more safe and certain Remedy. Occasioned by, and interspersed with, Observations upon, Sir John Dalrymple's Question upon that Subject. By a Friend and Neighbour. 8vo. 1s. Cadell, &c. 1782.

This writer successfully opposes Sir John Dalrymple's expedient of allowing the exportation of raw wool, but appears to fall into a more dangerous error himself, by recommending the exportation of bread, corn, &c. with the express intention of raising the price of provisions, to oblige the manufacturer to work harder for subsistence. It is a plausible general inference from particular-known instances, that a man who can live * by four days labour will not work six: but would it not be tyrannical cruelty to treat the whole mass of the people according to this principle? Alas! they need it not. Taxes already have this operation; but when such a tendency is not in view, and the accumulated burdens laid on the people are the subject of declamation, far different conclusions are drawn from the premises!

P O E T I C A L.

Art. 30. *The System*. A Poem, in Five Books. By the Rev. Joseph Wife. 8vo. 5s. 6d. Faulder, 1781.

Of this metaphysico theological poem, which we profess our inability to analyze, the reader may form his own opinion from the following extract:

Lo, this material System rose, to be
The seat of Spirits, scene of Trial free:
Doubtless, with justest correspondence grew
The nobler intellectual System too.
God's first production in this wondrous plan,
The chief reveal'd, the chief concerning man.
Was that great Being, *Wisdom* call'd, and *Hard* †;
Next under God this System's ruling Lord.
He, *form of God*, and in God's bosom blest,
Was *Power*, was *Wisdom*, born to form the rest.

* To *live* or to *maintain him'self*, are very loose expressions. Of two men equally improvident and disposed to enjoy all they earn, and who can both earn in four days enough to subsist on during seven, the one who loves ease, may incline to make three days labour in the week suffice; while the other who loves good eating better than laziness, may cheerfully work the full six days. Even to depress their wages would be too extensive an operation, as it would punish large families along with heedless single men; but to raise the price of provisions would be more extensive still, and entail misery on labourers in general, to make particular classes of manufacturers industrious.

† Proverbs viii. 22. Isai. xlii. *Wisd.* Sol. vii. Eccles. xvii. 18. John i. Col. i. Jewish Paraphrasts, Philo, all the Christian Fathers before the first Nicene Council.

Next, six compeers, his juniors, rose, to share
 With him God's presence and the general care.
 These made with future orbs the number even †;
 Seven prime archangels, as prime planets seven.
 These form'd the council for this System meant,
 Equal in rank, the *Word* their President.
 Interior orders in succession came;
 Cherubs air-wing'd, and seraphs wing'd with flame.
 These to inspect each orb, each state, were given,
 Under the general Inquest of the seven.*

The notes, which are added to the end of each book, and which make a principal part of the volume, prove their Author, notwithstanding the peculiarity of his notions, to be a man of learning and candour, and warmly zealous in support of those opinions that he thinks to be true. With respect to his poetry, it will speak for itself, in the short but sufficient specimen which we have given.

Art. 31. *The Female Kidnappers; or the Rape of the Infant.*

A poem. 4to. 1s. 6d. Willis, 1782.

This poem is built on the well known adventure of the widow G — and the young gentleman with whom she eloped into Scotland, and whose father afterwards brought an action against her for running away with his *infant* * son. These verses, though much too good for the subject, are, as easily may be supposed, too bad for selection. The reader will readily guess in what they are exceptionable.

Art. 32. *The British Hero in Captivity.* A Poem. 4to. 1s. 6d. Robson. 1782.

The most we can say of this prosaic, though laboured performance is, that it is a well-intended compliment to the gallant Cornwallis, the unfortunate Andrée, and the *generous* Arnold.

Art. 33. *Ode on the Surrender at York Town.* To the Honourable William Pitt. 4to. 6d. Bowen, &c. 1782.

An invocation to Mr. Pitt, to interpose his patriotic endeavours between his country and that complication of disasters which seems to threaten it. The poetry, though not bad, contains nothing that is striking.

D R A M A T I C.

Art. 34. *Songs, Duets, &c. in the Fair American: A Comic Opera,* as performed at the Theatre Royal in Drury Lane. 8vo. 6d. Evans. 1782.

These Songs are but indifferent, though in some of them there is an *affectation* of poetry. As for example:

S O N G. ANGELICA.

I.

* How serenely the morning first opes its meek eye,
 And looks like an angel with smiles from the sky;
 Yet ere noon some black tempest with terror shall sound,
 And the spring's tender blossom is blown to the ground.

† Zech. iii. 9. Dan. x. Tobit xii. Rev. i. & v. 6. Job.

* A strapping young fellow about eighteen.

II.

Thus it fares with our hopes; when love fills the heart,
 In sun-shine they rise, and in clouds still depart;
*But Venus herself never shines in her sphere,
 Till that mourner the night bathes her cheek with a tear.*

NOVELS.

- Art. 35. *The Life of Mrs. Justman.* 2 vols. 12mo. 6s.
 Lewis. 1782.

The Author, we understand, complains of the negligence of the printer, and we think with reason; for we have seldom seen any thing so mangled and mutilated. Seventy-five pages of the original MS. have, we find, been burnt by some accident! But on this occasion, instead of offering our condolence, we present our congratulations both to the Author and the Reader. For *our* parts we felt the obligation in a very high degree; and as for the Author, he hath various reasons to console himself with whenever he thinks of it. If the critical reader should complain (as probably he will, should *such* a reader ever condescend to peruse these volumes) of the improbability of the story, he may expect to hear of the fatal fire. If he should find fault with the absurd, incoherent, and contradictory political reasoning with which these volumes abound, the progress of his criticism will be stopped by the same fire. It is by the lucky intervention of this element, that the Author is so admirably excused from making it appear credible or probable that a man could court the same lady three times: have two children by her at different intervals and in different characters, and yet not know her to be the same person! The principal sufferers by the fire seem to be the late ministers; for our Author wished to make them appear pure and unblameable: but alas! the fire burnt all up like "*hay and stubble*;" and these ministers—but SEPULCHRES are sacred; and we have too much delicacy to disturb the ASHES of the DEAD!

- Art. 36. *An Interesting Sketch of Genteel Life:* By a Lady.
 3 vols. 12mo. 6s. sewed. Law. 1782.

This 'interesting Sketch' is one of the most tedious and uninteresting things imaginable: unless (as in this fair lady's estimation!) love and marriage should be deemed the only ends of our existence. The ladies are all beautiful and accomplished; the men (one indeed excepted) are deserving of their charms; and after a *few changes and chances* they are united—"with every qualification necessary to make the marriage-state happy!"—We will not be so ungrateful as to molest *their* repose, since they have so effectually contributed to *ours*!

- Art. 37. *The Fortunate Sisters; or the History of Fanny and Sophia Belmont.* 12mo. 2 vols. 6s. Noble. 1782.

The hacknied cant of a novel-writer by profession!

- Art. 38. *Friendship and Matrimony; or the History of Emilia and Henry: or Lind and Lady P———, and of Frederick and Fanny.* Now first published, from the several Originals as found among the Papers of the late Henry Mansel, Esq. With an occasional Preface, &c. 12mo. 2 vols. 6s. Noble. 1782.

The preface informs us that the editor received these papers as a present of the great count as a conjurer! We should not have guessed

at the editor's or author's possessing *such* merit, if we had not been informed of it by *such* authority.

However, it is fit to apprise the reader, that the idea of conjuration only entered into the heads of two country bumpkins, who, we doubt not, were fools enough to suppose that even the parson of the parish was a conjurer too!—Oh! rare Dick, and Colin Clout!

Art. 39. *Genuine Anecdotes of Sir Richard Easy and Lady Wagtail.* 12mo. 2s. 6d. Goadby.

An obscene and most wretched catchpenny, written from principles which must excite the detestation of all men of goodness, and in a manner which must provoke the contempt of all men of sense.

MISCELLANEOUS.

Art. 40. *A New, Complete, and Universal Roman History*, from the earliest authentic Accounts of that great Empire to the Destruction of Rome by the Goths and Vandals under Augustulus; and the taking of Constantinople by the Saracens and Turks, in the Reign of Constantine Palæologus. Containing a genuine and circumstantial Account of all the remarkable Events and singular Occurrences, during a Period of above Two thousand Years. In which the Political Customs and Usage of the Romans are particularly attended to, and the various Modes of Government which were adopted by them to preserve the State. In Five Parts. Including new Remarks on the Rise and Progress of the Empire; on its Decline and Fall in the West after the Death of Constantine the Great, and on the Events which hastened its utter Ruin in the East at a later Period. Together with a complete Table of the Kings and Emperors. Illustrated with Notes, and interspersed with Reflexions, applicable to the Government of all civilized States, and particularly adapted to the Genius of a free People; being absolutely necessary to be perused by all true Friends to the British Constitution at this Time. The whole carefully digested in regular Order, and collected from the best Authorities. By William Henry Melmoth, Esq; Editor of the new Universal Story Teller. 12mo. 3s. Hogg. 1781.

All this in 378 duodecimo pages! 'Tis impossible. When will the race of quacks be extinct?—When the stock of human *cullibility* is exhausted, and men have learned to use their common sense in rejecting what lies beyond the limits of possibility. Till then, ye quack-divines, doctors, authors and booksellers—labour with all your might, for the harvest is plenteous!

Art. 41. *A View of Society and Manners in High and Low Life:* Being the Adventures in England, Ireland, Scotland, Wales, France, &c. of Mr. G. Parker. In which is comprized a History of the Stage Itinerant. 12mo. 2 vols. 6s. sewed. Whieldon. 1781.

The Author seems to have given us his real history, and it is not an unentertaining one. He appears to have borrowed nothing but the general title of his book, for which he stands indebted to the ingenious Dr. Moore; but he should not have promised us a view of Society and Manners in HIGH LIFE, as we have scarce a peep beyond the limits of the *lower sphere*. Mr. Parker is however a lively writer, possessed of considerable natural talents, by the aid of which

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he contrives to interest us in the perusal of his adventures, in the capacity first of a *Strolling Player*, and afterwards in that of an *Itinerant Lecturer*, on a plan similar to that of the celebrated George Alexander Stevens.—Among other amusing particulars, he has given perhaps the most complete account of the various arts and tricks practised by the multifarious tribe of swindlers*, sharpers, and cheats, for which the present age and nation, we had almost said, is become infamous. This part of Mr. Parker's work may really prove serviceable to the Public.

Art. 42. *Literary Amusements; or Evening Entertainer.* By a Female Hand. 12mo. 2 vols. 6s. Noble. 1782.
Amusements for the illiterate!

NATURAL HISTORY.

Art. 43. *Supplement to the CAMPI PHLEGRÆI: Being an Account of the great Eruption of Mount Vesuvius, in August 1779.* Communicated to the Royal Society of London by Sir William Hamilton, K. B. F. R. S. his Britannic Majesty's Envoy Extraordinary and Plenipotentiary at the Court of Naples. Folio. 2l. 12s. 6d. Boards. Naples, printed in 1779, and sold by Cadell in London.

Of Sir William Hamilton's most splendid and curious work, the CAMPI PHLEGRÆI, we gave an account in the 56th volume of our Review, p. 380. The narrative part of this Supplement was printed in the first part of the Philosophical Transactions for 1780; and an abstract of it appeared in our Review for April 1781; but our limits allowed us to mention very few of the phenomena, nor could we make room for any considerable part of the Author's highly entertaining description; the whole of which we have, with inexpressible satisfaction, reperused, in the present very fine edition.—Sir William has here added a French translation of the letter-press part of his work, which is printed in opposite columns; and the whole is beautifully illustrated by coloured prints from the drawings of M. Peter Fabris: both the drawings and illuminations being copied from nature, under the inspection of our very ingenious and indefatigable Author.

HORTICULTURE.

Art. 44. *A Treatise on the Culture and Management of the Bear's Ear; or Auricula Ursi: With Directions for raising it from Seed.* By a Florist. Small 12mo. 1s. Wallis. 1782.

To those who find gratification in the healthful, innocent, and rational amusements of the flower-garden, and are fond of cultivating one of its most beautiful ornaments, we recommend this little treatise, which contains every thing necessary to be known upon the subject, either by the simple gardener, or the candidate for the first honours at a florist's feast.

SCHOOL-BOOK.

Art. 45. *Prose made easy.* By the Rev. William Nixon, A. B. lately Principal of the Dublin Academy; and now ap-

* Mr. Parker gives the following derivation of this term: 'It is derived from the German, in which language Schwipdel signifies a cheat.' This is, indeed, one acceptance of the German word.

pointed Master of the Endowed School of Youghal, by his Grace the Duke of Devonshire. 8vo. 2s. Cork printed, and sold by Buckland in London. 1781.

An acquaintance with the rules of prosody is essential to accuracy in the pronunciation of the Latin language. The practice of versification facilitates so necessary an acquisition; and, as far as our knowledge extends, is established in all the greater schools, and at the Universities, where the classics are studied on an elegant footing; though we have been informed that it is neglected by the generality of the Dissenting tutors:—hence it is, that we seldom meet with a Dissenting minister who can read five lines of prose or verse without some mistake in the pronunciation. We do not say this to charge them with ignorance, but to awaken their industry.

Every attempt to facilitate this elegant art (without which the great beauties of Latin poetry will be lost) deserves commendation. In this view Mr. Nixon is entitled to the public regard for the pains he hath taken in unfolding the principles, and illustrating, by classic examples, the various measures of Latin versification; and the most easy and certain methods of scanning, in particular, the beautiful Odes of Horace. But while we pay our Author this general compliment for his diligence and ingenuity, we cannot avoid pointing out a very flagrant error in grammar, which we are surprised should have escaped his eye, or the eye of those learned school-masters who have affixed their names to it by way of recommendation.

In Rule 9th, App. [*Id.* page 15.] the Author says—‘Virgil lengthens *foderē*:—and then produces the following line from the Roman poet to illustrate his remark:

“Sub terræ foderē larem pēnitūque reperit.”

Doth Mr. Nixon suppose *fodere* to be the *infinitive* mood of the verb? If he doth, he is egregiously mistaken. It is the third person plural, preterperfect tense, indicative mood. It is wrong to make *re* in *fodere* and *la* in *laren* to be long. The two first syllables of *fodere* he makes short; whereas, in the perfect tense they are always long. Mr. Nixon very properly makes *la* in *lāris* [*Rule* 15. 2. page 18.] to be short; and yet, in App. I. p. 19, he says—‘Virgil lengthens *lārem*.’

The above line, by Mr. Nixon’s leave, should be thus scanned:

Sūb tēr | rā fō | dērē lā | rēm pēnī | rūsqūē rē | pērit.

On the whole, we think this little treatise to be a very useful manual to the student of the Latin classics; and we very cordially join our recommendation to that of Mr. Rider * and Mr. Paterson †.

Art. 46. *A Practical Grammar of the French Language*, by N. Wanoſtrocht. The Second Edition, with Additions and Improvements, by the Author. 12mo. 3s. Johnson. 1782.

Having already expressed our approbation of this Grammar, we now only mention it to inform our Readers, that it appears in this edition with considerable improvements.

* Sur-master of St. Paul’s School.

† Late Master of Maſon’s Yard Academy, and Author of the Latin verse translation of Pope’s Windsor Forest, &c. &c. &c.

RELIGIOUS.

Art. 47. *The Study of the Scriptures recommended.* An Attempt to illustrate the Beauty of some Parts of Scripture; particularly the Song of Moses in the 32d Chapter of Deuteronomy, and the Epistle of St. Paul to Philemon. With an Endeavour to vindicate that Passage in the 9th Chapter of Romans, where the Apostle says, "He could wish himself accursed from Christ for his Brethren." To which is added a short moral Essay. By Crito. 8vo. 2s. Coventry printed. London, sold by Rivington.

This pamphlet is written, to use the Author's own words in his odd preface, in an unconnected and *digressory* manner. When he 'submits it with all its faults to the candour of the good-natured,' he adds a promise ' (as some amends for what might not be approved), of a little moral essay at *the end*, that shall afford both profit and pleasure;' this moral essay, he says, ' is not my composition (as the reader will easily perceive), but what I accidentally met with.' After all this, when we come towards *the end*, we find the moral essay, from which such high expectations were to be formed, wholly omitted; and the Author farther tells us that a learned friend informs him, that this, which he intended as a principal ornament of his publication, has been before printed. His tract on the Song of Moses presents us with several observations from different writers, particularly from Dr. Smith's Longinus. Dr. Fordyce comes in for very high praises, for this Author says, he took the hint of his present attempt from a sermon which he heard the Doctor deliver. The illustration of St. Paul's Epistle to Philemon contains remarks which have been often made on that beautiful composition. In considering that particular passage in the Epistle to the Romans, as mentioned in the title-page, our Author opposes an interpretation offered some time ago by Dr. Bandinel *, and endeavours to establish what has been more generally received. We are at a loss to conjecture what should have induced this writer to publish his lucubrations; but, no doubt, he had his motives. He wanders often from his immediate subject, but he properly recommends the study of the Scriptures, and speaks very justly of their excellence.

Art. 48. *A Letter to the Clergy of the Church of England.* 8vo. 1s. Baldwin. 1781.

Something—but we hardly know what—about sectaries, heretics, infidels:—designs to undermine the Church by maligning its ministers, seducing its partizans, dissolving the ties of subordination and fellowship which connect them: dangers arising from the abuses of religious freedom; the necessity of a firm union among the clergy, who are to repel all attacks on their office and character; who are to consider themselves, both separately and collectively, as the guardians of the truth, and whose office it is to prevent any violences being committed against it.

What those formidable attacks are, and how the enemy is to be repelled, is left to the Reader to find out—if he can!

* Vide our Review, vol. LXIV. p. 97.

Art. 49. *A short Plea in Favour of Infant Baptism; and of administering it by Sprinkling.* By Samuel Bottomley, of Scarborough. 8vo. 6d. Leeds, printed, 1781.

The subject of this pamphlet has so often fallen under our review in different forms, that it is unnecessary for us now to add to our former remarks. We shall therefore only observe that this treatise appears to proceed from an honest mind, and to be written with candour and attention.

Art. 50. *Sea Sermons: or a Series of Discourses for the Use of the Royal Navy.* By the Rev. James Ramsay. 8vo. 4s. bound. Rivington. 1781.

It would contribute not a little towards increasing the usefulness of pulpit-discourses, if preachers would not content themselves with general harangues on virtue and vice, and general views of the principles and obligations of religion, but would adapt their discourses to the prevailing character of the times, and the particular circumstances of their hearers. Such a plan of preaching would furnish them with an endless variety of interelling matter, and give an air of originality to their discourses, never to be obtained in the way of common-place declamation. It would at the same time bring home the precepts of morality to every man's bosom, and render preaching, much more than it is at present, the means of promoting public order and happiness.

We observe with pleasure this plan of preaching attempted, and executed with great success, in these Discourses. They were drawn up for the use of His Majesty's ship Prince of Wales, and are particularly adapted to the circumstances and characters of seamen.

The subjects treated of are,—Virtue the Foundation of Success.—The Duty of exerting ourselves in the Cause of our Country,—The Sinfulness of Mutiny.—The Sinfulness of Desertion.—On Drunkenness,—On common Swearing,—View of Man's Duty, in Six Discourses.

If some of these Discourses were printed in a cheap form, and circulated at the public exence among our seamen, possibly some good effect might be produced.

FAST-DAY SERMONS.

I. Preached at the Parish Churches of Belough, and Scottow, in Norfolk. By the Rev. Lancaster Adkin, M. A. 8vo. 6d. Baldwin.

The Author affects the pathetic; but his declamation is too general and too diffuse to excite any emotions of the tender kind; and as for instruction, this discourse gives us just that species of it which any school-boy might have given in a theme upon a fast-day. It is trite, jejune, and superficial.

II. *What mean you by this Service?* A Question proposed and discussed in a Sermon preached on the late Fast. By John Martin. 8vo. 6d. Buckland.

Treats of the nature and objects of a fast, with seriousness, candour, and plainness. The destruction of our national enemies (says this good man), is I fear the ardent wish of some. A common, however.

however, indulge a desire like this. I wish their conversion, not their destruction. I desire it both in a civil and in a moral sense. I ardently wish that rebellion, both to God and man, might cease; and that envy and ambition, pride and oppression might at once expire! Till then may our enemies abroad or at home be unable to injure us, and we unwilling to injure them. Continuing to be what they are, may they be subdued, but not destroyed." We love the principle which excites such generous wishes. But the politicians will ask the preacher,—What must be the alternative, if enemies cannot be *subdued* without being *destroyed*? Can conquest at all times be separated from slaughter?—The humane heart is staggered by the question. Christianity silently withdraws from the groundless contention, and leaves the dispute to be decided by other judges.

C O R R E S P O N D E N C E.

A very slight attention to the nature and limits of our plan might have convinced the Author of "*Principles of Law and Government*," of the impossibility of our inserting his Observations upon our Criticism of that work. We are more disposed to smile at the modesty of his requisition in demanding the insertion of a letter of twenty pages quarto, than to be angry at the peremptory tone in which the demand is made. This gentleman seems to have so lofty an opinion of his own powers and performances, that we doubt not he will find other channels of communicating his thoughts to the Public. The press is open to him, but we must beg leave to decline the honour of being his publishers,

* * We are obliged to our Correspondent S. S. for his hint; and from it take this opportunity of apprizing our Readers of a circumstance proper to be noted, viz. That the old words in Rowley's Poems are to be found (at least for the greater part) in the common *seavo* edition of Bailey's Dictionary, and not in the folio, published either by him or Scott; for we are informed, that many persons who have the latter (and naturally supposing that it contained all that was in the former) have searched for those words in vain in that edition, and have been led to imagine, that the Reviewer was not so accurate in his authority as he ought to have been.

ERRATA in the Review for APRIL.

- P. 286. (In the account of Tatham's Sermons) for "and the Writers of them have been capable," read "to have been capable," &c
- 292. l. 1. (Art. Belle's Stratagem) for "the characters are not all discriminated," r. "not ill discriminated."
- 300. In the title of Art. 14. for "War of ports," r. "posts."
- 320. In the Note concerning our late Correspondence relative to the rot in sheep, l. 7. and 8. r. thus, "From our general rule of admitting nothing that has not relation, either immediately or remotely, to literature, we deviated in the first instance, &c."

ERRATA in last Month's Review.

- P. 353. par. 2. l. 1. for *cast*, r. *casts*.
- 350. Note * for *Perdinand*, r. *Ferdinand*.
- 361. l. 10. take away the comma after *ides*.



APPENDIX
TO THE
MONTHLY REVIEW,
VOLUME the SIXTY-SIXTH.

FOREIGN LITERATURE.

ART. I.

Essai sur la Physionomie destiné à faire connoître l'Homme et à le faire aimer, i. e. An Essay on Physiognomy (or the Art of Reading Faces) destined to promote the Knowledge and Love of Man. By JOHN GASPARD LAVATER, Citizen of Zurich, and Pastor of that City. Printed at the Hague. In large 4to. First Part, 290 Pages, illustrated by a great Number of curious Engravings.

WE formerly made mention of the very ingenious, singular, and entertaining German work, of which this now before us is a translation, or rather a new modification. The German essay appeared to us such a strange mixture of genius and enthusiasm, sense and jargon, taste and oddity, that we scarcely knew what to make of it. Dissident of our own taste and sagacity, as well as of our knowledge of the language in which it was written, we did not presume to enter largely into an account of its very singular contents. We were also afraid to do or say any thing incompatible with the high and sincere respect we have for the piety, virtue, and great talents of the worthy and ingenious author, who is esteemed by the wise, half-deified by the mystical, though beheld with a sarcastical leer by a number of observers, who are not initiated into the secrets of *Face-reading*, and only stand *profanely* peeping at the outer-gate of the sanctuary, to the great offence of several good men, and elect ladies.

M. LAVATER, informed of the expediency of rendering his work legible by those who *do not* understand the German language, and also of making some changes that might render it more intelligible to those *who do*, undertook to clothe his ideas

in a French garment, which has been trimmed and embellished by the elegant hand of one or more associates in this commendable undertaking. This emboldens us to approach once more to the work, and to make it farther known to the English reader than it has hitherto been. The translator or translators seem to have done *their* business with spirit, taste, and intelligence. Their style is both elegant and expressive.

This FIRST PART consists of two prefaces, an introduction, and twenty *fragments*. Those who think they have composed a complete and regular system of any science, divide it usually into *books* and *chapters*; but as our author, however adventurous in point of genius, is modest enough to look upon the science of physiognomy as far from being completed, and judges a perfect treatise upon the subject to be neither the work of *one* man, nor *one* academy, nor even of a whole century, he only pretends to give here some members of a beautiful body, which may be one day assembled, and form a WHOLE; and therefore he calls his chapters *Fragments*. It is thus that the meteorologists (if we may be allowed the comparison) give us from time to time scraps and fractions of the features of the atmosphere, in the pleasing expectation that they will one day bring us to a complete acquaintance with the *whole face*, and enable us to predict and prepare for its changes—Who shall see the end?

The *Introduction* exhibits some poetical *effusions* concerning the dignity of human nature, which may be read with utility as an antidote against Swift's villanous description of the *Yahoos*. We have here a sublime account of the original state of man, when his mind was a pure image of the Deity; and his body, as yet uncorrupted, was the beautiful mirror and representative of his mind. This is followed by the first *Fragment*, in which M. LAVATER informs us of the occasion that led him to researches of this nature. He had arrived at the age of five and twenty, before he had either read or thought upon the subject; he had often, indeed, been seized with an *emotion*, and even *started* at the first sight of certain faces; which agitation continued for some time after the departure of the person, without his knowing the cause, or even thinking of the face that had produced it. These sudden impressions led him sometimes to form judgments; 'but, *says he*, 'my decisions were laughed at. I blushed at them myself, and 'became more prudent.' He was, however, very fond of drawing, and he delineated frequently some of the lines that he found the most striking in the countenances of his friends, which he studied with attention. This occupation opened to him interesting views of human organization, and its representative powers or characters. But the epocha of his application to physiognomical researches, was a strong impression he received from the countenance of a soldier, who was passing with his

troop before a window, where M. LAVATER was standing with M. Zimmerman, the King's physician at Hanover. His remarks upon the military *phys* struck the ingenious and sentimental physician, who encouraged him to carry on his researches, and proposed to him several questions about faces and characters. 'I answered several of them, says M. Lavater, but my answers were for the most part miserable, as they did not proceed from a sudden impulse, a kind of inspiration.' In short, it appears, that even after corresponding on the subject for some time with M. Zimmerman, and drawing imaginary faces in abundance, to which he annexed his remarks, he laid aside this branch of study for several years: 'I laughed, says he, at my first essays and observations, and I neither read nor wrote any more on the matter.' Nevertheless M. Zimmerman brought the truant back to his work; and then, on he went at a great rate. He has, however, got no farther than a collection of observations and conjectures, which are often entertaining, frequently instructive, but sometimes obscure and unsatisfactory.—Though he is persuaded that the science of physiognomy is founded on solid principles, yet he does not pretend to have brought this science to perfection. He acknowledges that there are faces, of which he can form no judgment; and he is willing to let his decisions pass for reveries and conjectures: this is modest, but we can scarcely believe *he* thinks them *such*. When he resumed the study, he did not pursue it in books, but in nature; he could not bear the jargon of the greatest part of writers on that subject, who are little more than the echoes of Aristotle. 'I accustomed myself, says he, to contemplate the beautiful, the grand, the noble, and the perfect in nature, and in the images that represent her, to render them familiar to my eye, and to give a new degree of energy to the impression they made upon me. Obstacles arose every day, but the means of surmounting them were proportionably multiplied. I continually fell into mistakes; but I acquired daily more light and firmness in the line I was pursuing. I was praised, blamed, rallied, and extolled, and I could not help laughing, as I knew very well, that all this was undeserved. But I indulged myself daily more and more in the pleasing thought that my work would be productive of utility and entertainment, and this refreshes and comforts me under the burthen I have laid on my shoulders. And now, in the very moment I am writing, I have made *such progress*, that if there are several faces or physiognomies on which I can pronounce no judgment at all, there are, on the other hand, a great number of lines and features on which I can pass judgment, with a conviction of truth and evidence, equal to that which per-

'suades me of my own existence.' Here we see something of the *Man*. Let us proceed to his *work*.

The 2d FRAGMENT (which is the 5th in the German edition) treats of *human nature*, as the first basis of physiognomical science. Man, the most perfect of terrestrial beings, has a threefold life, the *animal*, the *intellectual*, and the *moral*. Endowed with the faculties of *knowing*, *desiring*, and *acting*, he is to himself an object of observation. The physical, intellectual, and moral life, however spiritual and immaterial their internal principle may be, can only become perceivable and visible by their correspondence with that body in which their principle resides and moves, as in its element; and the properties and virtues of mind are only discoverable by external relations, which are the objects of sense: in a more particular manner, the face, as every body knows, is the most lively and powerful expression of *moral life*, i. e. of the desires, passions, and determinations of the will. Farther,—these three different kinds of *life*, are separately lodged, like distinct families, in different apartments of the human body, and form, by their combination, a regular whole; yet each species of vital power has a particular seat or place in the body, where it exerts and manifests itself preferably to all others. Thus animal or physical power, though it operates in all parts of the body, yet acts with a peculiar and pre-eminent energy in the arms,—and intellectual life and faculties, though, to the eye of an attentive observer, they be perceivable in *all the points* or particles of the body (we are far from having the sagacity of such observers), on account of its *harmony* and *homogeneity*, yet they manifest themselves more particularly in the *structure* and situation of the bones of the head, and especially of the forehead. It is certain, that the faculty of thinking resides, neither in the feet, nor in the hands, but in the head, and in the interior of the forehead. The moral life, as hath been already observed, is represented by the lines and features of the face, whose *repose* or *agitation* is always combined with *calm* or *palpitation* and tumult in the region of the heart and in the breast. We shall say nothing of the three *stories* (with their three centres, the *head*, the *heart*, and ———), which our author marks out in our corporeal structure, as the peculiar seats of the three kinds of life,—because (as he himself observes) our morals are too depraved, and our ideas too loose, to permit circumstantial discussions of this kind. There is, indeed, a factitious modesty, which corruption has rendered a virtue, vice has produced shame, and by an unhappy association of ideas, the nakedness of the prostitute obliges us to throw a veil over the nakedness of the Indian.

The 3d FRAGMENT (which is the 2d in the German edition) sets out with a definition of *physiognomy*, considered as

an art. It is, says our author, the art of discerning the interior of Man by his exterior, or of perceiving, by certain natural indications and characteristics, qualities and objects which are inaccessible to the external senses. In a general sense, the whole body, its surface, lines, and contours, whether in a state of rest or activity, come within the sphere of this science,—in a more limited sense, the countenance, alone, is the subject of its decisions. He divides *physiognomy*, or rather *physiognomony* (for this latter is the proper term) into *physiological*, *anatomical*, *constitutional*, *medical*, *moral*, and *intellectual*. All these shew that our bold and lively author occupies more ground than he can cultivate. He acknowledges it himself, good man! but he does not like to have his imagination checked,—he whips on, and throws the bridle on its neck; but it must be owned that the airy steed often carries him through pleasant regions.

Human nature, in a *state of rest*, or in a *state of motion and action*, furnishes our author with materials for new definitions in the 4th FRAGMENT. The latter state is the sphere of that science which he calls *pathognomony*, which describes man in the present moment, and not in his general state and character; it rises (as the branch from the root) from *physiognomony*, which gives a general view of the faculties, *un-exercised*. As the passions have often dissimulation to struggle with, their expression becomes more or less equivocal on that account, and this renders the reports of the latter science less fallacious than that of *pathognomony*; and as it is also less known than the other, it is the principal object of our author's attention in the course of this work; but the two sciences, says he, are inseparable, the one is the root and stalk of the other, or, rather, the ground in which it is planted; and the friend of truth must study both.—The author sometimes employs *physiognomy* in a very extensive sense; but then we think that he takes it out of its proper sense. True it is, that we may often form shrewd judgments of many internal lines of a man's character, by his dress, his habitation, his connections, and that it is not his naked figure and gestures alone that announce his internal powers and their exertions; but it is equally true, that every indication of character, that arises from other signs than those exhibited by the countenance, is improperly comprehended under the term *physiognomy*, as that term has been always understood. M. LAVATER may give such significations to words as please him, but he will have some difficulty in bringing us to call a man's *shoes* or *breeches* his *physiognomy*; we cannot accustom ourselves easily to such stretching of terms. Besides, this manner of proceeding may furnish subterfuges to escape judgment: A man, who is condemned by one of those faces on which nature has written *rogue* in legible characters,

characters, may appeal to the curvature of his neck*, the fashion of his coat, the furniture of his house, or the arrangement of his garden, for a farther trial. And this trial may not only be long and tedious, but may often (as the wise man says) *darken counsel by words without knowledge*. Our author will reply, that all the other characters will be analogical, and correspondent to the face.—It may be so.—Nature is harmonious in all her operations; but the nice connections, the secret causes, the mutual dependencies, that form the principles of this harmony, are too remote from mortal ken, to encourage the hopes of seeing such an extensive system, as M. Lavater has sketched out, completed in this world;—and, in another, the science will be easy, as our bodies will probably be more transparent than our present terrestrial masses.

The fifth Fragment (which is the 7th in the German edition) is designed to ascertain the truth and reality of *the science* under consideration, and to prove that there is a *physiognomy*, which is the true and visible expression of internal qualities, which, in themselves, are invisible. As this is the burthen of the long through the whole work, the Author does not give a formal dissertation upon it here; he only lays down some introductory observations, that are relative to this great object. He observes that all *faces, forms, and created beings* differ from each other, not only in their classes, kinds, and species, but also in their individuality; that every individual differs from every other individual, even of his own species, and that notwithstanding the analogy between a rose and a rose, one man and another, and the striking appearances of similarity that often take place between individual persons or beings of the same species, this similarity is never perfect. This truth M. LAVATER considers as the basis of physiognomical science, as it regards man; and he thinks it evident from hence alone, that there must necessarily be a certain relation, a *natural analogy* and affinity between the external diversity of countenance and figure, and the internal diversity of intellectual and moral character, that avowedly distinguishes every individual of the human species, one from another. He even affirms that the internal diversity is the *cause* of the external; and he is much surprised that any dare deny this to be the case. As for us, we see no reason for calling this internal diversity of capacity and character the *cause* of the external diversity of form and organization, unless it were proved that each soul, by an efficient energy, formed its body, as the marine

* The curvature of the neck of the soldier, above mentioned, who formed the *epocha* of our author's initiation into the science in question, was the *sign* from which sentence was pronounced on his character,

insects form their corallines or habitations. We see, in the variety of face, form and feature that distinguish individuals from each other, a wise and admirable arrangement of providence to prevent the hideous disorder that would arise from our confounding them; and though we believe that in the organization of different individuals, there is a variety adapted to their various capacities of perception, yet we cannot see that *every* instance of diversity between bodies must necessarily represent a correspondent diversity between minds. That joy and sorrow, pleasure and pain, love and hatred, trouble and serenity of mind, envy and benevolence, have peculiar expressions and characters representing them in the human countenance, none will deny: that the eye, more especially, has great expression, both with respect to intellectual and moral character, indicating acuteness or stupidity, beaming sweet serenity, or speaking trouble and dejection, announcing, in a word, all the tender and violent, all the benevolent and terrible emotions of the mind, is not to be disputed: but that the same contour, situation, or obliquity of a forehead—the same angles formed by the external contour of the point of a nose—the same shape and dimensions of a chin, though *sometimes* indeed expressive, should *always* indicate the same lines and degrees of intellectual and moral character; this we cannot admit, without more satisfactory proof than our Author alleges: observation and experience can only prove this, and, if we are not mistaken, they often contradict it. But all nature is *physiognomy* in the immense hypothesis of M. LAVATER, and every thing external is on its colour, size, structure, or situation, *expressive*: it is by the aspect of things that we judge of their qualities, says *he*; and it is often by judging so, say *we*, that men are egregiously deceived. That we have a natural propensity to form judgments on the exterior aspect of things is certain; but experience shews us, in a multitude of cases, that these judgments are ill-grounded, or, at least, stand frequently in need of correction. Nay, it is perhaps a fact, that the physiognomy of the various inanimate beings, which our author mentions, is less susceptible of erroneous interpretations than the human figure. The farmer (to use our Author's examples) who promises himself a good harvest from the *physiognomy* of the opening blossoms, the stalks, and ears; and the merchant, who purchases goods from a consideration of their external aspect, judge more surely, than a physiognomist can do of an internal and moral character by the tip of a nose, the curvature of an eye-lid, or the shape of a chin, nay even by the cast of an eye, though this latter be the most excellent of all intellectual and moral representatives. The reason is plain,—for the physiognomies (if they must be so called) of inanimate beings, have a natural and homogeneous

affinity

affinity with the beings themselves, whereas the forms and modifications of matter can only be arbitrary signs (signs by positive appointment, however uniformly employed) of the qualities and characters of minds. Be that as it may, whatever rays of truth or probability may be deducible from physiognomical investigation of the *moral* kind, the facility of mistaking is great, the capacity of interpreting, except in the expressions of passion, is rare, and the exceptions to what may be admitted as general rules, are very numerous. It is therefore going too far to say, as our author does, 'that physiognomy is the source of all our judgments, efforts, actions, hopes, and fears,—that it is our guide and rule from the cradle to the grave,—that it is by its mode of perception or tact, that the insect knows its friend and enemy,' (which is not true, unless an invisible effluvia or smell pass for physiognomy) and many other strange and inconsiderate things to the same purpose.

The subject of the 6th FRAGMENT is the *prejudices, that are entertained against physiognomical science*: these arise, says our Author, from the absurd manner in which enthusiasts have treated it—from the false and pernicious judgments to which it may give occasion in civil society—from the incapacity of those who have not the talent or reflection that are necessary to *read faces*, and who are too indolent to acquire them,—from the modesty and humility of those in whom a pleasing outside covers moral defects—from the just apprehension of an honest and virtuous heart, which may lie concealed under an unpleasing countenance, and from the fear which the hypocrite and the wicked have of being discovered.

To these *prejudices* our Author opposes *authorities* in the 7th FRAGMENT. Several expressions of Solomon, and some passages from Cicero, Montagne, Bacon, Leibnitz, Ernesti, Sulzer, Wolf, Gellert, and other writers of note, are adduced here to prove, what we believe none will deny,—that there is great correspondence between mind and body, and that the lines of the latter often indicate the state of the former. Among these passages there is a very animated *picture* of the principal parts of the human body, taken from a treatise of M. Herder of Berlin, concerning *Form and Figure*, or what he calls the *Plastic*; from whence we shall select some lines: 'Who shall attempt to approach that substance that is lodged in the *head* of man?—The Deity has covered this sacred summit, the elaboratory of the most secret and wonderful operations, with a forest, which is an emblem of those religious groves, where mysteries were celebrated in ancient times.—The *neck*, on which the head rests, announces sometimes *liberty* and *steadfastness*, and sometimes *softness* and a *gentle flexibility*. At one time its noble and disengaged attitude expresses dignity of station and sentiment; at another,

its bending form exhibits the resignation of the afflicted; and again, it appears like a pillar of Herculean strength and firmness. —Let us proceed to the human face, the mirror of the soul, the image of the Deity (i. e. *we suppose, of Jupiter, whether Tonans or Subridens*). —The *front* is the seat of serenity, joy, black melancholy, anguish, stupidity, ignorance, and malignity. —How can a forehead ever appear to be an indifferent object? —Where the forehead lowers, or falls away, that is the place where the *understanding* seems to blend itself with the *will*. It is here that the soul takes its stand, and assembles its powers to prepare for resistance.

‘Beneath the forehead commences its beautiful frontier the *eye-brow*, the rainbow of peace, or the bended bow of wrath and discord, as it is differently affected by the inward movements of the soul. —A fine angle, well delineated, and which terminates gracefully between the forehead and the eye, is one of the most attracting objects for an enlightened observer.

‘The *nose* is the point of union, that forms all the features of the face into one regular *whole*. The nose acts a principal part in M. Lavater's system: its root, its ridge, its point, its cartilage, its nostrils, are highly expressive of intelligence and moral character. The *eyes*, to judge of them only by the touch, are the windows of the soul, diaphanous globes, sources of light and life. —Their form and size are objects of great consequence to an observer, as is also the degree in which the edges of their orbits advance or retire imperceptibly. The *temples* have likewise their representative characters, according as their surface is even or hollow.

‘In general, that portion of the face, where the mutual relations between the *eye-brows*, the *eyes*, and the *nose* have their centre of union, is the seat of expression with respect to the *will* and *active life*.

‘The lower part of the human face discloses the lines of *sensuality*, and hence Nature has shaded it, in the males, with a kind of covering.’ (*If this be the final cause of the beard, our Author perhaps thinks the sex stood in no need of it on account of their peculiar modesty.*) ‘Every one knows how strongly the upper lip expresses the *amorous taste*, *propensity* and *passion*. This lip is bent into a curve by pride and anger: it is sharpened by cunning and ingenuity: it is rounded and enlarged by goodness: it is enervated and withered by libertinism.’ (*all this is for the sharp-sighted, the initiated*) ‘The *under-lip* is its supporter—and gives the first line of formation to the *chin*, which is terminated, on both sides, by the *jaw-bone*. As the chin rounds and terminates the elliptical form of the countenance, it is as the keystone in the vault. According to the fine Grecian proportion it must neither be pointed, nor hollow, but even in its surface, and imperceptible

perceptible in its descent or declivity. Its deformity is hideous.'—We have given a large extract of this citation from Mr. Herder, because it really contains some of the great and leading principles of our Author's system.

In the 8th FRAGMENT, our Author considers *physiognomy as a science*. He acknowledges, that hitherto it has not fully attained to this character; but affirms, that it may become a science as well as physics, medicine, theology, mathematics, belles lettres, painting,—to all of which it is intimately related. It may be reduced, says he, to fixed rules, and assume invariable lines and characters, which may be taught and learned. But here, as in all other sciences, much must be allowed to genius, opinion, and feeling; in many of its parts it is yet unfurnished with characters and principles, determinate or determinable.—There are really some excellent thoughts in this Fragment, which discover true genius, bold soars into the ideal regions, and no mean spirit of philosophical investigation. Several profiles are added to illustrate our Author's views, and the following passage will give some notion of *the man*, and *his way of proceeding*.

After having observed that *physiognomy* will become scientific, in proportion to the improvement that is made in the art of observing, the art of speaking, the art of drawing, and the study of man, he goes on thus: 'Then it will become the science of sciences; but then, properly speaking, it will cease to be a science, it will be no more than a sensation, a quick and lively perception of human nature:—then it would be foolish to reduce it to, or to treat it as, a science, for as long as it is an object of controversy, interpretation and discussion, physiognomical science is not what it ought to be—the first and leading science of human nature.—Well then—what am I to do? shall I treat physiognomy as a science? Yes—and No:—Often I shall present the reader with the most *determinate observations*—Often I shall communicate nothing but mere feelings, *sensations*, leaving it to the observer to investigate their characters, and to the philosopher to point out and ascertain their determinations—Often I shall only invite the eyes to see, and exhort the heart to feel—and addressing myself sometimes to an indolent spectator, I shall (that I may not appear to him quite ignorant) whisper in his ear: Here, Sir, here are some things that are within the reach of *your* capacity, and these may suffice to make you conjecture that others know much more of the matter.'

This Fragment concludes with an ingenious paraphrase of the 11th and 12th verses of the 13th chap. of the 1st Epistle to the *Corinthians*, applied to the science under consideration. This application, at the setting out, made us smile: 'Now we see only in part, and our explications and commentaries are no
more

more than *fragments*: but when perfection shall come, these feeble essays shall be abolished; for they are only the ill-articulated language of an infant! and all these ideas, and efforts will appear childish to me, when I shall have arrived at maturity,* &c.

It has been objected, that physiognomony, were it really a science, would be pernicious to society;—and we must confess, that M. LAVATER has answered this objection with sound sense and ingenuity in the 9th FRAGMENT. Here he proves the utility of the science in question, considered first as a branch of *knowledge*, which is useful in general, though, like all other good things, it may be ill employed; 1dly, as the *knowledge of man*, the proper and the noblest study of a rational being—and, 3dly, as the experimental knowledge of human nature.—We must, however, observe, that almost all the real advantages (excepting the pleasures of philosophical speculation, which we acknowledge to be real also, and that in a high degree) that are deducible from face-reading, belong rather to that natural perception of qualities in the countenance, which is totally independent on study and system, than to scientific dimensions of noses, chins, and eye-brows, which form the *arcana* of physiognomical science. Among the faces which have a language (for many have little or none when passions don't operate), an open air, a friendly countenance, an insidious look, a rapacious phiz, a disdainful air, an envious or malignant leer, are easily interpreted, as it were, by an instinctive power; and thus the individuals, who are unknown to each other, receive anticipating notices of the persons whom they meet with in human intercourse. This is confirmed by what M. LAVATER says of his Lady, in another part of his work. * My wife, *says he*, though she be not in the least concerned in my physiognomical works and speculations, never mistakes a face:—where we have differed in judging of persons unknown, by their features, she has always been in the right, which has often made me afraid to give my opinion in her presence. And it is only from the expression of the eyes that she judges. Though she has no erudition, no acquaintance with the rules of logic, and has not received any improvement from study, yet by a natural *sense* (a simple *tact*, as the French happily express it) which she never seeks to rectify, refine, or spoil, by the perusal of my works on physiognomical science, she has carried the knack at *face-reading* so far, that it is impossible for me to conceal or disguise any secret feeling of joy or uneasiness, so as that it shall escape her sagacity.*

The *inconveniencies* attending physiognomical science are treated in the 10th FRAGMENT, and the objections against it, which are deduced from them are fully answered. These inconveni-
encies

encies are, that it will encourage a propensity to judge and censure our neighbours, and will nourish vanity, so as to make many affect the appearances of virtues which they do not possess.—Besides other good observations which we find in this Fragment, there is one which seems sufficient for the Author's purpose; viz. that he is not publishing a *secret*, a *nostrum*, or a system of necromancy; but elucidating the principles of a kind of knowledge that is, in greater or less degrees, universally diffused, of an art which many (besides Mrs. Lavater) exercise by a natural and instinctive impulse.—There are excellent things in this fragment. 'Such a pious, sensible, ingenious, laughable, philosophical, humane, benevolent madcap, we have never yet met with, and are not likely to meet with again.

Let not gentlemen or ladies (which latter, our Author says, are best qualified by nature for physiognomical researches) be discouraged from coming to M. Lavater's school by the difficulty of this study, for we learn in the 11th Fragment that the science in question is easy in several respects. The objects of this science are perpetually before our eyes. We can every moment observe and compare expressions of sentiment and character; and if nature speaks an important and uniform language in physiognomy, it is not to be supposed, that this language is either unintelligible or so difficult as is alleged. The study then is easy, according to our Author, and the proper method of proceeding in it will be pointed out in one of the succeeding volumes.—We were glad to hear that this science is so easy, and happy to learn, in the 12th Fragment, that the physiognomical *sense* (tact) is so universal, that there is no man, nor animal, without it; that is to say, no man, nor *animal*, in whom certain countenances do not excite sentiments and conjectures concerning the moral character or capacity of those who possess them. Encouraged by all this, we were forming the design of going to M. Lavater's school, when we learned, to our mortification, in the 13th Fragment, that notwithstanding the *facility* and universality of the science of Physiognomics, a whole volume would not be sufficient to contain a display and enumeration of the *difficulties* with which it is attended. Our Author acknowledges, that the consideration of these had often tempted him to renounce this study; but he was still encouraged to resume it by the number of successful observations that he daily made on the faces of his fellow-creatures.—'It is true, says he, the smallest instances of diversity, a line prolonged or shortened no more than a hair-breadth—the least elevation or cavity, the slightest obliquity are sufficient to make a sensible change in a countenance, and to announce diversity of character; and thus two signs, whose diversity is so small as to be visible only to the most experienced eye, will often express very different characters. The part or line, that is expressive of a character or of some of its qualities,

ties, may be so concealed, masked, or enveloped, that it can only appear in some modifications and changes of the countenance, which may rarely take place, and these fugitive indications may disappear before they are correctly observed, or have made an impression sufficient to form a judgment. Besides, physical accidents, bodily disorders, dress, attitude, the effect of light and shade, may often present a countenance under a delusive point of view, and the prejudices and partiality of the observer may frequently render his judgments erroneous.—The examples, by which M. LAVATER shews the number and magnitude of the difficulties that accompany his favourite science, are chosen with uncommon taste and intelligence: and his manner of presenting them discovers a profound knowledge of human nature, and exhibits beautiful and lively descriptions of the nicest lines of virtuous sentiment and moral character. He owns, in concluding this Fragment, that *Physiognomy* will have innumerable difficulties to encounter, as long as it is only taught by *men*, and not by *angels*.

The 14th FRAGMENT, in which our Author shews, that the talent of observing *Physiognomies* accurately is very rare, may furnish new objections against the facility of this science. His definition, or rather description, of a *true observer*, is just and philosophical in the highest degree; and such observers are indeed rare. How difficult to perceive all the sides and aspects of a complex object, its separate parts, their diversity or resemblance, their connection in a *whole*, and how they contribute to form it; and the difference of that *whole*, from other compositions that seem to resemble it perfectly, yet differ from it essentially? The facility of confounding things really distinct is here illustrated by four profiles of female heads, which seem to resemble each other—three caricatures of the late Lord Anson, and three ideal heads from Raphael.—We cannot say, that in *all* our Author's observations on the expression of these heads, we have found that perspicuity and evidence which truth demands, and *we* would desire: and this confession we are obliged to make with respect to many parts of this work.

It will be sufficient to deter any mortal from assuming professedly the office of a *physiognomist* to read the 15th FRAGMENT, in which the character and qualities of a true physiognomist are delineated. Hear him:—The physiognomist must have an advantageous figure—a vigorous constitution—and a fine organization. ‘As the blind, the lame, the crooked, and the flat-nosed were not formerly allowed to approach the altar of the Lord, so neither ought those who come to the temple of Physiognomy with a squinting eye, a crooked mouth, or an ill-shaped forehead be admitted into that pure mansion.’—This is whimsical: what follows is more to the purpose: The physiognomist must

have the external senses in a good state, quick, and capable of transmitting faithfully to the soul the impression of outward objects, a penetrating look, a subtle, ready, sure and extensive spirit of observation; deep attention; an exquisite, mature, and solid judgment; profound sagacity, a strong and lively imagination, and not only a perfect acquaintance with language, in its greatest extent of *known* expression, but also a power of creating, as it were, a new language, equally accurate, agreeable, natural, and intelligible. All the productions of the natural world, all the works of genius, art, and taste; all the magazines of words and terms must be laid under contribution to supply his wants. He must study designing, anatomy, and physiology: he must study the human heart in general, and his own heart in particular: his soul must be firm, mild, innocent, and calm, and his heart must be exempt from wild, fierce, and intractable passions: he must travel, know the world, have extensive connections, live with artists and men of learning, converse with the knowing and the ignorant, with the virtuous and the vicious, and even with children in their cradle, and boys at play. 'In delineating thus, says M. LAVATER, the character of a physiognomist, I have pronounced sentence against myself. It is not false modesty, but an inward conviction, that engages me to say, that I am *very far from being a physiognomist*. I am only the *fragment* of one, as my work, instead of being a complete treatise, is no more than a fragment of the science.' By this we see that the physiognomist, like the sage of the Stoics, is a glorious being, nay every thing you please, except a *real* being. Well—but let not this ideal portrait of the perfect physiognomist discourage any candidate for this sublime profession. We have seen above, that Mrs. LAVATER, our Author's rib, has an excellent knack at *reading faces*, though she be neither anatomist, physiologist, traveller, poetess, scholar, nor artist; we conclude therefore, with our Author, that with a decent portion of these acquirements she would be still more improved in the exercise of her talent.—This is undoubtedly the case of her husband. We must therefore, in physiognomy, as well as in other sciences, go on *towards* perfection, without flattering ourselves that we shall arrive at it. *Est quoddam prodire tenas, si non datur ultra.*

A great number of judicious observations and acute reflections appear in the 16th FRAGMENT; in which the ingenious Author treats of the *harmony* between *moral and natural beauty*, beauty of mind and beauty of body. He does not mean, that hard-favoured persons carry about with them, always, the corporeal expression of mental deformity, or, that a handsome figure is always the expression of mental beauty; for this hypothesis would be extravagantly false.—He means, that it is the tendency of virtuous and benevolent sentiments and habits to embellish the air of a

face by imprinting upon it pleasing lines, which become permanent through repetition, and form, at length, an agreeable cast of countenance; while vicious and malevolent affections produce the contrary effects. This our philosophical painter of mind and body proves with full evidence, and answers the specious objections that may be raised against it. He unfolds his doctrine on this subject with all the spirit of a fine observer:—he draws moral pictures, that would make our immortal *Wesl* smile applause; and he illustrates his principles by twelve plates, of which the figures are well engraved, some of them after well-known pictures, such as, the *Democritus* of Rubens, a *Christ* after Holbein, and one of the scenes in Hogarth's *Apprentice*.—Others, ideal, but highly expressive of truth and nature, are added to these.

The 17th FRAGMENT is wholly employed in determining the character of *Socrates*, whose physiognomy was interpreted by *Zopyrus*, as exhibiting the expressions of stupidity, brutality, voluptuousness, and a propensity to drunkenness. This judgment of *Zopyrus* has furnished objections against the certainty and solidity of physiognomical science; but the answer of *Socrates* removed these objections; for he acknowledged his natural propensity to these vices, though he had corrected it by successful efforts, and a virtuous practice.—Beside, the physiognomist might have been mistaken; and in this case the error was imputable to the man, and not to the science. As, however, the unanimous voices of antiquity proclaim the deformity of *Socrates*; and *Alcibiades*, a good and an ocular judge, said, that he resembled a *Silenus*; our Author makes this anecdote the subject of an interesting and ample disquisition, which draws physiognomy out of the scrape, and which we have read with profit and pleasure. Among other things, we admire the use he has made of a distinction, too little attended to, between *dispositions* and their *development*—between *talents* or faculties and their *application* and exertion—between the *solid* and *soft* parts of the countenance—between *permanent* lines or features, and those that are *transient*.—*Socrates* (says he) may have retained remains of corruption in the *solid* parts, and yet have displayed, in the *action* of the softer and more flexible parts, lines of virtue and moral amendment, which the pencil or the chisel could not transmit. The head of *Socrates*, finely engraved after *Rubens*, and eight excellent profiles of the Grecian sage, copied from ancient gems, are here delineated, to illustrate the acute observations of our Author.

The observations of a learned German, who agrees with our Author in every thing that relates to the physiognomical expression of *Passions* and *Moral Character*, but does not think that this expression extends to *intellectual faculties* and *talents*.
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and the *kind* of vocation for which each individual is proper, employ M. Lavater in the 18th FRAGMENT. It is here that he extends physiognomical science amazingly, and with a prophetic spirit, or, at least, tone, announces it as the instrument that shall banish error and fraud from the earth, and introduce a new state of things. His German adversary, who seems to be a man of great acuteness, alleges a multitude of examples of stupid, heavy, and ignoble faces, which have been the unpromising outside of fine taste, elevated genius, eminent talents, and great acuteness and penetration; and he affirms that such a crowd of *exceptions* are sufficient to *suffocate* the general rule. “Hume (says he) had a vulgar stupid countenance, Goldsmith looked like an idiot, and Churchill like a bear-keeper. Samuel Johnson has the aspect of a ———; and neither his look, nor a single line of his mouth, announce the man of deep thought, learning and genius.” M. LAVATER hears this volley of objections and examples fired at him, and does not flinch. His courage is undaunted, and his movements are ingenious:—but, to us, his victory appears often doubtful. We must observe here, that the two drawings of Dr. Johnson's head, from the forehead, *eye*, and chin of which M. LAVATER arms himself against his adversary, do not, in our opinion, resemble the original either in their general structure or particular features. There are some faint lines of similitude; but they do not form a just resemblance. It is with regret that we pass over in silence many ingenious reflexions of this anonymous adversary, who writes with great spirit and energy; but we have already drawn out this extract to such a length, that we must resist the temptation of enlarging farther on the entertaining objects and discussions which we find in this work.

The two last FRAGMENTS (19, 20.) of this first part, or volume, contain *general reflexions* on the objections to physiognomy, and the refutation of some particular arguments employed by objectors. A great number of heads, ancient and modern, are delineated here from gems and medals, to illustrate our Author's reasoning. The antique heads are ill copied.

The most formidable adversary, both on account of his acuteness and severity, that M. LAVATER has met with, is the learned and ingenious Professor *Lichtenberg*, of Göttingen, whose eloquent and witty *dissertation* is examined in a long series of remarks, which concludes this volume. The contest is keen, and the metaphysical discussions in which it engages our Author are interesting and profound, but not always illuminated with perspicuity and evidence. We have only separate fragments of M. Lichtenberg's Dissertation, with the remarks thereupon. One of the principal questions here is, *Whether*,

in reality, the powers and faculties of the mind have representative signs in the SOLID parts of the countenance?" Our Author maintains the affirmative against his adversary, and brings a multitude of profiles, busts, simple contours of faces, and some countenances delineated in the state of death (where no transient motion of the *soft* parts can announce character), to support his hypothesis. There are, undoubtedly, in the simple contours he gives us of the foreheads, noses, mouths, and chins of several ideal faces, striking marks of intelligence and stupidity: among others, there are in one page twelve different representations of imbecility or idiotism, and others of contrary qualities; all highly expressive, though, in each example, there be no more than one line, drawn from the summit of the head, and forming in its progress the outlines of the parts already mentioned. But when Mr. LAVATER tells us, that the contours of the ear, nose, and upper lip, &c. of the Abbé Raynal announce a thinker capable of analysing with accuracy and detail, of embracing and combining with rapidity a great number of objects, and endowed with a facility of representing what he has observed in new forms, we suspect that this judgment may be derived (be it true or false) from the *philosophical history* of that writer, as much as from the *solid parts* of his face and skull; and we would be glad to know whether similar configurations of nose and ear may not be found among the heroes of a Dunciad.

Upon the whole, this work, which will be finished in three succeeding volumes, considered as a production of taste and genius, has great merit: if it discovers many flights of an unbridled fancy that must make a sober reader stare, it is replete with curious researches, and original views and observations, that shew a very uncommon acquaintance with the nicest movements of the human mind. The philosopher will read it with esteem, and the lover of the fine arts, who studies and copies both actual and ideal nature, will read it with pleasure. M. LAVATER is a philosophical painter, a patient and sagacious observer, a lover of religion, virtue, and mankind; and we know not any book that breathes a nobler and warmer spirit of universal benevolence, than that now before us. We suppose the rules of *physiognomy* (for rules it must have, if it be a science) will be laid down more fully and regularly in the succeeding volumes; for they are here only treated in a cursory and desultory manner. General precepts and examples are all that we have in this volume; but we want rules for particular applications of the former, and for ascertaining the conclusions deduced from the latter. He appeals often to our *feelings* for the truth of his explications; but what shall we conclude (when we do not feel in unison with him), if there be not certain rules to make

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us, at least, perceive *what* and *why* he feels? It has often happened to us in the perusal of this volume, not to see in heads, what he has seen in them, and to find his explications of certain lines and contours, arbitrary and unsatisfactory. We are willing to attribute this, in some degree, to *our* stupidity or ignorance;—but we cannot help thinking that a part of it is owing to the enthusiasm of our Author, which suggests views or visions which we are not favoured with.

We cannot conclude without observing, that the typographical part of this volume is nobly executed; letter, paper, and press-work unite to render the edition elegant and splendid. The figures are engraved by able artists. The whole work, consisting of three volumes (at three guineas each), will contain a hundred plates, and 400 headpieces: the succeeding volumes will consequently be much richer in drawings and figures than this, in which the preliminary fragments take up the principal place.

A R T. II.

Histoire de l'Academie Royale des Sciences, &c. i. e. The History and Memoirs of the Royal Academy of Sciences at Paris for the Year 1777 *. 4to. 1780.

GENERAL PHYSICS.

THE Memoirs relative to this class are as follow :

Memoir I. *Experiments, made by Order of the Academy, on the Cold of the Year 1776.* By Messrs. BEZOUT, LAVOISIER, and VANDERMONDE. In our last Appendix we gave an account of the ample and circumstantial memoir of M. Messier on this subject. Among the curious things, in the Memoir now before us, we may reckon a multitude of experiments made on the old thermometers of M. de Reaumur, and a table of comparison containing 38 thermometers, by which the cold of the year 1776 was observed at Paris. This memoir may be almost considered as a treatise on thermometers; and it contains curious observations on the methods of removing the difficulties and inconveniencies that arise from constructing these instruments with spirit of wine.

Memoir II. *A singular Observation of a prodigious Quantity of small Globules that passed before the Disk of the Sun, the 1st of June 1777, from 46 to 51 Minutes after Eleven in the Forenoon, made at the Observatory of the Marine.* By M. MESSIER.

* The preceding volumes, for several years past, have regularly been reviewed in our Appendixes, &c.

—A shower of hail, seen at a great distance, was probably the whole matter. It is true these globules seemed to ascend, though obliquely: but F. Boscowick and M. Wallot have explained this singularity, by shewing how hail, which falls, may seem to rise, according to the direction it has, and the distance at which it is seen.

Memoirs III. and IV. *EXTRACT from the Memoirs of the Academy of Sweden, for the Three last Months of the Year 1775. CONTINUATION of the Observations on the Dipping or Inclination of the Magnetic Needle, compared with the first which have been hitherto verified in the South Sea.* By M. le MONNIER.—

This assiduous observer continues his magnetic labours and researches with unremitting industry: he here examines the observations made by Mr. Ekëlberg, an officer of the Swedish marine, in his voages to China, the result of which is, that the magnetic equator, or the circle where the needle has no inclination, passes from south to north, near the Isles of the *Ascension*, &c. and crosses the equinoctial line between China and Peru: thus the position of the magnetic equator is so well known, as to render it possible, in time, to determine all the variations it shall undergo.

Memoir V. *Observations on the Inclination of the Magnetic Needle, made in the Indian Seas, and in the Atlantic Ocean.* By M. LE GENTIL.

Memoir VI. *Remarks and Observations collected in a Voyage through Italy in 1775.* By M. CASSINI, the Son.—These remarks are, for the most part, answers to questions that several academicians proposed to M. CASSINI at his setting out for Italy, and they are relative to the natural history of that country. We find here first an account of the different kinds of mulberry trees that grow in Tuscany, none of which (as the celebrated *Targioni* assured our academician) bear flowers and fruits on the same trunk, each species having distinct individuals of different sexes, that is, male trees, which only produce flowers, and female which only bear fruit. This remark, which places the trees in question among the *Diœcia* in the 22d class, furnishes a correction to the method of Linnæus, who places them among the *Monoœcia*: however, the black mulberry in our gardens evidently belongs to this latter class. The white mulberry is the best food for the silk worm in its tender and infant state, but afterwards the leaves of the black, which are stronger and more nourishing, may be used for this purpose with success. There are many farther curious details relative to this object, which the botanical reader will find useful and instructive.

M. CASSINI mentions the very singular case of a Russian gentleman, whom he met with at Florence, who, during two different

different years of his life, had in his body an electrical virtue, similar to that of the torpedo; as also the case of a woman, who, though six months advanced in her pregnancy, suckled a child, and had frequently repeated this practice with success.—The next object we meet with is a description of the aluminous mines in the neighbourhood of the Lake of *Bolsena*, in the environs of *Latera*, about 25 leagues from Rome. This curious description comes from the pen of the Abbé *Fortis*, a Venetian naturalist, who visited these mines at the request of M. *CASSINI*, whose want of health prevented him from being of the party. All the mines of sulphur, in the district of *Latera*, are filled with mephitic exhalations, which render them almost inaccessible. It is remarkable, that the dead animals that have been found in these subterraneous regions bear no marks of putrefaction, scarcely any of alteration; their hair, skin, and plentitude of flesh remain fresh and unchanged. The Abbé *Fortis* descended into one of these mephitic cavities, and when he had remained there for about six minutes, his eyes grew hot; and, during a quarter of an hour after he returned, he was affected with a painful difficulty of breathing, and with a copious sweat, which he considered as an emanation of the sulphureous acid. This, no doubt, was some consolation. We refer the reader to the memoir itself for an interesting description of the mine *Del Mulino*, which produces the most beautiful plume-alum, crystallized in small needle forms; and of several acid springs, of which M. *Cassini* has brought home samples, which have been analysed by M. *Lavoisier*.

Memoir VII. *Concerning the refracting Power of Liquors, whether simple or compounded.* By Messrs. *CADET* and *BRISSON*.—It is well known of what importance it is, in the use of burning lenses formed by a fluid contained within two plates of glass, to chuse among different transparent liquors those whose refracting power is the greatest. Our academicians, therefore, observed, with the same lens, filled successively with different liquors, the same object, placed always at the same distance from the lens, and they judged of the length or distance of the focus, by the point where the observer was obliged to take his stand in order to have a distinct view of the image of that object. It was thus that they compared the refracting power of a great number of substances. In the course of these experiments they remarked, that there is in the spirit of salt a refracting power, which is still augmented by its combination with volatile alkali, though the spirit of salt is of no very great density, and volatile alkali, when alone, does not produce any considerable effect. They also observed, that lenses, with liquors, might be much improved by filling them with a solution of *sal ammoniac*, in distilled water, or rather with essential oil

of turpentine, which is very transparent, and has a strong refracting power, though by dispersing considerably it diminishes the force of the burning focus. The great lens of four feet diameter, which was constructed some years ago by the order of M. Trudaine, and with which various experiments were performed by Messrs. CADET and BRISSON at the Louvre, gave occasion to this memoir. They have found, by the means of a small lens of six inches, that the great lens would have eleven feet and eleven inches of focus, when filled with distilled water;—ten feet and ten inches with spirit of wine, and seven feet when filled with liquid turpentine: and these facts furnished the results abovementioned.

ANATOMY:

Memoir I. *Concerning the Description of the Nerves of the second and third Cervical Pair*—(according to Haller's manner of counting, who considers as the *first Cervical Pair*, that which some authors call the *Tenth Pair of the Brain*). By M. VIC d'AZYR.—This memoir is filled with those minute details, which do not seem at first sight to reward the labour and patience they require with any visible or near prospect of utility. They will, however, appear interesting to philosophical observers, who consider them as necessary to complete anatomical science, and know, that they may bring forth important and unexpected discoveries, and often furnish the explication of singular facts, of which it is of consequence to find out the causes. It is with this view, that the celebrated academician enters into a circumstantial description of the nerves, mentioned in the title of this memoir. After having followed these nerves in all their ramifications, he points out the parts with which they correspond, the other nerves with which they have a communication, and thus explains the sympathy observed between the different parts of the human body. The utility of such observations is unquestionable; for the cause of an ailment is often at a considerable distance from the place where a part of the ailment is felt.

Memoir II. *Concerning the Necessity of performing the Casarian Operation upon Women, who die in a State of Pregnancy, and the Means of restoring to Life their Children, who seem to be dead.* By M. BORDENAUE.—The utility and importance of this memoir cannot be called in question. It often happens, says the humane Author, that children appear with all the symptoms of death, when the vital principle still subsists. A child, which has never breathed, retains life with more facility, than one who has already performed that function. The mechanical disposition of the parts is sufficient for the maintenance of circulation without respiration. Goldness, paleness, a livid colour,

lour, nay even the absence of the pulse, are not absolute signs of death; putrefaction alone indicates it with certainty; and even this must not be confounded with a gangrenous disposition, which may result from compression, or be the effect of a contusion. All the methods proper to be employed in the case of apparent death, to excite the action of the nerves and to restore circulation, are circumstantially related in this memoir; the insufflation of air into the lungs is what our Author principally insists on. The multitude of infants that have been saved by the performance of the Cæsarian operation on women that have died in pregnancy, is an urgent reason for this practice. 'In the space of nine years, in the town of Sambuca in Sicily, from 22 women, who died pregnant, 18 children were extracted living, and of the other four, three had died before the mother, as appeared by the putrefaction of their bodies, and the fourth was found under the bed-clothes, where it had been suffocated, having probably come spontaneously into the world in the last moments of the mother's life.' We did not think that such useful and provident things were done at Sambuca!—There are many curious relations of this kind in the memoir before us, and they are principally drawn from a work, too little known, of the Abt  Cangiamila, a canon of Palermo, which was published in the year 1758, under the following title, *Embryologia sacra, sive de officio sacerdotum, medicorum et aliorum, circa æternam parvulorum in utero existentium salutem*. Though this title bears the symptoms of peccant matter in the theological parts, yet it contains a variety of facts and observations, which deserve the attention of medical practitioners.

Memoir III. *Concerning certain Diseases of the Liver, which are attributed to other Viscera, or Parts of the Body—and also concerning these Diseases which are supposed, though erroneously, to have their Seat in the Liver.* By M. PORTAL.—As the Liver performs important functions in the animal œconomy, and is one of the viscera, of which the alterations are the least known, M. Portal's Memoir must attract particular attention, and may contribute to diminish the multitude of medical errors that afflict humanity.

NATURAL HISTORY.

Memoir I. *Concerning the Improvement of Sheep.* By M. DAUBENTON.—Wool, and its improvement in France, are the objects of this memoir, which was composed at the request of M. Trudaine, a respectable minister, who gave all his attention to the arts of peace and national felicity, and met with no recompense but opposition and difficulties. The methods employed by M. DAUBENTON, and their good effects, deserve the

the notice of husbandmen and rural patriots in all countries. It is principally by the rams, that our academician betters the breed and improves the wool; but we cannot give a clear idea of his ways and means, without swelling this article to an improper length.

Memoir II. *A third Memoir concerning the Gritts of Fountainbleau, or an Analysis of those Stones, and particularly of Crystallized Gritts.* By M. DE LASSONE.

CHEMISTRY.

Memoir I. *Concerning the Combustion of the Phosphorus of Kunkel, and the Nature of the Acid which results from that Combustion.* By M. LAVOISIER. *First Part.*

Memoir II. *Experiments, relative to the Combination of Alum with Coaly Substances, and to the Alterations which happen in the Air, in which Pyrophorus has been burnt.* By the same.

Memoir III. *Concerning the Vitriolization of Martial Pyrites.* By the same.

Memoir IV. *Concerning the Solution of Mercury in the Vitriolic Acid, and the Resolution of that Acid into a sulphureous aeriform Acid, and into Air eminently respirable.* By the same.

Memoir V. *Concerning the burning of Candles in Atmospheric Air, and in Air eminently respirable (i. e. dephlogisticated Air in Dr. Priestley's Nomenclature).* By the same.

Memoir VI. *Containing Experiments on the Respiration of Animals, and the Changes which the Air undergoes by passing through their Lungs.* By the same.

Memoir VII. *Concerning the Combination of Fire, or the Igneous Matter with Fluids susceptible of Evaporation, and also concerning the Formation of elastic, aeriform Fluids.* By the same.

Memoir VIII. *Concerning Combustion in general.* By the same.

This series of Memoirs contains, certainly, curious researches and interesting observations, relative to the influence of different kinds of air on the phenomena of chemistry. A multitude of experiments have proved, that those expansible, transparent fluids, which are disengaged from bodies by a variety of chemical operations, are distinct substances, or at least cannot be reduced to the same principles by any known means; —that our atmosphere, instead of being a simple fluid, differently modifiable, contains several fluids that may be essentially separated from each other, and that chemical operations, animal respiration, and vegetation, change the proportion of these fluids in a given mass of air.—M. LAVOISIER, therefore, thinks it essential to pay a strict attention to all these substances or fluids (hitherto too much neglected) in all chemical experiments, to examine, in each phenomenon, what is due to the

influence of these substances, to analyze the substances themselves, in order to reduce them to the smallest number and the greatest simplicity possible, and, for this purpose, to repeat all the known chemical analyses, and review all the theories that have hitherto been adopted. Such is the laborious task that this eminent Academician has undertaken, and partly executed in the eight Memoirs, of which we have here given the titles. With respect to the different kinds of *aeriform* fluids he has adopted a particular nomenclature, as little remote as possible from vulgar language, expressing each substance or fluid by some characteristical property, which has no connection with any particular hypothesis. These denominations may therefore be adopted by all, however different their opinions may be concerning the nature of the fluids in question. Thus what we call *fixed air*, M. LAVOISIER call an *aeriform chalky acid*. The dephlogisticated air of Dr. Priestley, our Author calls *vital air*; with other novel denominations mentioned in a preface, which the Historian of the academy has prefixed to his account of these curious Memoirs.

The other Memoirs in the class of chemistry are, MEM. IX. *Experiments on the Ashes employed by the Manufacturers of Saltpetre at Paris, and Observations on their Use in the Formation of Saltpetre.* By M. LAVOISIER. MEM. X. *Concerning Zinc: Fifth Memoir,* by M. de LASSONE. The Academician examines here the action of caustic volatile alkali, of fixed mineral alkalies caustic and not caustic, and of radical vinegar upon zinc. He terminates this ample Memoir by some observations on the medical virtues, attributed by Gaubius and other physicians to the flowers of this semi-metal. He never found any proofs of their sedative quality in convulsive or nervous complaints; but on the other hand, he does not believe that there is any danger attending the use of them.

Memoir XI. *Concerning an Aeriform Substance, that proceeds by Emanation from the Human Body, and the Manner of collecting it.* By the Count de MILLY. Memoir XII. *Concerning Animal Gas.* By the same. While the Count was bathing, he perceived small bubbles of air forming themselves on different parts of his body, and afterwards rising to the surface of the water, and mingling themselves with the atmospherical air. This our academician considers, as the matter, that is evacuated by insensible perspiration, or at least the part of that matter that is not immediately mixable with water. He gathered a certain portion of it; and, after several experiments, he found, that in its properties it resembled *fixed air* in a striking manner.

Memoir XIII. *Experiments designed to shew, that what is called Concrete Phosphoric Acid, derived from calcined Bones, according to Scheele's Method, is not a pure Acid, but is combined under the Form of Glass, incapable of Solution in Water.*

Memoir XIV. *Observations on the Phosphoric Acid obtained per Deliquium from Phosphorus, and on the Neutral Salts which result from the Combination of that Acid with the Alkalies.* By M. SAGE. Memoir XV. *Observations on the Concrete Acid obtained from Sugar.* By the same.

ASTRONOMY.

Memoir I. *New Analytical Methods of calculating the Eclipses of the Sun, the Occultations of the fixed Stars and Planets, by the Moon, &c.* This is a continuation of M. DIONIS DE SEJOUR's XIIth Memoir, mentioned in our last Appendix, p. 486. Here this eminent astronomer gives us first an *equation of curves of extinction*, as he calls it, or the expression of the diminution of the intensity of the light of the sun in the atmosphere, relatively to the rays proceeding from different points of the solar disk. He also determines the quantity of light, which is received by the centre of the earth's shadow, or by any point whatsoever of the moon, when eclipsed; and he explains thereby the reason of the moon's disappearing *sometimes* totally towards the perigee. He afterwards examines the intensity of the light, which is transmitted from the earth to that part of the moon which is not enlightened by the sun, at different elongations. He moreover indicates the times when the ring of Saturn is projected beyond the diameter of that planet, as is the case between June 1769 and July 1784, and he applies minutely and circumstantially this phenomenon to the different months of the years in which the quantity of this projection varies on account of the situation of the earth. He then returns to the eclipses of the sun, to determine their greatest possible duration. This memoir contains very near a hundred pages.

Memoir II. *Contains an Observation of the Moon.* By M. JEAURAT, in which he corrects errors of longitude and latitude in the tables of *Mayer* and *Clairaut*. The error of longitude in the tables of *Mayer*, was 8 seconds, and 26 in those of *Clairaut*. That of latitude was one of 12 seconds in the former, and of 16 in the latter. This seems to give, at least, a temporary superiority to the tables of *Mayer*. However, as these tables have been corrected by observations, and those of *Clairaut* were formed by theory alone, time only can shew, whether this superiority will be always maintained.

The four *Memoirs* of M. MARALDI, containing *Observations on the Satellites of Jupiter, made in the years 1774, 1775, 1776, 1777, 1778, in the County of Nice, at Perinaldo, and also of Occultations of the fixed Stars*, are worthy the attention of astronomical adepts; as they must contribute greatly to the improvement of the tables of the Satellites.

In two *Memoirs* of M. MESSIER, we have an ample account of his *Observations of the Comets of 1771 and 1772, charts of their courses,*

courses, tables of the stars which contributed to determine them, the elements of their orbits, calculated by Messrs. *Pingré* and *De la Lande*, and all the observations of his correspondents, which tend to ascertain exactly the courses of these two comets. Thus *M. MESSIER* continues his astronomical labours with the keenest perseverance. A great number of comets have been observed by him, and the importance of his labours, in this starry walk, will be sensibly felt when these comets make their appearance again.

The other Memoirs of this class, are an *Observation of the Conjunction of Mercury, with the Constellation of Gemini*, which ascertains the accuracy of *M. De la Lande's* tables of that planet, published in his astronomy—*Observations on the Longitude of Padua*—on the longitude and latitude of Madrid—on a *New Nebulous Star*—on *Three Auroræ Boreales*.

M E C H A N I C S.

This class furnishes but one *Memoir*, in which *M. PERONNET* proposes to determine the Degree of Thickness or Bulk to which the Piers of Bridges may be reduced, and the Curvature which ought to be given to the Arches, in order to facilitate the free Passage of the Water through them. One of the great objects of this excellent Memoir is to find a curvature, that may render the arches of a bridge equally firm, though less massive and bulky than they usually are.

The class of MATHEMATICS contains Three Memoirs, relative to Series, and the Methods of Approximations for Differential Equations.

Among the books and machines presented to the academy, we cannot pass over in silence two instruments invented by the very ingenious *Abbé ROCHON*, for measuring the angles, or rather angular distances, and the apparent diameters of objects.

The observations on which the theory of the first instrument is founded, are remarkable for their simplicity. Suppose a prism of rock-crystal, which has been rendered achromatic, by its being combined with one of ordinary glass: as rock-crystal has a double refraction, the objects, viewed through this prism, will appear double. Suppose farther that the observer, keeping his eye at a certain distance from this prism, views an object, and recedes until the two images of the object become contiguous, then, as in direct vision, the following proportion may take place: "the distance of the object from the eye is to its diameter, as the whole line is to the tangent of the angle, under which the object is seen, or to the apparent diameter of the object. If now the eye approaches to, or recedes from the prism until the two images of another object, which is viewed at any distance whatsoever, become contiguous, a new proportion arises; as follows:" the apparent diameter of this second object

is to the apparent diameter of the *first*, as the distance of the eye from the prism in observing the second object, is, to the distance of the eye from the prism in observing the first.

It is on these plain observations that the theory of the first instrument is founded by the Abbé ROCHON. He begins by forming a prism of rock crystal sensibly achromatic: (and this he executes with facility by methods, of which he himself is the inventor) he places this prism in the inside of a telescope, near the object glass, and measures accurately the distance between the prism and the focus of the object-glass: he afterwards views an object, measured with the most exact precision, with the telescope that is furnished with this prism. He recedes until the two images of the object become contiguous. He then measures accurately the distance of the object from the focus of the object-glass, and deduces from thence the apparent diameter of the object. This fundamental operation is manifestly susceptible of the greatest precision. If, after this, the prism is moved along the tube or axis of the telescope until the two images of an object, whose diameter is to be measured, become contiguous, this diameter will be easily known; because it is to the known diameter of the first object observed, as the distance of the focus of the object-glass from the prism is to the distance of the same focus from the point where the prism had been placed in the fundamental operation.

This instrument (as the Historian of the academy shews by a variety of cases and examples, to which we refer the curious Reader) is susceptible of a high degree of precision, and may be successfully employed in determining accurately the apparent diameters of the Heavenly bodies, those of Saturn's ring, the phases of eclipses, and even to make a multitude of new and interesting observations, which the imperfection of the micrometers, hitherto known, has discouraged astronomers from attempting. More especially in all geographical operations, in surveying (whose operations it must render more speedy and less expensive), and in directing the course of vessels along the coasts during the night*, it will be of singular use.

It is true this instrument can only measure apparent diameters or angular distances of 20 minutes; but the ingenious Abbé has contrived another, which is capable of measuring larger angles.

* The Historian illustrates this latter object of utility by the following example: Suppose a tower or light-house, on which four lights are placed in form of a cross, whose distance is known; the instrument in question will give the distance of the ship from the light-house by an observation of the two *perpendicular* lights, and the position of the ship, with respect to the same light-house, by an observation of the two *horizontal* lights.

He employs, for this purpose, two achromatic prisms, to which he gives (the one upon the other) a circular motion: these will therefore represent successively all prisms, from the plane to the prism, whose angle is the double of that of each prism; thus the observer, viewing the same object, at the same time, directly and through this prism, and turning the prism till it comes to the point where the two images of the object will only touch one another, the angle of the prism will then give the apparent diameter of the object. The accuracy of the instrument here, depends upon the means of knowing exactly the angle of a given prism, and the Abbé ROCHON has found out means for this end, whose precision and efficacy may be entirely depended upon. A description of these instruments was read by the Abbé to the Royal Academy in the year 1777, so that, though the Author has neither published as yet the construction, nor the different uses of his instruments, they may be considered as known to the public since that epocha. This is a good *caution* against such as may be disposed to usurp the merit of other men's inventions.

The part of this volume, that is consecrated to the memory of deceased academicians, contains the *Eulogies* of four men, eminent, indeed, for their talents and their virtues: Messieurs, *Trudaine*, *De Jussieu*, *Bourdelin*, and *Haller*. Many amiable and interesting lines might be presented to our readers from the characters of these illustrious men; but want of space obliges us to confine ourselves to some particularities of the life and genius of the late M. HALLER, Member of the Sovereign Council at Bern, and of all the academies of Europe, who may be justly considered as one of the prodigies of the present age.

He was born of a family, where piety seemed to be hereditary, and, at four years of age, he used to address exhortations from texts of scripture to his father's domestics. "At the age of NINE, he had composed, for his own use, a Chaldaic Grammar, a Hebrew and Greek Lexicon, and an Historical Dictionary, containing near two thousand articles, extracted from *Bayle* and *Moreri*. The care taken of his education had no part in this monstrous progress; he had a severe and disgusting preceptor, who had made such impressions on his mind at this early period, that he never met him, in riper years, without feeling an involuntary emotion of terror. He was born a poet, and had a passion for this fine art, which he exercised with all the success, that attends true taste and elevated genius, and with which he embellished and softened his philosophical labours. The study of nature was, however, his great and predominant propensity, and it was with a view to gratify it, that he chose the medical profession, which allowed him to pursue this study

without restraint. He studied at Tübingen, under Camerarius and Duvernoi; at Leyden, under Boerhaave and Albinus; at London he enjoyed the intimacy of Sir Hans Sloane, Chefelden, and Douglas; and at Paris he followed the directions of Winflow and Jussieu. He began to travel at the age of sixteen, and at that dangerous and critical period, he was confirmed for the rest of his life in the paths of virtue, by the disgust which he felt once, at a view of the excess committed in a licentious party of pleasure into which his fellow-students had drawn him at Tübingen. From that period he never tasted wine any more, and imposed upon himself a severe discipline with respect to morals. His lively imagination, and warm feelings, rendered this discipline wise and expedient.

M. HALLER returned to Switzerland about the year 1730, in the 22d year of his age. The practice of physic, vast anatomical enterprizes and labours, excursions into the mountains of Switzerland, where he extended his ardent attention to all the branches of natural history, all these were not sufficient to fill up his time. His muse invited him to strike the lyre amidst the beautiful and magnificent scenes of nature. But the philosopher always accompanied the poet, and kept him in the arms of real nature. He described what he *saw*, when he climbed rocks of eternal ice, and traversed the awful summits of the Alpine mountains. He described what he *felt*, when he painted the sweets of friendship and of rural life, the pleasures that accompany simplicity of manners, the charms of the mild and gentle virtues, and the happiness that flows from the sacrifices that are required by the more austere. His muse even sounded the depth of metaphysical and moral science; she sung also the sublime delights of religion, and its genuine fruits, charity, and concord, and drew the hideous forms of hypocrisy and persecution in the most odious and natural colours. The poems of HALLER were soon translated into almost all the European languages, and the poets, and wits of the age, were surprized to learn, that these elegant and sublime compositions, came from the pen of a man, who passed his days in dissecting bodies, culling plants, and prying into the secrets of animal and vegetable organization. The philologists and antiquarians must have been equally surprized, at least, to find this two-fold son of Apollo, while he was teaching anatomy, and directing a famous hospital at Bern, at the age of 26, charged with the inspection of the public library, and the arrangement of a cabinet of five thousand ancient medals.

His reputation grew rapidly, and was spread abroad, though not yet distinguished by any great work in the line of his profession. Several dissertations had announced him, however, to anotomists, as a young man of superior genius, when

George

George II. honoured him with an invitation to the university of Gottingen, where a chair of anatomy, botany, and surgery was erected for him. Here he passed 17 years of his life in the most intense application to study, and found his labours alleviated by the pleasure which a generous mind must feel from distinguished success and universal applause. His principal object was physiology, that important branch of medical science, which, considering the structure of the body in its minutest parts, examines the laws by which the human being is formed, developed, grows, lives, propagates, declines, and dies,—how each organ performs its functions and repairs its strength by nourishment and sleep, by what mechanism an unknown power produces those voluntary and involuntary motions, that are essential to the existence, preservation, and happiness of man,—how the changes in the bodily organs are sometimes the *cause*, and sometimes the *effect* of the disorder of the vital functions, and how remedies of every kind may contribute, by their action on these organs, to restore order in the animal œconomy. M. HALLER brought about a signal and happy revolution in physiological science, which had long been subjected to the tyranny of system, and became, on that account, an object of suspicion and diffidence to the Philosophical Observer of Nature. He proposed to shew that physiology was a science as real and certain as any other;—the key of the knowledge of man to the philosopher, and the basis of medical practice to the physician. For this purpose he established physiology on its true foundations, on the anatomy of the human body, and on that of other animals, which latter has so often revealed secrets in the constitution of man, that the study of the human body alone would not have discovered. He banished from it that kind of metaphysics, which had long concealed profound ignorance under the cover of scientific terms, and those theories, whether mathematical or chemical, which were employed with the most confidence, and adopted with the most respect, by those who were the most ignorant of mathematics and chemistry. In the place of all these systems and theories, he substituted general facts ascertained by observation and experience; and, to prepare himself for embracing the science of physiology in all its extent, he composed a long series of dissertations, in which he discussed the nicest, the most difficult and important questions, relative to respiration, the circulation of the blood, generation, and ossification. After all these labours, he gave the first edition of his physiology, the modest title of a *Sketch*, and it was only at the end of thirty years, employed in the most laborious dissections, experiments, and researches, that he ventured to give his work the title it deserved. All the learned, in all countries, know the merit of this immortal work; they know the multitude

errors it has removed, the new facts it has discovered, the ingenious and extensive views with which it abounds, the doubts it has cleared up, and the theories it has rectified or improved.

But the labours which perhaps contributed most to establish the fame of M. HALLER, as one of the first men of his age in philosophical genius, were his researches into the mysteries of *generation, ossification, and irritability*. Here he appears with all the lustre of an original observer and thinker, who opens for himself paths of investigation untrod before, and follows a lamp that is lighted only by his own genius. But while he was so ardent and successful in the discovery of curious and important truths, the nature of his experiments exposed him to mistakes, and several of these he candidly acknowledged: he even placed at the head of one of his works a compass for a device, with this motto, *Fidem non abstulit error*. This shewed his candour, and at the same time his just confidence in the result of his labours. It would swell this extract to an undue length, even to enumerate simply the different branches of study and objects of literature that occupied this great man at the same time, during his residence at Gottingen; where in consequence of his interest with the late king, he founded an academy of sciences, a seminary for surgery, a lying-in hospital, a school for drawing or designing, and other establishments for the improvement of science, and the relief of humanity.

In the year 1753, M. Haller returned to Bern, where he was chosen member of the sovereign council, and thus entered upon a new scene. In the sphere of magistracy he appeared with dignity and reputation; and in the administration of the government and police of that republic he was more especially employed in those branches which require the spirit of a philosopher, and the knowledge of nature. Public education, orphan-houses, establishments for promoting the health of the citizens and peasants, particularly the *Council of Health* formed at Bern, the superintendence of the salt-works; all these and other objects of police and public utility, were under the more immediate inspection and influence of this patriotic and philosophical magistrate. Amidst the laborious and useful occupations they gave him, he still found leisure for study and writing: for it was amidst these occupations that he composed and published a regular system of political economy, in three productions, which have the form of romances, but convey instructive views of sovereignty in monarchical, mixed, and aristocratical governments. It was also during these occupations that he completed his physiology, composed, in an excellent style, a great number of anatomical and medical articles for the *Encyclopedie* of Paris, and continued to send Memoirs to all the learned

learned academies of Europe of which he was a member. 'The Academy of Sciences (says our panegyrist) inserted several of these into its collection, and these would have been sufficient materials for the eulogy of any man but HALLER.'

His activity was unexampled; his library was a perpetual scene of instruction, communicated to his friends, his fellow-citizens, his wife and children, with whom he was surrounded, and who read, conversed, delineated plants and animals under his inspection. After having adorned life and filled time, as we have been seeing, he died with the pious tranquillity of a Christian hero: he saw his end approach slowly, and beheld it without either fear or regret. *The artery beats no more*, said he, with the utmost calm, to the physician that attended him, and then expired.

ART. III.

Histoire de Russie, tirée des Chroniques originales et des meilleurs Historiens de la Nation, &c. i. e. A History of Russia, drawn from authentic Records, and the best historical Writers of that Nation. By M. L'EVEQUE, Professor in the Imperial Corps of Cadets at Petersburg. 5 Vols. in 12mo, enriched with Two Maps of Eastern and Western Russia. Paris, 1782. Price 15 Livres.

THIS History is recommended to the attention and curiosity of the public by a variety of circumstances. Its Author has resided long in Russia, has made himself master not only of the modern language of that country, but also of the ancient Slavonian dialect of that language, and has certainly employed great industry and perseverance in studying all the various chronicles and records, ancient and modern, that could furnish materials for his work, which is the first complete history of Russia that has been yet published. Prefixed to this useful and instructive work, we find an account of the true orthography of the Russian names of persons and places, which the Author has followed as far as was practicable;—a critical catalogue of the records and writers that have furnished him with materials;—a learned dissertation on the antiquity and religion of the *Slavonians*, from whom the modern Russians derive principally their origin, and on the palpable analogy which their language bears to that of the ancient inhabitants of Latium.

This valuable history of Russia is brought down to the present time; and we have no doubt but it will be well received throughout Europe in general.

A R T. IV.

Essai sur les Regnes de Claude et de Neron, et sur les Mœurs et les Ecrits de Sénèque, &c. i. c. An Essay on the Reigns of Claudius and Nero, and on the Morals and Writings of Seneca, designed as a Preparation for the Perusal of this Roman Philosopher. 2 Vols. in 12mo, with the Title of London, 1782.

WE hope and think that the London press has not been dishonoured with this new effusion of vindictive gall, spouted by M. DIDEROT on the ashes of that honest, ingenious and whimsical man, *Rousseau*. The minute philosophers of Paris, or rather this Drawcanfir of the sect, will not let poor *Rousseau* sleep in his grave. They know that he has unmasked them in the memoirs of his life, which are yet unpublished, and they labour, with a mixture of vengeance and terror, to tarnish his reputation, that he may not be believed. But invectives so exaggerated as those contained in this new edition of the work before us, can hurt no man's character, as they only form a mass of illiberal abuse. This dealer in invectives does not produce a single fact that impeaches the integrity of the upright enthusiast, who is the object of his merciless persecution. Sleep then *Rousseau* in thy silent tomb!—Rest poor *perturbed spirit*! The man who calls thee an *ungrateful villain*, an *atrocious profligate*, is the same man who justifies those parts of the conduct of Seneca at the courts of Claudius and Nero, that make his candid admirers cast their eyes downward with affliction and shame. The man, who rakes in and defiles thy ashes, is the same who has taught publicly, that ‘distance of time and place remove the *consciousness of guilt*, let the crime be ever so enormous, and that the murderer, who has assassinated on the banks of the *Seine*, is free from remorse when he escapes to China, because *remorse* arises, not so much from *dissatisfaction with one's self*, as from the fear of others, and owes its existence less to the turpitude of a crime, than to the apprehension of discovery and punishment’.* In a word, Seneca, composing the funeral oration of the infamous Claudius, and the letter of Nero to the senate concerning the murder of Agrippina, beholding the assassinations of Octavia, Burrhus, Thrasea and Pætus, and the conflagration of Rome, is excusable, in the eye of M. DIDEROT, while *Rousseau* is a vile and odious profligate, because in his *Confessions* (or *Memoirs*) he is supposed to have said what he knew of the philosophers of Paris!

* See two dissertations of Diderot prefixed, very preposterously, to the splendid edition of Gesner's poems, published at Paris in French.

A R T. V.

PROSPECTUS d'une *Encyclopedie Methodique*, &c. i. e. *Proposals for publishing a Methodical Cyclopaedia or Dictionary of Sciences, digested according to the natural Order and Connexion of the Subjects treated.* By a SOCIETY OF LEARNED MEN AND ARTISTS, Paris.

THIS work, properly speaking, is not a dictionary, but an assemblage of systems of all the sciences. To give it, however, something of a lexical form and character, there will be prefixed to it a universal *Alphabetical Vocabulary*, by which the reader will be shewn, where he is to look for any particular article which may be the object of his enquiry. The work is to be published in 4to, in two columns, and will be comprised in 53 volumes of text, and 7 of figures. The subscription-price is 672 livres, about 33*l.* sterling.

In this new plan (which is to be considered as a new edition of the *Encyclopedie*) every science will have its dictionary, or system, apart; so that the rambling enquirer, and the regular and persevering student will be equally gratified. This was not the case in the first edition of this enormous work, in which the articles were scattered in confusion, at the discretion of the alphabet; and were not, indeed, so composed as that their reunion could form a complete and consistent body of doctrine. We have given formerly our opinion of this discordant mass, which was too voluminous for a dictionary (whose proper object is to explain terms, more or less amply), and was not good for any thing else than to amuse or perplex superficial and desultory readers. But here we are to have a *grand, perfect, and consistent* work: for the principal objects, proposed in this new edition, are, 1st, The correction of those errors which all the capacity and attention of the authors could not avoid in the former publication—(this supposes that the new Authors have obtained a larger grant of both). 2dly, The addition of the omitted articles, and of the branches of each art and science that were not formerly treated, as also of the discoveries that have been made since the first edition was published. 3dly, A more complete nomenclature of all the parts of this scientific and literary edifice. 4thly, A strict and accurate correspondence of the text and figures. 5thly, The suppression of useless plates, and the substitution of useful ones in their place.

A *preliminary discourse*, and an *analytical table* will be prefixed to each dictionary, to point out the order in which all the words are to be placed, as if each dictionary was only to be considered as a didactic system. This table will render references less frequent; but where they are necessary they will be accurately observed.

We learn farther from this ample PROSPECTUS, that all the accurate articles of the first edition will be inserted, that others will be abridged or augmented, modified and corrected, as may be requisite to render them more perfect, and that a multitude of new ones will be added. But who are the labourers, that are to display their industry and powers in this immense field of science?

Ist, The *mathematical part* is to be under the direction of the Abbé BOSSUT, assisted by M. DE LA LANDE in the astronomical branch of that science, and it will occupy 2 volumes. Great improvements are promised in this part of the work, for the specious and alluring enumeration of which we must refer our readers to the plan before us. M. D'ALEMBERT's health and occupations do not allow him to take an active part in this enterprize; but his former labours will make an essential part of this article. We should have been glad to have seen the names of *Baillie*, *Dionis de Sejour*, and *De la Place*, as co-operators in the astronomical part of this work: their excellent productions will no doubt be employed to give it new degrees of merit and improvement, as it is particularly proposed to give a history of the great discoveries in astronomy, in a chronological order; to impart a clear idea of the methods that have been, and are still employed to determine accurately the circumstances of the celestial motions, and to indicate the last results of all the researches which, for a century past, have extended or improved astronomical science.

II. *Physics*, or *Natural Philosophy*, is committed to the care of M. DE MONGE, member of the Royal Academy of sciences. The general principles of this science remain in their former state: but its particular branches, such as *fire*, *flame*, *heat*, *cold*, *elastic fluids*, *thermometers*, &c. will furnish new articles, and *water*, *ice*, *congelation*, *ebullition*, *evaporation*, *smoke*, *fire-engines*, *aqueous meteors*, *rain*, *mist*, *dew*, *snow*, &c. will be treated in a manner absolutely new: by whom—we know not; perhaps by M. DE MONGE, of whom we know but little. *Briffon's* dictionary of natural philosophy will be here laid under contribution.

III. The *medical part* is assigned to M. Vicq d'Azyr, member of the Academy of Sciences, and secretary to the Royal Society of Medicine;—no doubt, a very able and ingenious man, from whom good things may be expected.

IV. *Anatomy*, together with *simple and comparative physiology*, will be much indebted to the industry and capacity of M. DAUBENTON, who so long displayed his *labor improbus* in the natural history of M. de Buffon. The *animal chemistry*, that belongs to this department, is to be treated by an *anonymous hand*; which gives less reason for hope than fear; for though there are excel-

dent writers in theology, morals, and politics, who chuse to remain unknown through modesty or prudence; yet this is less to be expected, from the nature of the thing, among natural philosophers and chemists; nor do we, at this instant, recollect any treatise on these sciences, that made its appearance without the name of its Author.

V. *Chemistry, Metallurgy, and Pharmacy*, which compose two volumes, are under the direction of M. de MORVEAU for the first, M. DU HAMEL for the second, and M. MARET for the third; and they could scarcely be in better hands.

VI. *Chirurgery* is the department of M. LOUIS, perpetual secretary of the Royal Academy of chirurgery: a man of eminent merit in that line.

VII. *Agriculture, Gardening, Planting*, comprehending the whole detail of rural labour and industry, and descriptions of all the methods, instruments, and operations employed in its different departments, and all the terms of rural art (which are enumerated at great length in this prospectus) are treated by the Abbé TESIER, regent of the Medical Faculty at Paris, M. THOUIN, chief gardener to the King, and M. FOUGÉROUX DE BONDAROT, in 2 vols.

VIII. *The Natural History of Animals*, divided into six classes, and comprehended in 3 vols, is assigned to Messrs. DAUBENTON, MAUDUIT, and GUENEAU DE MONTBEILLARD, and will derive rich materials from the natural history of M. DE BUFFON. These are certainly men of eminent reputation in this branch.

IX. *Botany*, in 2 vols. By the Chevalier DE LA MARCK, of the Royal Academy of Sciences; who promises at the head of these volumes, a *Preliminary Discourse*, on the origin, progress, and present state of botany, the various systems and methods of the principal botanists, the natural order of vegetables, and the families and species of plants.

X. *The Natural History of Minerals*. By M. DAUBENTON. in one volume.

XI. *The Natural History of the Earth*, containing its *Physical Geography*, or General Phenomena. By M. DESMAREST.

XII. *Ancient and Modern Geography*. By Messrs. ROBERT, MASSON de MERVILLIERS, and MENTELLE, 2 vols, accompanied with an atlas (which the subscribers are at liberty to purchase or not) containing about 60 maps, with all the recent geographical discoveries.

XIII. *Antiquities, Inscriptions, Chronology, the Art of verifying Dates, the Science of Medals, Explication of Pables, Origin of Ancient Customs*, belong to the department of M. COURT DE GEBELIN, and will be treated in one volume.

XIV. *History*. By M. GAILLARD, of the French Academy, and also member of the Academy of Inscriptions, in 2 volumes.

XV. *Theology*. By the Abbé BERGIER, a learned man, who has here undertaken a Herculean task, even to lop off all the superfluities, correct all the errors, and supply all that is wanting in the theological articles of the ancient *Encyclopédie*—*Labor improbus*, in 2 volumes.

XVI. *Ancient and Modern Philosophy*, in 1 volume. By M. NAIGEON, whom we have not the honour to know, but whose task is already finished to his hand, by Brucker's Abridgment of his own great Work, and later publications. He speaks, indeed, of Brucker with a kind of contempt: so much the worse for M. Naigeon.

XVII. *Metaphysics, Logic, and Moral Philosophy*, in 1 volume, are committed to the care of M. GUENEAU de MONTBEILLARD, the same who has undertaken the description of *insects* in the eighth Article.

XVIII. *Grammar and Literature*, in which great corrections and considerable additions are promised, are assigned to a society of men of letters, in which we find the names of MARMONTEL and BEAUZÉE; the former a fashionable critic, and the latter a metaphysical, knotty grammarian of *deep remark*, in 1 vol.

XIX. *Jurisprudence*, in its various branches, comprehending civil, canon, benehcial, and penal laws, and also the most interesting questions, relative to the laws of nature and nations, will be treated by a society of Civilians, with the Abbé REMY, advocate, at their head, and comprized in 3 volumes.

XX. *Finances* (a science *tantæ molis*), By M. DIOGEN, who proposes to give us an idea of their administration in the different states of Europe, particularly in France, together with the history of taxation in all its forms, and the proper methods of improving and reforming it, in 1 volume.

XXI. *Political Oeconomy*, comprehending the duties and rights of the delegates or depositaries of the supreme power, their influence on landed proprietors, cultivators, manufacturers, traders, artists, &c. in 1 volume, with a *Preliminary Discourse*, containing an oeconomic analysis of civilized states, and a series of the principles that constitute political science. By the Abbé BAUDOU.

XXII. *Commerce*, in all its details and appendages; such as weights, measures, trading companies, bank, exchange, consular jurisdictions, contracts, &c. in 1 volume. By the same Author, and M. BENOIT.

XXIII. *Marine Science and Administration*, in 2 volumes. By M. VIAL de CLAIRBOIS, of the Royal Marine Academy, and M. BLONDEAU Royal Professor in Mathematics and Hydrography in the Marine Schools, &c.

XXIV. *Military Science*, in 2 volumes. By M. DE KERALIO, Knight of the Military Order of St. Lewis; and the articles relative to the artillery, by M. de POMMEREUIL.

XXV. *The Fine Arts*. By the Abbé ARNAUD, of the French Academy and Inscriptions, and M. SUARD, 1 volume. M. *Wattet* has consented to renounce the separate publication of his *Dictionary of Painting*, which he has been long preparing for the press, and has generously resolved to melt it down into this article, besides which valuable acquisition, the Authors propose *foraging* in the books of all nations, which have treated of the fine arts.

XXVI. *Mechanics, Arts, and Trades*. By a society of learned men and artists, and among others by Messrs. ROLAND DE LA PLATIERE, PERIER, FOUGEROUX DE BONDAROU, and DESMARETS, 4 volumes. They will have only to compress the great *Dictionary of Arts* into this small space.

The *Universal Vocabulary*, which was mentioned above, as designed to be an *Index* to the whole work, will form the first volume. Prefixed to it will be the *Preliminary Discourse* of M. D'ALEMBERT, the scientific tree of Lord Chancellor Bacon, the several prefaces of the ancient *Encyclopedie*, and the history of that work.

In this *Prospectus*, mention is made of a design to publish the work in 4to and 8vo. But in a late advertisement we find that the octavo edition will not take place. The price for those who have not subscribed will be (from May to April 1783) 751 livres, and after this date 888 livres. For farther particulars we must refer the Reader to the *Prospectus* itself (which is a literary *wheat* nicely distilled), published by *Panckoucke*, the undertaker of this edition at Paris. It contains 107 pages, from which we have extracted the particulars here given.

A R T. VI.

Lettres Familières de M. Winkelmann, i. e. Familiar Letters of M. WINKELMANN, 2 volumes. 8vo. Amsterdam. Paris 1761.

THESE Letters, which are the effusions of a good heart, and a fine and fervid imagination, contain several instructive and interesting anecdotes relative to the arts, and to the life and character of this ingenious and learned man. WINKELMANN, indeed, had his failings. He often judges with levity and precipitation of authors, whom we have reason to apprehend he had not read with attention, if he had read them at all; and his open-hearted, credulous confidence in connoisseurs, who often play roguish tricks, betrayed him sometimes into very hasty decisions, even with respect to the productions of ancient artists, which he, however, usually studied with a pure taste and a discerning eye. Some lapses, and these not inconsiderable, also proceeded from the ardour of his enthusiasm, which nevertheless was of the noblest kind, and produced fruits that make ample amends for the mistakes that may have been occasioned by its effervescence. He was certainly, with all his defects, a *loving*

prizing instance of the force of genius and innate taste, struggling against the difficulties of obscurity and poverty, that strove in vain to damp his spirit in the early period of his life. When we see him labouring, as a pedagogue, for above six years in a country school, and afterwards copying old chronicles and registers in the famous library of Count Bunau, in which ignoble occupations he spent his days until he was in his 30th year, we are justly amazed to see him springing forth, like a butterfly from its nymph state, into the higher regions of genius and taste, and passing from flower to flower in the wide field of ancient literature and arts. However, even in the gloom of his primitive obscurity, he felt the powerful calls of nature pointing out his future destination, and heard her voice, though he could not see her through the cloud that covered him. An internal impulse led him to *Homer* and *Sophocles*, who were his guides and consolation, amidst the occupations of a country school; and at length, *per varios casus*, he directed his flight to Italy, and alighted upon the Vatican.

The first volume of this entertaining publication contains the *Eulogy of Winkelman*, composed by M. Heyne, Counsellor of the Electoral Court of Brunswick, Professor of Eloquence and Poetry in the University of Gottingen, and justly celebrated for his edition of *Virgil*, enriched with notes, which surpass, in pure erudition and classical taste, any commentaries we have yet seen on that immortal Bard. This eulogy obtained the prize, proposed by the society of Antiquaries at Cassel, in favour of the Author, who should best appreciate the merit of Winkelman, and the improvements he introduced into the study of antiquity and the fine arts. The piece, indeed, is excellent: it discovers an exquisite judgment, and a perfect acquaintance with the precious remains of ancient painting and sculpture; and if the learned Professor celebrates, with a kind of enthusiasm, the genius, taste, and erudition of the famous German Connoisseur, he is by no means blind to his errors and defects, but points them out with great impartiality and freedom. The rest of this volume contains the letters which WINKELMANN wrote to his friends in Germany. We are indebted for their publication to M. Dasidorf, Keeper of the Electoral Library at Dresden, who has accompanied them with several curious and learned notes. Winkelman's *Remarks on the Architecture of the Ancient Temple of Girgenti* terminate this volume.

The second part or volume contains the Abbé's letters to his friends in Switzerland. The greatest part of them were published in the original German at Zurich; but several are here added, which see the light for the first time. All these letters give a clearer idea of the character, humour, fancy, genius, taste, virtues, passions, and prejudices of Winkelman, than can be
derived

derived from the best composed piece of biography: for the man has really turned himself inside out in these letters. They also relate the circumstances of his life, with all the characters of open hearted frankness and veracity. The only letter, where we observed embarrassment and constraint is, that curious one, where he confesses to Count Bunau his change of religion, with the confusion of a man, who is ashamed of what he has done, or the inquietude of a truant boy, who fears whipping. This embarrassment has rendered the letter one of the most complete and laughable compositions, in point of non-sense, that we have met with. Winkelman was certainly a Protestant, and he had, moreover, religious feelings, that partook of the vivacity of his imagination: but his *familiar demon* was perpetually holding up to his enchanted fancy the remains of ancient authors and artists as objects of Idolatry; and he became so intoxicated with the splendor of these idols, that he was disposed to make every sacrifice that might procure him the pleasure of worshipping them at his ease. It is therefore certain, (and he intimates it himself in several places) that he, drew a *Popish surtout* over his Lutheran waistcoat, that he might have a more assured and unmolested access to the inestimable treasures of the Vatican. Some extracts from these letters will, no doubt, be acceptable to our Readers, who will find in them not only anecdotes relative to Winkelman, but some also, which regard several of our British travellers. We shall take along with us, in these extracts, the circumstances of Winkelman's life, that gave occasion to them.

One of the remarkable lines of this singular man's character, was *contentment* and moderation in his desires of the outward advantages of life. He drank with pleasure a cheerful cup when he had it; but the most frugal table, the plainest coat, and the other necessities of life, in their greatest simplicity, answered abundantly his wishes. "In the scale of the balance, which is opposite to that in which God has placed us, there is (says he in his letter to M. Fuesli, 1764) a weight which he diminishes or augments for reasons unknown to us. We ought, like children at table, to be satisfied with what is given us, without murmuring. I was many years a school-master, with all possible submission to my lot; and taught the A. B. C. to a parcel of scabby-headed boys, though I was incessantly aspiring after the knowledge of the *το καλόν* (*true beauty*) and repeating to myself the sublimest passages of Sophocles and Homer. In Saxony I copied all day long diplomas and old chronicles, or was obliged to pore over the lives of the Saints, while I passed the night in the study of the Grecian poets. During that period of trial, I said often to myself, and I often repeat now the same language

language, be still, my heart. Patience!—thou hast sustained greater hardships!”

No sooner was WINKELMANN settled at Rome, than he set about visiting, with unremitting ardour, the venerable remains and monuments of antiquity, the cabinets of the curious, and the most celebrated libraries. He had free access, at all times, to the library and conversation of the Cardinal *Passionei*; who treated him with every mark of esteem and regard, and whose character and merit are well described in several parts of these letters. But his great patron and protector was the Cardinal Alexander *Albani*, in whose palace he resided many years, and to whom he left his medals and papers by a will, made in his last moments, after he had fallen by the infernal hand of the assassin *Ar-cangeli*. His account of this amiable and respectable Prelate is interesting: “Cardinal Albani (says he in a letter to M. Frankau) is, perhaps, the most profound antiquary and the greatest connoisseur in Italy. He has just finished his elegant and noble *Villa*, and has adorned it with statues and ancient monuments, which have been hitherto unknown. The columns of porphyry, granite, and oriental alabaster, that are distributed throughout this charming seat, are innumerable. After the church of St. Peter, this villa surpasses the best structures of modern times. Its only architect was the Cardinal himself, who formed the ground, drew the plans, and presided over their execution. He has another villa at *Nettuno*, near the sea, erected on the ruins of Antium, in which those who have seen the famous villa of Adrian discern all the taste and magnificence of that Roman Emperor. He has formed a third at *Castello*, at a small distance from Albano. The most pleasing qualities are united with eminent talents in this amiable man, who lives upon the most perfect footing of ease and familiarity with every one about him. He has now (that is, in 1765) passed his seventy-third year; but his head is the head of a man scarcely turned of sixty, and he builds as if he were assured of living yet twenty years.” Seventeen of these twenty he has lived, and his health and spirits are so good at present, in his 90th year, that he was talked of as one of the Cardinals that was to accompany the Pope in his sublime visit to the Emperor.

WINKELMANN formed, soon after his arrival at Rome, the design of composing a work concerning the *Restoration of the Ancient Statues*, another concerning the *taste of the Grecian Artists*, and a third containing a description of all the galleries of pictures and statues in Rome and Italy. No man ever had a more enterprizing genius in the line of *Virtù*, than this man, and every circumstance contributed to keep his enthusiasm alive, and to animate his efforts. His *Reflexions on the Imitation of the Grecian Productions in Painting and Sculpture*, which were published.

lished at Dresden, by the advice of the Pope's Nuncio (as adapted to make an impression in his favour at Rome) were received with applause. He found protectors in Benedict XIV. and the two Cardinals already mentioned, who were the ornaments of the Papal court. The Chevalier *Mengs*, who was as great in the theory as in the practice of his art, discerned immediately the genius of Winkelmann, and encouraged and directed him with the most generous zeal, which became sincere and cordial friendship, when he saw the disinterested spirit of probity and simplicity that formed the character of this aspiring virtuoso. The works above mentioned did not all appear separately: the two first were blended with the *History of the Arts*, lately republished, with additions and improvements, in 3 vols. 4to. and the third was never finished. His *monumenti antichii Inediti* are well known.

The literary anecdotes and remarks, as well as the observations on arts and artists, scattered through these letters, are innumerable; but they read more agreeably in the book, than they would do, when taken out of their connexion. Notices of manuscripts,—conversations with men of learning and taste,—descriptions of places, villas, and libraries,—remarks on statues and pictures,—observations on ancient and modern artists—Accounts of the travelling Princes, Noblemen, and *Literati*, whom the Abbé met with at Rome,—his free opinions of those whom he knew, with a multitude of such relations, as flow rapidly and negligently from the pen of a man, who, with an amazing flow of animal spirits of the finest sort, writes familiarly to his friends,—all these are better read in the book than elsewhere. The activity of WINKELMANN is inconceivable, and its fervour and its objects are perfectly described in these letters. He is every where and with every person and object of consequence,—we find him composing five different works at the same time, and forming plans of many more in imagination.

He describes his situation in the palace of his great protector C. Alex. Albani, in the following manner: "I have nothing to do (in the way of obligation or constraint) but to visit the Cardinal in the afternoon, at his magnificent *villa*, which surpasses every thing, that has been attempted even by monarchs, in modern times. The palace, where I have my apartments in the city*, is situated in the most beautiful part of Rome; I have the finest prospect in the world! From my windows my eye wanders through the gardens and ruins of Rome and of its

* The Cardinal gave him four apartments, but the Abbé furnished them at his own expence. This is usual among the Roman nobility: they have vast palaces, and extensive chambers; but within these edifices, look like places uninhabited, so scantily are they furnished.

environs, and takes in an ample view of the villas of Frascati and Castel-Gandolfo. At this latter place the Cardinal has a seat on the sea-shore, where I often retire and pass many delightful hours of tranquillity and meditation." In the same strain is a letter he wrote from the Cardinal's seat at *Porto d'Anzio*, four months before his death. Here, my friend, is the sweet retreat, where I taste the pure pleasures of retirement; and how happy should I be to enjoy them with you! to walk with you, removed from anxiety and care along this beautiful and peaceful coast, from whose verdant hills planted with myrtles I take in a prospect of nature, in her most elegant and stately aspects, or, sitting under the portico of the ancient *Temple of Fortune*, behold, at my ease, the foaming surges of the tempestuous ocean. A month's residence in such a place, where nature and art exhibit the most enchanting scenes, raises the mind from the languor that oppresses it amidst the noise and tumult of the crowded city, gives a new spring to the mental powers and surpasses infinitely the vain pomp and splendour of Courts."

WINKELMANN's reputation as a connoisseur and a man of learning was so great, that he was not only esteemed by all the men of distinction in Italy, who were patrons or lovers of the arts and sciences, but was invited successively to an honourable and advantageous settlement at Vienna, Berlin, Dresden, Brunswick, Hanover, and Gottingen: but having succeeded the Abbé Venuti, in the year 1763, as President of the Antiquities of the Vatican, he found himself in such an honourable, easy and independent situation, that he renounced all the offers that had been made to him from these and other quarters. All the English, French, and German travellers addressed themselves to him; and many of their characters are freely sketched in these letters. His very unfavourable account of the late Lord Baltimore, was given in our Review for May last: ART. WINKELMANN's *History of the Fine Arts*, p. 377.

He speaks in very high terms of Lord Stormont and Sir William Hamilton, to whose taste, learning, and merit he does justice. Some of their North-British noblemen do not come so well off. Our Abbé is in general a greater admirer of the English * than of any other nation: but he censures several

* "Would you believe it," (says Winkelmann in one of his letters to M. Franken) "they (the English) are the only nation that are wise and solid: what dismal and sorry personages are our German noblemen who travel, when compared with the English?" He does not however always speak of the English in this strain. He always wrote as he felt; but he did not feel always in the same manner, even with respect to the same objects.

individuals, with a spirit of satire that savours of asperity. There are also anecdotes of English travellers, still alive and well, which the Editor of this Work *might* and *ought* to have suppressed; because they may be disagreeable to the persons concerned, and are of no consequence to the public. But the Abbé was lively, loquacious, and frank, and every thing that came into his head and imagination fell into his pen, when he was writing to his friends. He seems to hold the French in little esteem, though he makes the exceptions, that impartiality and candour require, when they speak loudly. We say when they speak *loudly*; for if they don't bawl, the Abbé is too much an Antigallican to hear them. He criticizes Count Caylus severely in some places, and he applauds him in none: he however speaks, with high encomiums, of several Frenchmen he had met with at Rome. His account of the well-known Mr. *Worsley Montague*, with whom he was personally acquainted, is very just, and there is, towards the end of the second volume, a curious letter of this strange, excentric, ingenious man to the Abbé, concerning the places where porphyry is found, and also concerning the monuments of porphyry discovered among the ruins of Egypt.

The reigning Prince of Brunswick, the Prince of Mecklenburg (brother to the Queen), and the reigning Prince of Anhalt Dessau, are highly celebrated in several of these letters. "The Prince of Anhalt (says our Abbé) is one of the greatest Princes I know: I see in him a sage, born for the good of humanity, at least for the happiness of his subjects. He would deserve a crown, if crowns were appointed for those who deserve well of mankind: I live with him here (at Rome) on the most familiar footing of friendship." But the person he speaks of with the greatest ardour of praise, is the Count de Firmian, Chancellor of the Duchy of Milan, whom he represents as the greatest, wisest, most learned and humane nobleman he had ever met with. The Abbé is one of those warm and honest hearted men, who neither withholds praise nor blame, where he thinks them due,—and sometimes he is chargeable with a certain degree of exaggeration in both.

The following passages will make the Reader further acquainted with the character and feelings of our Author. "I thank you (says he to a Saxon friend) for your affectionate letter. I shall not renew the sorrow your heart has felt by the loss of your excellent Lady; but I must tell you, friend, that eternity and its prospects are the only true consolation of man: every thing else is but the pleasure of a moment: hope therefore of something more stable ought to lie deep and firm in the human heart. God has taken from you a source of satisfaction in
depriving

depriving you of a worthy partner; but he has delivered you from the anguish you felt, by being a spectator of her painful and incurable sufferings. There are few evils without compensation. I never was a woman-hater, as some have represented me: but my circumstances and studies kept me always at a distance from conjugal bonds, and this continence has given, perhaps, additional vigour and energy to my mind in the line of study and occupation I have been pursuing."

To Baron Riedhezel—he writes thus: "Oh, how I long for your arrival! our conversations will have no limits—no end. We shall visit the Quirinal, Castello, Tivoli, and the Villa Ma-dona. Dry bread and herbs with you will be more delicious than the table of the Cardinal. I'll rise, with my friend, above all that the world esteems great, and wander in imagination along the banks of the Ilissus and the Eurotas. We will contemplate together eternal beauty, embellished by friendship.—It is a great and important truth, my friend, that a single moment of internal satisfaction is preferable to the immortal fame of future ages."

In a letter to his learned friend M. *Franken* of Dresden, we find the following sentimental passages: "I wish I could pour out my whole soul upon the paper, in return for the charming letter I have received from you this moment. I call up all my feeling to enjoy your friendship. My life here is active and laborious beyond what I can express, or you can conceive: but the season of rest will come, at length, in those mansions where we shall surely meet and enjoy all the sweets of mutual friendship: when I think of this, a secret pleasure diffuses itself through my soul, and I shed tears of joy.—I shall speed my way to these mansions, light and disengaged, as I came into the world. I consecrate the tears, which I shed at this moment, to that sublime friendship which I have found in you, and which I consider as an emanation from the Eternal Source of Love."—This letter was written about four months before M. WINKELMANN's untimely end.

The benevolence and philanthropy of our Abbé did not prevent his treating his adversaries sometimes with a considerable degree of keenness and asperity. Lord Kaims, in his *Sketches of the History of Man*, having laid it down as a principle, that despotism was the *only* cause of the decline of the arts in Greece, observes, that Winkelmann had not perceived *this* cause, and looked out for others, ridiculous enough, in V. Paternulus. This decision of his lordship is inconsiderate and ill-founded. The ingenious *Sketcher* ought to have perceived, that Winkelmann did not differ essentially from him with respect to the object in question. No man was a greater enthusiast for liberty than

Winkelmann; and no man was more persuaded of the influence of freedom and independence upon the successful pursuit of the *sublime* and the *beautiful* in the fine arts: but he knew human nature too well to attribute the decline of the arts to despotism alone. Despotism, indeed, contracts and degrades the mind; but, under the shade of liberty, luxuriance of fancy, and an immoderate passion for novelty, may give rise to false and vicious refinements; and the arts suffer in both these ways. The views of Winkelmann on this subject were much more extensive than those of Lord Kaimes, and nothing is more ridiculous than to hear this Author maintaining, that the Abbé drew his ideas, with respect to the decline of the arts, from V. Paterculus. No such thing truly.—He drew them from a rich fund of genius, improved by an assiduous study of the Greek and Roman authors in the original languages, and a very extensive acquaintance with the springs and powers, the feelings and passions of human nature. Upon the whole, it seems, that these two ingenious men had no very high opinion of each other; for Winkelmann speaks in the most harsh and contemptuous manner of the *Elements of Criticism*, which he considers as the *babbling of a pure metaphysician*; and particularly of the chapter concerning *Beauty*, in that work, which, he says, an inhabitant of Greenland might have composed.—These gentlemen appear to have been both in a fit of ill-humour, when they judged each other.

The Abbé had certainly his sulky moments; but perhaps there never was a heart, that felt the power and pleasures of friendship with more purity and rapture than his did. His letters to the very ingenious and amiable M. *Fuesli*, in the second volume, shew this in the most convincing manner. His letters to *Gesner* are as pastoral, blooming, and full of amenity as the sweet strains of that immortal poet. “I have received (says he at the conclusion of one of these letters) an account of the *Brutus* of Huzel, which enables me to form a clear idea of that noble production. I long to read it on the spot where I seek for the vestiges of Brutus and of celestial liberty. These productions will be eternal monuments of the ignominy of our German princes, who are disgusted when they hear any thing read in their native language. The frivolous French have spoiled and corrupted every thing.—I wish you had not read my letters to any body but Fuesli—for there was but little in them—such letters, addressed to you from *Rome*, resemble ships that return from *Peru* without a cargo; and when they are read to others, the writer seems like an actor, who appears upon the stage only to make a bow to the spectators, and then retire.”

WINKELMANN, and his sublime idol *MINGS*, get certainly often into the clouds when they descant upon *Beauty*: if it must

be acknowledged that they are splendid clouds, it is nevertheless certain, at least with respect to us, that they dazzle even to blindness. Gesner was in our case: he had read Mengs's *Thoughts concerning Beauty, and Taste in Painting* *: He found his definition and description of beauty obscure, and he expressed to our Author his desire of a clearer explication of the matter. What do you think, curious reader, was Winkelmann's answer? It was shortly this: "My dear friend, I cannot blame you for desiring a more exact explication of the idea of *Beauty*; nevertheless, this is requiring too much. Mengs was sensible of the difficulty of communicating a clear and palpable notion of this object, which no writer has ever yet been capable of giving; but the sketch or image he has given of it is so sublime, that I could never read it without emotion, and I thank heaven that it has endowed man with such depth of thought." All this is very good for those that have been, or may be, initiated into the sanctuary of beauty and the mysteries of *virtù*; and we are persuaded that the human mind is so constituted as to be capable of receiving, from certain external forms, sentiments, or feelings, that baffle analysis and spurn definition, and which we call *grace, beauty, and perfection*;—but why then attempt the analysis, and hold forth the cloudy definition? We do not mean to discourage inquiry on this fine and delightful subject; and we do not despair to see it one day illustrated with not less taste and feeling, and with still more accuracy and precision, than we have yet observed in the best writers who have treated it: But we are mortal enemies to *jargon*, however metaphysical and solemn its aspect may be, and both MENGs and WINKELMANN slide frequently into this jargon, without perceiving it †. They seem to have received some flasks of nectar from Apollo, of which, like thirsty Germans, they have drank deep, without considering what their heads would bear, or knowing that the liquor, which only re-

* These *Thoughts*, together with a very ingenious treatise, entitled, *General Rules for judging concerning Painters, their Productions, and the Degree of Improvement at which they have arrived*, have been translated into French, and were published at Amsterdam (i. e. Paris) last year, under the title of *Oeuvres du Chevalier Ant. Raphael Mengs*.

† There is nevertheless, in that work of MENGs, now mentioned, a treasure of excellent and truly philosophical ideas; and we see the man of genius even amidst the obscurity of his metaphysical investigations. But he is very far from being obscure *always* or even generally. There is great perspicuity, solidity, and judgment, as well as proofs of extensive knowledge, in his *Thoughts on Painting*, and in his *Rules for judging of Artists*.—For our account of the Works, and the Life of Mengs, by the Chevalier d'Azara, see Review for August 1781, and the Appendix following.

freshes the immortals, is strong enough to *intoxicate* man. Thus they have got *Platonically* tipsy; but there is no harm done: *dulce est desipere in loco*,—they rave elegantly; and those whose spirits are not exalted by a cheerful glass, are, generally speaking, insipid when they are sober. This latter is never the case of our two Germans. The upshot of the matter is, that until we come at clearer theoretical notions of *Beauty* than have yet been exhibited, we must content ourselves with examining the objects whose contemplation excites its *sensation* in the mind. Take the pupil of nature and *virtù* from the mystical philosophy of Plato, and carry him to nature in her fairest and noblest forms, and from thence to the works of the ancient artists; to the productions of Raphael, Corregio, Mengs, West and Reynolds, and the landscapes of Claude Lorrain, Poussin, and Louthenberg;—there let him look, combine, compare, and feel;—and then, though he never may be able to define *Beauty*, he will certainly know within himself what it is, and what it is not.—*Quod nequeo discere et sentio tantum.*

WINKELMANN had a certain opinion concerning the *beauty of the sexes*, which the ladies will not judge orthodox, and the gentlemen, if they are civil, will still less adopt, and of which *they*, perhaps, alone can judge fairly, who have no sex at all; which seems to have been pretty nearly the case of our Abbé. After having observed, that in the classes of inferior animals the male is *always* (he ought to have said *generally*) more beautiful than the female, he proceeds audaciously, and affirms, that the same rule holds good in the human species. ‘In all cities (says he) there is a greater number of fine men than of fine women: I never saw such great beauties in the person of a woman, as I have observed in our sex. What character of beauty does any woman possess, that is not visible in some man? You must not allege against me the charms of the female breast; for the beauty of this is of short duration, and nature did not design this part for *beauty*, but for *utility* (*why not for both Mr. Winkelmann?*), even for the nourishment of the offspring; and of consequence it cannot *remain* beautiful.’ True, but because a rose fades, does this prove that it never had any bloom or beauty?—However, let us proceed; what follows is more worthy of attention. ‘Beauty exists in man in an advanced age, and it may be said of many hoary heads, that they are truly beautiful; but I never heard of a beautiful old woman.’—No! Let us see:—at first sight there appears to be something plausible in this remark; but it requires and deserves discussion. Beauty in the sexes is not the *same* in its nature, its forms, proportions, expression and colour, though it may have some common characters in both. Vigour and energy are the distinctive characters of masculine beauty: Elegance, delicacy,

delicacy, soft expression, roundness and fineness of contour, and a tender bloom, are the peculiar lines of female beauty. Age is, indeed, more detrimental to these, than to the strong features of masculine beauty: the former exhale like an aerial vapour; the latter, though altered by years, leave noble remains, that render even the ridged front of old age venerable. Again, we judge with less severity of the beauty of men, because beauty is not the principal quality upon which we value them, and their talents and virtues, when they are endowed with any that are remarkable, add an imaginary dignity even to their figure; whereas the sex, too generally speaking, attract by their beauty alone (whether through *their* or *our* fault, we shall not decide); and therefore we are less indulgent perhaps towards them on this article. Be this as it may, we have seen several fine old women, though we acknowledge that they began to look something like men.

We must copy the following passage of one of our Author's letters to Mr. *Fuesli*, as it may serve as a hint to our countrymen who travel; though it is very absurd in M. WINKELMANN or any one else to judge of the manners of a people by those of a few individuals. 'The amiable Baron de Riedesel has visited every corner of Sicily. His description of the ruins of the temple of Jupiter at *Girgenti* is excellent—He praises warmly the Sicilians for their hospitality; from whence it would appear that all travellers do not meet with the same kind of reception, for the English do not agree with Riedesel on this head. No wonder: they enter into the houses stiff as stakes, their heads and eyes clouded with splenetic vapours, as if they had no sensation of the pleasures of life, and as if joy and amenity were foreign to their nature. How can a host open a well-pleased and hospitable heart to such cold, reserved, and silent guests? I was lately in company with some English noblemen, one of whom was My Lord S——, and I assure you, that during the three hours that we were together, not one of these gentlemen deigned to smile.'

We find frequent mention in these letters of the famous Baron Stosch, whose name is so well known among the literati and the connoisseurs of the present age. One of the first performances that discovered the merit of WINKELMANN as an excellent scholar and a man of taste, was his learned Description of the Collection of ancient Gems, made by that celebrated antiquary. This collection*, together with an *Atlas* consist-

* The cabinet of B. Stosch was one of the first in Europe. The gems alone (including some impressions of rare antiques taken in paste) amounted to the number of two thousand five hundred.

ing of 380 volumes, and valued formerly at 24,000 crowns (*écus d'Allemagne*) were sold to the King of Prussia by Mr. Muzzel Stosch, a man of taste and great merit, who inherited them of his uncle, together with a precious collection of medals and drawings of the greatest masters, and a noble library.

We should be glad to know *who*, and *where*, is the possessor of a Venus, discovered by an English gentleman at Rome (Mr. Jenkins), about twenty years ago, 'This statue (says our Author) surpasses all the other *Venuses*, even the *Venus* of Florence, and is a production worthy of the chisel of *Praxiteles*. It is so perfectly well preserved that it does not want even a finger; and its beauty is so enchanting, that it would be worth while to come to Rome to see it alone.'

These entertaining letters have carried us imperceptibly beyond the bounds that we usually prescribe to our accounts of works of this kind. They are terminated by a very ingenious and interesting letter of M. Fuesli, addressed to the German translator of Mr. Webb's *Researches concerning the Beauties of Painting*. This letter, from which we have here only extracts, contains an admirable description of the most famous statues, antient and modern, as also of the most capital pictures that are to be seen at Rome. It must give high pleasure to connoisseurs, and may serve as a rich source of instruction to young artists. We have rarely met with greater powers of description, than this excellent Connoisseur displays through the whole of this letter, and more especially in his account of the famous groupe of Niobe in the *Villa Medici*, of the Hermaphrodite, in the *Villa Borghese*, and of the landscape-style of Claude Lorrain.

ART. VII.

Les Confessions de J. J. Rousseau, Suivies des Reveries du Promeneur Solitaire, &c. The Confessions of J. J. Rousseau, to which are subjoined the Reveries (or rather the Sublime Ravings) of a Solitary Walker. In 2 Volumes, with the Title of Geneva. 1782.

WHO is the man (we were going to say the miscreant) that has exposed to the light of noon-day this strange mixture of secret, personal history, with the wild but sometimes ingenious effusions of an over-heated brain? They rather deserved oblivion, and if poor Rousseau was foolish enough to write them, no honest or humane man would have been so fordid or malignant enough to publish them. It was perchance some greedy French bookseller, or some tool of the Parisian philosophers. It looks rather like a publication of the latter, who by *ways* and *means* have got hold of the manuscript; for the anecdotes of these philosophers, which were supposed to make a considerable

siderable part of the long-expected *Memoirs of Rousseau's Life* (and the dread of whose appearance had made the whole *seel* tremble), are entirely left out of this history, in which we see Rousseau only *exposing* HIMSELF. He speaks, indeed, in his *walks*, which form the SECOND PART of this Work, of the persecutions he had to suffer from these pretended sages; he describes the attacks, sometimes imperious and violent, sometimes alluring and insidious, always sophistical and destitute of evidence, that they made upon his principles of morality and religion: but we have none of those *particular facts*, that ROUSSEAU is known to have collected, and which he has, more than once, represented as containing a mystery of iniquity.

St. Augustin, who published his *confessions*, spared himself as little as our Author has done, and if he edified the Saints by his *sincerity*, he entertained the wags by his materials,—for very *slippery* stories indeed he had to tell. ROUSSEAU is therefore mistaken, when he says, at setting out, that he has formed an enterprise without example. It is true the citizen of Geneva has followed a more extensive plan than the Bishop of Hippo, for he tells us every thing he has done, even to the stealing of an apple; but there are certainly many of his *materials* that will entertain no class of readers, and we are often disgusted at that *self-importance* in this honest man, which makes him think, that every little story, that regards himself, or his aunt, or his cousin must be interesting to the public. It must be confessed, that very trivial facts receive a *seasoning* from ROUSSEAU's manner of dishing and *sending them up*; but that is really but a very middling entertainment, in which the merit of almost all the dishes depends upon the sauce;—and this is palpably the case with the intellectual and moral entertainment, to which we are invited to sit down in the Work before us.

This we observe only, with respect to the *Confessions*, which are comprised in six books and fill 300 pages. In regard to the *reveries* or *solitary walks*, which fill little more than a third of that space, though they also contain many insipid and vulgar anecdotes, such as may happen to every barber's boy who carries home the wig that his master has dressed, yet they exhibit entertainment of a higher kind, of which we shall give, in their place, some specimens, that will diminish the unfavourable impressions, which these confessions may produce.

Since these *Confessions* have been published, we shall not pass them over in silence; because *some* account of the private history of this extraordinary man may be an object of curiosity; tho' the whole account, as it here lies before us, must certainly produce satiety. There are very few men, whose *whole* lives are fit to be exhibited to public view.

J. J. ROUSSEAU was born at Geneva (which is now a prey to the fatal consequences of his romantic principles) in the year 1712. His father was a watch-maker, a man of parts, who had been liberally educated, as is very frequently the case with the tradesmen of that city. This man read romances with his son, almost without interruption, until the boy had arrived at his 8th year. Plutarch's Lives succeeded the romances: 'And by these (says he) and the conversations, they occasioned between my father and me, was formed within me, that free republican, proud, invincible spirit, that could bear no yoke, and which has *tormented* me through the whole course of my life, even in circumstances the least adapted to its exertion.'—'I looked upon myself as a Greek or a Roman: I became the person whose life I read;—the recital of striking instances of intrepidity and constancy of mind made my eyes sparkle, and gave the tone of thunder to my voice. One day, while I was telling, at table, the story of Scævola, I frightened the company almost out of their wits, by laying hold of a chafing-dish to act the part over again.'

He was, nevertheless, a good boy, was carefully educated, and had good examples about him, as he tells us the moment after. 'I had, indeed, *says he*, the defects incident to this early period of life: I was a prattler, a glutton, and sometimes a liar. I made no scruple of pilfering fruit, sweet-meats, and catables; but I never took pleasure in doing mischief, in accusing my play-fellows, or in tormenting flies or any other animals. I however recal to my memory, my having once pissed in the teakettle of Mrs. Clot, one of our neighbours, when the old Lady was at church. I even *confess*, that when I think of this, I still fall a laughing; for Mrs. Clot, though no bad sort of woman, was a grumbler of the first order. Here then I have given a short, but faithful history of the misdemeanors of my infancy.'

When he was getting out of infancy, he was deprived of the presence of his father, who had been obliged to retire from Geneva to Nion, on account of a quarrel he had with an officer. On this occasion his uncle *Bernard*, who became his guardian, sent him with his own son, to board with M. *Lambercier*, minister of a village, who was to instruct them in Latin and other branches of school-education. Nothing certainly can be more trivial than the events of this period, and yet we are told they had a predominant influence upon the sentiments and character of this old man during the whole course of his life. We shall abridge the account of a whipping, which Rousseau received (probably on his posteriors) from Mrs. *Lambercier*, the school-master's sister, because it gives occasion to some very singular reflexions. 'Mrs. *Lambercier* had for us, *says he*, a maternal

affection, but she had also over us the authority of a mother, and carried it so far as to punish us when we deserved it. After many threatnings, she at length inflicted corporal chastisement, and though the apprehension of this punishment was terrible, its execution was so far from being so, that it excited in me a *new degree* of affection for the person who inflicted it. I found in the pain, and even in the shame, excited by this chastisement, a *mixture of sensuality*, which left behind it rather a desire than an apprehension of being punished again by the same hand. I even longed for a repetition of this correction, and I would certainly have done something to deserve it in order to obtain it, had not my affection for Mrs. Lamercier, and my fear of offending her restrained me. No doubt, some instinctive perception of her sex was at the bottom of this desire; for the same correction from the hand of her brother would not at all have pleased me.—Who would believe that this punishment, inflicted upon me in my ninth year, fixed the tenor of my propensities, desires, passions, and character for the rest of my life, and fixed it in a line or direction, contrary to that which it ought naturally to have produced: though the fire of passion was kindled, my desires were so little instructed, that they acquiesced in what I had already experienced, and sought no other gratification. ‘With the warmest constitution, which burned with sensuality even from my birth, I kept myself pure from all *blemish* until the time of life when the coldest complexions, and the most tardy and backward propensities, developes their ardour.’ The following pages are a glaring contradiction to this affirmation, and though the female connexions of this odd mortal, this aggregate of contradictions, are described with a certain decency of phrase, they shew, through this gauze, proceedings and objects which we have no inclination to exhibit to our Readers.

All these things took place before ROUSSEAU had passed his 12th year, and they fill a great number of tiresome pages full of repetitions, trifles, and contradictions, which are scarcely rendered supportable by some just and interesting reflexions. He was then bound apprentice to an attorney, who turned him off on account of his negligence; afterwards to an engraver, whose profession he liked, but whose tyranny and severity led him to contract strong habits of lying, idleness, and thievery. He stole almost every thing but money; and he gives us a long string of reasons for his abstinence from this kind of theft, such as the impressions of education, the fear of infamy, and the gallows, and so on. But one of his curious reasons for not stealing money, is, that it is almost good for nothing. ‘To make use of money, *says he*, we must cheapen, buy, pay well, and be ill served. I want something good in its kind; for money I am

sure to have it bad : I buy dear a fresh egg and find it stale : I love good wine, but if I purchase it from a wine merchant, I am sure it will be abominable. And if I will absolutely be well served, what cares, what perplexities assail me ? I must procure friends and correspondents, give commissions, write, go, come, wait, and all this often to be duped ! So that I had no temptation to steal money : a single sheet of paper, proper for designing, tempted me more, when I was in my apprenticeship, than a sum of money that would have procured me a ream. This oddity is connected with one of the singularities of my character, which has had such a remarkable influence on my conduct, that it is necessary to be more explicit on this head. I have very warm passions ; and while they are in motion, nothing can equal my impetuosity : In these moments, neither restraint, nor respect, nor fear, nor decency, have any hold upon me ; I am cynical, impudent, violent, and intrepid ; neither shame can check, nor danger affright me.—Except the object that then occupies me exclusively, the whole universe is nothing to me : but all this is only the business of a moment, and the succeeding one throws me into a state of annihilation. But take me in a calm moment, and then I am all indolence and timorousness itself : every thing alarms me ; every thing discourages me ; the buzzing of a fly scares me ; a word that I must pronounce, a gesture terrifies my laziness, fear and shame domineer over me to such a degree, that I should be glad to hide myself from every human eye. If I am obliged to act, I know not what to do : If I am obliged to speak, I know not what to say : and if any one looks at me, I am disconcerted. When I grow warm, I can sometimes express myself well, and find words in abundance ; but in ordinary conversation I am totally barren ; I cannot find a phrase, and therefore it is to me unsupportable, because I am obliged to speak. *Poor man !*

Rousseau did not serve out his time with the engraver, where (as he tells us himself) he had fallen from the *sublimity of his art* to the degradation of a *worthless dog*. This degradation was not, however, entire ; for he had recourse to reading, to fill up the void that consumed his heart, and which neither the labours of his profession, nor the amusements that satisfied others, could fill. This cured him of several childish propensities and low habits, and presented to him objects that contributed to *save him from himself*, and to *stem the torrent* (these are his own expressions) *of his growing sensuality*. ‘ Thus (*says he*) I arrived at my sixteenth year, restless, discontented with every thing and with myself, without an inclination for my profession, consumed with desires, of which I knew not the true object, sighing, I knew not why—and caressing tenderly my fancies, for want of realities that better deserved my attachment.’

At this time the fear of chastisement from his severe master, prompted him to save himself by flight. This opens a new scene, and a singular one, which his description of its circumstances renders still more interesting than the circumstances themselves, while several excellent reflections (for 'tis a strange head and heart!) cry mercy and indulgence for the follies that it exhibits. Returning too late to Geneva after an evening walk, and finding the gates shut, he formed the design of breaking his chain, and seeking his fortune elsewhere. Away he went, and under the influence of his dawning liberty, his imagination built enchanted castles, and created the most delicious phantoms of future felicity. However, even in this field of fancy, his desires were not immoderate, nor his views over ambitious: he foresaw, indeed, every source of pleasure pouring forth its streams at his feet, feasts, happy adventures, friends to serve him, mistresses to please him: 'But, says he, I did not want all this. The charms of a good society were sufficient. My moderation circumscribed me within a narrow, but delicious sphere, where I could be assured of *ruling*. My ambition was limited to one castle; where I should be the favourite of the Lord and Lady of the mansion, their daughter's *lover*, their son's *friend*, the *protector* of their neighbours. With this I should be contented; I should seek no more.' You may think Reader that he jokes, but we say *Ecce Homo!*

In the mean time, he trotted from village to village, living upon the hospitality of benevolent peasants. At length, in the territory of Savoy, he met with a curate (M. de Pontverre) who received him well, talked to him of the heretics of Geneva, of the authority of the Holy Mother Church, used many arguments to convert him, and gave him a *good dinner*. Civility and gratitude prevented him from vigorously answering arguments that had such an engaging conclusion; and he makes a long and ingenious apology for the weakness of his opposition, or rather for his silence, and some obsequious nods, that gave the curate hopes of his conversion. The curate, who had no other end in view but to gain a proselyte, sent him to Annecy to a Mrs. Warens, a new convert, who had fled from her husband at Lausanne, and to whom the King of Sardinia had given a pension, which was to be partly employed by her zeal in works of piety. The charms and qualities of this singular and alluring shepherdess of wandering souls are amply described here; and the Author must have been warm, for he has certainly not been barren of words on the occasion. His first interview with this Lady is, indeed, most entertaining: his description of her person, is one of the most animated pictures of interesting beauty and grace which we have ever met with; and her loving and gentle character, her sympathy with the unhappy, her inexhaustible goodness, her

decent gaiety, her amiable frankness and candour, and the serenity that reigned in her benevolent mind through all the trials and vicissitudes of her life, are expressed in the finest lines, and with the richest colouring. Yet this *angelic creature*, as appears in the progress of these *Confessions*, condescended to acts of humanity to her steward, and also to our Author, which do not come within the *moral* sphere of beneficence. Here, however, our adventurer tell us, that her conduct was totally *disinterested*, and her motives pure, her compliances being no more than generous rewards for faithful service and attachment, which she bestowed without *any* views or feelings but those of benevolence.

However that may have been, Rousseau had hitherto no title to his Lady's benevolence, and a youth of sixteen was, in the eye of fame, a critical object for this agreeable woman, in her 28th year. She therefore sent him to Turin, to have his conversion to popery completed, by the ecclesiastics of that city. This opens again a new scene, which really deserves to be presented to our Readers. The circumstances are so much the more interesting, as we are sure that they are true. The Editor of this Work ought to have selected interesting facts and reflections from this manuscript, instead of publishing the whole.

Away then he went to Turin, in company with a Mr. and Mrs. Sabran, to whose care Mrs. Warens had committed him. 'I was, at this moment, *says he*, in the happiest situation of mind and body, that I have ever found myself in the whole course of my life. Young, vigorous, healthy, secure, full of confidence in myself and in others, I was just in that transitory but precious period of *life*, when *its* expansive plenitude extends, as it were, our being by all our sensations, and embellishes all nature with the charm of our existence. Young desire, enchanting hope, and splendid projects, filled my mind.' He passed seven days in the most delightful reveries and expectations between Annecy and Turin. And as he travelled through a beautiful country, his hopes and projects were of a rural kind; he fancied to himself pastoral scenes of felicity, which he here describes with the pen of a Gesner. When he arrived at Turin, the fumes of ambition got up to his brain: 'I already looked upon myself as infinitely exalted above my former condition of an apprentice, and was far from apprehending that I was going to fall much below it.' The fall, indeed, was terrible, and the visionary landscape was converted into a filthy mire.

His fellow-travellers had defrayed his charges, but he was obliged to reimburse them, which exhausted his small stock, and reduced him to a destitute condition.—He had,
however,

however, letters to the heads of the seminary of the Catechumens, where he was to purchase a subsistence, by the sacrifice of his sincerity. His description of the place, of the iron cross-barred gate, that was shut and double-locked, with a hideous clangor on his heels as soon as he passed the threshold—of two vagabond Sclavonians, who called themselves Jews, that were to be admitted with him into the bosom of Mother-church, and of the emotions, sentiments, and conflicts, that passed in his mind in this disgusting period of his degradation, is curious and affecting. The reflections he makes on this occasion are various and excellent. ‘The sophism by which I was undone (says he) is a pretty general source of illusion among men, who complain of the want of power, when it is too late to employ it. It is our fault if virtue is difficult; for if we were always provident and cautious, we should have rarely occasion for its painful exertions. But propensities, which might be easily overcome, meet with no resistance: we yield to light temptations, of which we despise the danger: we fall imperceptibly into perilous situations, which might have been avoided with little difficulty, but from which we cannot extricate ourselves without heroic efforts, that we behold with terror; and at length, we fall into the abyss, and complain that God framed us so weak and yielding. But, in the midst of our illusions and complaints, the Deity addresses to our consciences the following language: I made thee too *weak* to deliver thyself from the abyss, because I made thee *strong* enough not to fall into it.’

Our poor adventurer got into the abyss. He disputed a little with the Abbé's, and then yielding, was sent to the inquisitor to obtain absolution for the heresy in which he had been educated. He received about twenty florins for his apostacy, which had been collected from the spectators of the ceremony that accompanied it. However, he got out of the ecclesiastical prison, and the keen sensation of recovered liberty made him, for a moment, forget his misery and his disgrace. The twenty florins appeared to him an inexhaustible treasure, and he formed new hopes as visionary as the preceding, and as ignoble in the event. He ran about the city to see the new set of objects it exhibited to his curiosity, and finished the fatigues of the day in a lodging he had hired for a penny a night, in the homely cabin of a soldier's wife. The objects of magnificence and splendor he saw at the Court and about the city, raised in him only a stupid admiration without exciting any desire. ‘The only thing, *says he*, that excited my curiosity, when I saw the *outside* of the Court, was to know, whether there was not some Princess *within*, who deserved my homage, and with whom I might *act* a romance.’

Instead

Instead of a romance with a Princess, he was employed in the shop of a certain Madame *Bafile*, with whom his connection was very tender, though pure and sentimental, and is here largely and warmly described, with a pencil like *Sterne's*, when he was not indecent. Turned out of this house by a jealous husband, he returned to his old penny lodging, and was recommended by the soldier's wife to a domestic, who recommended him to the Countess of *Vercellis*, into whose service he was admitted upon a footing somewhat higher than that of a livery-servant. Here he told a lie, which tormented him through the whole course of his days, and which he now relates in all its circumstances with the bitterest and most affecting expressions of remorse. The object was trifling—the theft was ignoble; but the lie was indeed, villanous: he had filched a ribbon, and when it was discovered in his possession, he laid the theft to the charge of *Marion*, an innocent and amiable girl of the family, and in presence of all the servants assembled, with a view to find out the transgressor, he affirmed to her face that she had stolen the ribbon and given it to him. The truth was, that he had stolen it, with an intention to give it to her: but nothing can exceed his lively and pathetic description of his guilt, the motives that occasioned the lie, the innocent simplicity of *Marion*, and the inextinguishable remorse of her unjust accuser. Rousseau left this house after the death of the Countess, whose last moments, as here represented, would have left a pleasing impression of respect on the mind of the Reader, had not the relation been terminated by a ridiculous incident which excites laughter.

In the succession of his ideas and connections, Rousseau had been hitherto, as he expresses it himself, an *Achilles* or a *Thersites*, a hero, or a worthless dog. He met with a Mr. *Gaimet*, who took pains to call him to reflection, to shew him to himself, without discouraging him on the one hand, or sparing his pride on the other. ‘He drew to me (*says he*) a true picture of human life,—while he spoke advantageously of my natural character and talents, he told me frankly, that they were not likely to place me in the sun-shine of fortune, though they might furnish resources that would enable me to support the want of it. He lowered my admiration of human grandeur, by proving to me that those, who ruled others, were neither wiser nor happier than them,—and that if each individual could read what passed in the hearts of all his fellow-creatures, more would be seen disposed to descend, than aspiring to rise. He was the first who gave me true ideas of moral beauty and virtue, which my slighty and high swollen imagination had never contemplated or discerned but in their extremes. He made me perceive that the enthusiasm of sublime virtues was of little use in society,—that

those who soared too high were most exposed to fall, and that the even tenor of smaller duties, well performed, required as great strength as heroic deeds, and was attended with more peaceful and happy fruits, and that it was infinitely more eligible to obtain the *esteem* of men, than to be sometimes the objects of their *admiration*.' Good lessons! had they been reduced to practice. They, however, left profound traces in the mind of our sublime vagabond, and were certainly a preservative against the temptations that assailed him.

He now entered into the family of the Count de *Gourvon*, first Equerry to the Queen, and head of the illustrious house of Solar. The son of this nobleman, who was an Abbé, and a man of letters, raised him from the state of domestic, in which he was for some time, to a better rank, or, at least, treated him as one in whom he might one day place confidence and employ in a reputable sphere. He taught him Latin, more or less (for Rousseau never made any considerable proficiency in that language), was pleased with his capacity and genius, gave him instructions in the Belles Lettres, and particularly in Italian literature, in which our disciple made a great progress. Every thing in this new situation had the most promising aspect with respect to his future fortune: he was esteemed in the family universally, was looked upon as a young man of whom the highest expectations might be entertained, and was designed to be employed as a person of capacity and confidence, under such of the branches of that noble House as might be promoted to embassies or ministerial departments. 'But (says he) these prospects were too solid for my head, which was always running after uncommon adventures: they required a long subjection, and the plan appeared to me tedious and insipid, as I saw no woman concerned in it. That is the very circumstance that ought to have recommended it, if I had not been destitute of common sense.' In the mean time, what happened? A comical fellow from Geneva called *Bacle*, fell in his way at Turin, and amused him with his buffoonery and lively humour. He contracted such an attachment for this merry companion, that he resolved to break all his present connections, and to set off with him from Turin, for, — he knew not where. Accordingly, he neglected his duty, his prospects, and his benefactors, got himself turned out of doors, and after having wandered from place to place with this vagabond, during six weeks, he returned with fear, and almost with despair, to the house of Mrs. *Warens* at Annecy, for whom he had still retained a tender affection, and of whom (as he had said at parting from her) he considered himself as the pupil, the friend, if not the lover. — The lover, certainly, in the whole extent of that term. The paradoxical refinements of this passion in his brain, its ferment-

ation in the rest of his frame, the manner of living of this *Dulcinea*, with a thousand trifling incidents, which are circumstantially related (that nothing, forsooth, which can contribute to make this *important personage*, our Author, known may be concealed from the public) occupy a considerable number of pages.

Mrs. *Warens* formed schemes for placing *Rousseau*, who was now advanced in his 19th year. A relation of hers, M. *D'Aubonne*, a man of parts and enterprize, who passed through Annecy in his way to Turin, examined the young man at her request, and pronounced him so destitute of acquired knowledge, and so scantily furnished with parts and ideas, that he did not seem destined for any thing more exalted than the curacy of a village. On this occasion *Rousseau* gives an account of his intellects, which, no doubt, will surprize the Reader. By this account it appears, that he was as slow in thinking as he was quick and lively in feeling,—that he arranged his ideas with the greatest difficulty,—that he wrote with pain and labour, as the innumerable blots and corrections in his manuscripts, and the necessity he was under of transcribing them four or five times, before they went to the press, abundantly testify,—that the formation of a single period sometimes cost him three or four nights:—that he could never attain to the quick facility and readiness which are essential to the epistolary stile, and that all his writings were carried on and finished by dint of labour, slowly and painfully. Who will believe this who knows that bold thought and strong feeling force expression, nay force it rapidly? But our Author, it seems, was a singular man, and unlike any other individual of his species; and to persuade us of this (which is his favourite idea, his hobby horse), we really believe that he sometimes tells fibs, without knowing it.

Mrs *Warens* disappears for some time: some secret views carried her suddenly to Paris. During her absence *Rousseau* wandered about from place to place, teaching music, of which, as yet, he knew very little, to gain a subsistence, that was scarcely such as kept him above sharp indigence. In the environs of Lausanne he met with a Greek bishop, who was making a collection for the restoration of the holy sepulchre. The prelate and our Author took a liking to each other, and our adventurer thus became assistant and interpreter to the archmandrite of Jerusalem. He would probably have visited the Holy Land, had not the Marquis of Bonac, the French ambassador at Soleure, persuaded him to renounce this new employment, and taken him into his house with a view to provide for him. Our pilgrim remained, however, but a short time with the Marquis, who, perhaps, on perceiving his impatience and romantick cast of mind, was satisfied to get rid of him. This

he effected by recommending him to an old Swiss Colonel at Paris, who sought a tutor for his nephew. This plan did not succeed; so that after many attempts to find a subsistence, he returned back to his dear Mrs. *Warens*, who was now settled at Chamberry, and there, by her means, he obtained the place of one of the writers or secretaries, to a commission which the King of Sardinia had appointed for surveying and taxing the lands. In this employment he applied himself to the study of arithmetic and geometry, and several occasions were presented of improving his musical knowledge. In short, music became his passion, and after having laboured two years in his scribbling vocation, which was insipid and even disgusting by its circumstances, he resigned it, and became music master at Chamberry. This change he had no reason to repent of: his income was rather increased than diminished by his new vocation, which, besides, introduced him into the best company, where he was well received. Here he spent near eight years in music, and the study of modern philosophy, and in the most intimate connexion with Mrs. *Warens*, from which, however, he made digressions that did little honour to his pretended delicacy of sentiment. At length a coldness took place between them, which ended in his removal to Lyons, where, by the recommendation of this lady, he was appointed tutor to the children of M. de Mably.—Here the confessions end; they go no farther than Rousseau's 30th year, and are terminated by an obscure sentence, which insinuates, that there is some reason for carrying them no farther. 'If my memory (says he) is handed down to posterity, it will then be known what I had farther to say, and why I now keep silence.'

We shall give some extracts from the *walks* and *reveries* in a succeeding Review—and a farther account of this extraordinary man.

A R T. VIII.

Cosmographie Élémentaire divisée en parties Astronomique et Géographique, &c.—The Elements of Cosmography, Astronomical, and Geographical, in which the principal Truths, in the Theory of Astronomy, are made intelligible to those who are unacquainted with Mathematics. With Plates and Maps. Dedicated to the Duke d'Angouleme, by M. Mentelle, Historiographer to the Count d'Artois, and Member of the Academy of Sciences and Belles Lettres, in Rouen. 8vo. 7s. sewed. Paris, 1782. Imported by Becker.

THE judicious and useful elementary work here offered to the public is divided into two parts. In the first part, which treats of astronomy, the Author relates briefly, but with much

much clearness, the principal phænomena of the solar system and fixed stars; explains the laws of gravitation, and, as far as was practicable, without introducing mathematical demonstrations or calculations, draws a distinct outline of the Newtonian theory. To this the Author has added a brief historical view of the progress of astronomical knowledge, and a description of some of the most useful astronomical instruments. The method is clear,—the language is plain and perspicuous,—and the treatise, on the whole, as a general popular view of astronomy, has great merit. The geographical part of the work is drawn up with conciseness, and includes only what is properly elementary in this branch of science. This book may be made use of with great advantage, where the object is, to obtain a general idea of astronomy and geography, without entering into the scientific labours of the schools.

ART. IX.

Lettres de Quelques Juifs Portugais, Allemand et Polonois à M. de Voltaire.—Letters of certain Portuguese, German, and Polish Jews, to M. de Voltaire. With a short Commentary, extracted from a greater. The 5th Edition revised, corrected, and much enlarged. In 3 Volumes. 8vo. Paris. 1781.

AS we have formerly * taken notice of this work, written by the ingenious Abbé Guenée, we now only mention it to inform our Readers, that in the present edition it appears with many material corrections and editions; particularly a further justification of Moses and the Jewish law, against the censures of Voltaire, in his *Old Man of Caucasus*.

ART. X.

Histoire Philosophique et Politique des Etablissements et du Commerce des Européens dans les deux Indes. Par Guillaume-Thomas Raynal. 8vo. 10 Vols. Geneva. 1781. Sold by T. Becket, London.

THIS great work, which has engaged so general an attention throughout Europe, and which, amidst the different opinions which men of different religions or political principles have formed concerning its doctrines, is universally acknowledged to be the production of an eminent master, is now brought to a conclusion. In this edition, consisting of ten volumes, the two last are new. In the ninth volume, the Author treats of the original settlement and present state of Pennsylvania, Maryland, Virginia, Carolina, Georgia and Florida. This

* See Review, Vol. XL. p. 562.

volume likewise contains a general view of the natural history of North America, with reflections on its present state with respect to population, manners and commerce. These reflections introduce a series of observations on the present interesting contest between Great Britain and America, of which, as a separate work, an English translation has been given, under the title of, *The Revolution of America*, printed for L. Davis: a publication which we have already noticed, with some intimation of a suspicion, which then seemed to us well-grounded, but which now appears to have been taken up without sufficient foundation.—To this volume are prefixed the following tables: The state of the French fisheries in Newfoundland, &c. The imports and exports between Great Britain and her Colonies, from 1697 to 1773: The trade of North-America with the West-Indies, Africa, Great Britain, and the Continent of Europe, for the year 1769; and a general table of the shipping of North-America for the same year. This last table contains such useful information, that we shall lay it before our Readers.

TABEAU GÉNÉRAL DE LA NAVIGATION DE L'AMÉRIQUE SEPTENTRIONALE.
Depuis le premier Janvier 1769, jusqu'au premier Janvier 1770.

NOMS DES DIX SEPT PROVINCES.	BATIMENS EXPÉDIÉS PAR L'AMÉRIQUE SEPTENTRIONALE.										TOTAL DE LA NAVIGATION ACTIVE.				CONSTRUCTIONS.			
	Pour le Continent de l'Amérique septentrionale.			Pour les Indes occidentales.			Pour l'Afrique & le Midi de l'Europe.			Pour l'Irlande & l'Angleterre.			Vais- seaux.			Vais- seaux.		
	Vais- seaux.	Goë- letes.	Ton- neaux.	Vais- seaux.	Goë- letes.	Ton- neaux.	Vais- seaux.	Goë- letes.	Ton- neaux.	Vais- seaux.	Goë- letes.	Ton- neaux.	Vais- seaux.	Goë- letes.	Ton- neaux.	Vais- seaux.	Goë- letes.	Ton- neaux.
Canada	31	48	2,752	2	7	405	4	69	335	22	—	4,136	39	55	7,628	—	2	60
Nouvelle-Écosse	6	15	923	5	3	415	69	1	6,598	38	—	2,822	118	34	10,458	—	1	30
Nouvelle-Angleterre	7	31	5,489	—	—	325	1	—	716	6	—	794	14	148	7,32	—	3	210
Provinces	9	96	3,874	84	128	12,878	1	—	170	38	—	3,822	131	226	19,744	16	29	2,452
Provinces	53	710	26,988	83	222	17,532	40	—	5,102	102	—	14,044	278	967	61,666	40	97	8,017
Rhode-Island	14	361	10,112	54	121	6,060	13	—	863	9	—	540	90	489	17,775	8	31	1,428
Connecticut	4	398	7,985	46	177	9,201	2	—	200	7	—	530	59	577	17,966	7	43	1,542
New-York	25	477	12,420	42	83	5,466	2	—	3,483	77	—	6,470	175	612	26,859	5	43	955
New-Jersey	—	38	538	—	24	555	—	—	—	—	—	—	—	52	1,093	1	3	83
Pennsylvanie	35	246	11,738	120	103	11,959	144	3	12,070	69	—	7,219	358	352	42,986	14	8	1,460
Massachusetts	21	141	5,298	17	46	3,358	55	—	6,324	112	—	16,116	195	194	30,998	9	11	1,144
Virginie	20	224	8,531	80	132	11,597	59	—	7,486	167	—	24,594	320	356	52,008	6	11	1,269
Caroline du Nord	3	272	7,333	38	120	6,945	10	—	1,630	60	—	7,805	120	399	23,113	3	9	607
Caroline du Sud	20	161	5,853	40	87	6,377	56	—	5,773	118	—	13,002	224	248	33,855	4	8	789
Géorgie	8	50	1,158	34	63	4,654	2	—	200	25	—	3,019	68	119	9,241	—	2	50
Floride orientale	6	46	1,683	—	—	—	—	—	—	—	—	—	—	41	1,688	—	—	—
Floride occidentale	3	19	612	4	2	220	—	—	—	3	—	—	9	21	1,172	1	—	80
TOTAL	318	1,441	112,662	649	1,214	97,807	977	133	49,210	835	27	107,932	2,023	2,023	367,272	194	101	20,284

NOMS			PAR L'AMÉRIQUE SEPTENTRIONALE.										TOTAL					
DES DIX-SEPT PROVINCES.			Du Continent de l'Amérique septentrionale.			Des Indes occidentales.			De l'Afrique & du Midi de l'Europe.			De l'Irlande & de l'Angleterre.			DE LA NAVIGATION PASSIVE.			
Vais- seaux.	Goë- letes.	Ton- neaux.	Vais- seaux.	Goë- letes.	Ton- neaux.	Vais- seaux.	Goë- letes.	Ton- neaux.	Vais- seaux.	Goë- letes.	Ton- neaux.	Vais- seaux.	Goë- letes.	Ton- neaux.	Vais- seaux.	Goë- letes.	Ton- neaux.	
Canada	9	47	2,246	2	—	145	2	—	670	28	—	4,626	41	45	7,687	—	—	—
Terre-Neuve	24	34	3,087	22	—	1,965	1	—	120	83	16	6,510	130	51	11,682	—	—	—
Nouvelle-Ecosse	3	118	4,495	2	—	230	—	—	205	17	1	2,076	22	125	7,006	—	—	—
Nouvelle-Angleterre	8	118	4,551	2	—	480	69	98	9,500	8	—	915	87	216	15,446	—	—	—
Massachusetts	35	750	27,618	47	42	6,595	78	227	17,898	109	3	14,140	269	1,022	66,451	—	—	—
Rhode-Island	14	378	10,217	3	3	226	57	103	5,918	5	—	415	79	484	16,856	—	—	—
Connecticut	5	407	9,971	1	1	105	39	154	7,250	2	—	130	47	562	18,016	—	—	—
New-York	26	421	11,714	29	11	2,730	69	110	6,964	59	—	5,214	183	542	26,632	—	—	—
Les Jerseys	—	30	654	—	—	25	1	8	257	—	—	—	1	38	916	—	—	—
Pensilvanie	45	254	12,453	112	5	10,749	135	100	12,521	85	—	9,109	377	359	45,028	—	—	—
Mariland	27	116	6,574	34	3	4,095	26	50	4,533	109	—	15,486	196	169	30,888	—	—	—
Virginie	35	226	10,373	45	4	4,600	82	132	11,612	141	1	20,612	303	363	47,237	—	—	—
Caroline du Nord	18	277	9,259	6	4	700	39	95	6,702	51	—	6,415	114	376	23,076	—	—	—
Caroline du Sud	22	169	5,608	33	1	3,325	43	87	6,893	121	1	15,181	219	258	31,107	—	—	—
Georgie	6	60	2,357	5	1	525	28	49	4,288	20	—	2,523	59	110	9,691	—	—	—
Floride orientale	1	44	2,097	1	—	100	1	—	52	8	—	915	11	45	2,164	—	—	—
Floride occidentale	1	13	375	—	—	—	—	—	—	3	—	470	4	13	845	—	—	—
TOTAL	279	3,462	122,669	344	76	36,591	670	1,222	95,963	849	22	105,307	2,142	4,781	360,550	—	—	—

The tenth and last volume consists entirely of general reflections on the following subjects: religion, government, policy, war, naval affairs, commerce, agriculture, manufactures, population, taxes, public credit, the fine arts, philosophy, morals, and the effects of the discovery of America. In this part of the work, the Author unfolds his opinions at large, and without reserve: and they are for the most part so original and curious, and often so contrary to the notions which are commonly received, that there is no doubt of their engaging a very considerable share of the public attention, and consequently, on some future occasion passing again under our inspection. This expectation, together with the great difficulty of making a selection from materials which are so interesting throughout, induce us at present to content ourselves with a general notice of these volumes.

To this edition of the Abbé Raynal's History is added, in quarto, an Atlas, drawn up on purpose for the work, consisting of 49 maps; to which is prefixed a *succinct analysis*, explaining the maps, and enumerating the authorities on which they are constructed.

ART. XI.

The following CORRESPONDENCE was intended for the Month of June, but came too late for Insertion.

ITALY.

NATURAL history, which is now become doubly interesting by its new alliance with chemistry and experimental philosophy, sees its votaries multiply daily, and is cultivated in Italy with unremitting ardour and success. A new production in this line has been lately published at Turin and Milan under the following title, *Mineralogie Sicilienne, Docimastique et Metallurgique*, &c. i. e. Sicilian, docimastic, and metallurgical mineralogy, or an account of all the minerals contained in the island of Sicily, with a circumstantial description of the mines and quarries, and a history of all the works that have been carried on in them, both in ancient and modern times. To which is subjoined, a Sicilian *minero-hydrology*, or a description of all the mineral waters of that island, together with 13 tables, containing the earths, stones, salts, bitumens, metals, semi-metals, mineralizers, mineral waters hot and cold, which are known in Sicily. By the author of *the Sicilian Lithology*. 8vo. Price 5 French livres. 1782.

Lettres sur la Sicile et sur l'Isle de Malte, &c. i. e. Letters concerning Sicily and the Isle of Malta, written in the Years 1776 and 1777, by Count DE BORCH, Member of several Aca-

demies, to the Count C. of V. and designed as a *Supplement* to Mr. Brydone's Travels in Sicily and Malta. 2 vols 8vo. Turin, 1782. Price 11 French livres. These letters contain some new instruction; and Count BORCH has augmented the number of interesting observations made on this famous island by preceding travellers. This work is enriched with 27 plates, engraven by Mr. Chr. De l'Acqua, of Vicenza, an artist of the first rate; as also with three maps, which represent ancient and modern Sicily, and the *environs* of Mount Ætna. All these plates and maps were engraven after the original drawings of Count BORCH, except the *view* of the temple of *Juno-Lucina*, at *Agrigentum*, which is executed after the drawing of Mr. Ph. Hockert, whose productions are well known to the connoisseurs.

Opuscoli, &c. i. e. Physico-Chymical Treatises (Opuscula), by M. LANDRIANI. 8vo. Milan, 1781. The Chevalier LANDRIANI is an adept in experimental philosophy and chemistry, and has already given the public several proofs of his knowledge and talents in these combined walks of science. Of the five treatises contained in the work before us, the first exhibits an account of a machine invented by him, by means of which it may be known, at a single observation, how much rain has fallen in a day, as also the time and duration of its fall. The second contains a method of varnishing butterflies and other insects, in order to preserve their form and colours. The subject of the third is the conversion of all acids into one. The Author undertakes to demonstrate, that all acids may be changed into fixed air, *i. e.* into aerial acid; and he concludes from thence, that the acid of fixed air ought to be considered as the universal acid. The fourth treatise contains an account of all the discoveries that have been hitherto made relative to that kind of fire which exists in bodies, without giving any external mark of its presence; this matter is illustrated by new experiments and observations. In the fifth and last, M. LANDRIANI shews, that dephlogisticated air may be obtained not only from the nitrous acid, but also from the vitriolic, marine, and arsenical acids.

Lezioni, &c. i. e. Lectures on Disorders of the Eyes, for the Use of the New University, founded by the King of Naples, in the Hospital for Incurables. By M. MICHAEL TROJA, Royal Professor in that University. 8vo. 403 Pages, with Two Plates. Naples, 1781.—The sixteen lectures, contained in this volume, are divided into three sections. The *first* treats of the anatomy of the eye, and of every part of it relative to vision. The *second*, of the disorders incident to the external parts that surround the globe of the eye. The *third*, of the disorders of the eye itself, and of its various membranes.

Riflessioni, &c. i. e. Reflexions concerning the Inequality observable among Men. By the Marquis F. A. GRIMALDI. 3 vols. 8vo. Naples.—These reflexions contain interesting materials for a history of man, whose inequalities on dissimilar aspects this noble author considers with respect to his *physical, moral, and civil* state. He has been carefully on his guard against the illusion of fancy and systematic prejudices in this philosophical tabature of human nature, which discovers no common degree of sagacity, judgment and learning.

Le SAROS Meteorologique, ou Essai d'un nouveau Cycle pour le retour des Saisons. i. e. The Meteorological SAROS, or an Essay concerning a new Cycle of Seasons. By the Abbé TOALDO, Professor of Astronomy at Padua. 15 pages 4to. This very learned astronomer, in the second edition of his *meteorological essay on the influence of the heavenly bodies*, mentioned a curious discovery he had made of a period in the return of the seasons, or a series, at the end of which the same temperature of seasons returns in regular revolutions. The illustration and proofs of this discovery are contained in the short Memoir before us. *Saros* is the denomination of a period, among the ancients, of which the real duration is unknown, but which some authors suppose to have been the period of eighteen years, mentioned by *Pliny* and *Ptolemy*, which brings back the eclipses and inequalities of the moon in the same order, and was formerly employed to predict eclipses. The Abbé TOALDO has found this period as important for the science of meteorology, as for that of astronomy, as it has appeared to him to bring back, nearly in the same order, dry and rainy, cold and warm years. This he proves by a table of observations, made from the year 1725 to 1781. The resemblance of the three periods, contained in this space of time is remarkable. In the period, for example, between 1743 and 1760, there are 68 lunations or months marked as very moist, and in the succeeding period, from 1761 to 1778, there is exactly the same number of months marked in the same way. There are, indeed, somewhat fewer lunations so marked in the first of the three periods contained in this table, and this might bring up to the remembrance of an objector the old proverb, that *two swallows do not make a summer*; our Abbé, however, tells us, that the first *saros* or period resembles the two others, notwithstanding this small difference.

The months that are marked as moderately moist, correspond nearly with each other in the three periods. Of 90 lunations taken from each period there are more than 30 that agree perfectly in all the three. Our Author has more than once observed, that a storm, or a violent gust of wind has been re-

peated at the end of 18 years and 11 days, which is the exact duration of the astronomical period: but, generally speaking, it is in the duration of a lunar month, sometimes of the preceding or succeeding lunation, that the resemblance is the most palpable.

The *faros* may be consulted, not only for rains, but also for falls of snow, thunder-storms, fogs and inundations.—This he shews by several examples. It is true, the observations of this eminent investigator of nature have been confined to the climate of Padua; but surely, it is a considerable step made, to have discovered even here the meteorological cycle or period, which is the object of this Memoir.—The period may perhaps exhibit fewer examples of correspondence and regularity in northern countries, as incidental causes that affect the temperature of the seasons, such as thunder-storms, are more diversified and irregular in these countries than in southern climates. However, observers in all countries, will, no doubt, be engaged by the example of M. TOALDO, to examine how far this lunar period of the seasons is verified in their respective climates.

Istoria Politica e Litteraria della Grecia, &c. i. e. A Political and Literary History of Greece. By CHARLES DENINA. Professor of Eloquence in the Royal University of Turin, Director of the Classes of History and Belles Lettres in the Royal Academy, &c. Vol. I. and II. 8vo. 1781.—The learning and taste of the Abbé DENINA are well known, and his *Revolutions of Italy* have given him a high and deserved reputation. Much instruction and entertainment may therefore be expected from this important work, of which we have here only the two first volumes. The whole is to be comprised in eight volumes. The *History of Greece, in a State of Liberty*, treated in 15 books, will occupy the first four, which take in the most remote period of Grecian story, and carry the work down to the death of Philip of Macedon, 344 years before the Christian æra. The four last volumes will contain the *History of Greece under the Kings of Macedon*, which takes in a period of 190 years, from the reign of Philip to the reduction of Macedonia into a Roman province, 140 years before Christ.

The two first volumes go so far down as the year 478 before Christ, and contain eight books. In the *two first*, the Author treats of the fabulous and heroic period of the Grecian history, down to the æra of the Olympiads, where it approaches to the borders of truth, or at least of credibility. Here both his erudition and his critical *touch* are put to the trial, and appear to advantage; and the use he sometimes makes of allegory, and sometimes of historical probability, to illustrate an enormous accumulation of fables, is chaste and judicious.

More especially, his account of the manners and customs of the Greeks, in these rude and early ages, displays a very extensive acquaintance with ancient learning and philosophy; and the detail into which he enters in describing the food, raiment, and domestic life of this famous people, their civil and political system, their religion and morals, their progress in literature and military science, is curious and entertaining. The legislation of Lycurgus, the Spartan commonwealth, the general progress of policy and military discipline in the states of Greece, the establishment of Grecian colonies in Asia Minor, Thrace, Italy, and other places, the rise of their commerce with the Egyptians and Asiatics, the effects of popular insurrections and commotions towards the advancement of tyranny, are amply treated in the *third book*, which concludes with the history of the *first age* of the Grecian philosophy, and particularly of Thales and the seven sages.

Athens and *Solon* display their lustre in the *fourth book*, which begins with an *essay* on the progress of Grecian literature at this period. Here the satirical, dramatic, and lyric poets, as also the philosophers, pass in review. In this book, the energy which the Grecian states had derived from the legislation of Lycurgus and Solon, and which enabled them to make a stand against the Persian monarchy, rendered formidable by its conquests in Asia and Egypt, is well represented in its causes and effects, and all the illustrious characters and events that adorn and enliven this great and shining period of history, are accurately exhibited to our view.

The second volume and *fifth book* begin with a general view of the origin and grandeur of the Persian monarchy. The whole of this book is taken up in relating the first and second Persian wars, and concludes with the famous battle of Salamis. The other events of this war are related in the *sixth book*, which brings us to the end of the administration of Pericles. Here we see Greece at the summit of taste, magnificence and power, enriched with statesmen, generals, philosophers, orators, historians, poets and artists, that raised her reputation to the highest pitch. This view of Grecian taste and learning is exhibited in an ample and brilliant representation in the *seventh book*, and forms an agreeable resting-place for the reader between the Persian war and the famous and fatal war of Peloponnesus, which was the ruin of Greece. It is in this book that the Abbé DENINA peculiarly displays his taste for the fine arts that embellished this noble period of Grecian prosperity, and shews his extensive acquaintance with the literature and philosophy of the ancients. The *eighth book*, which terminates this second volume, relates the principal events of the Peloponnesian war, and will naturally excite the impatience of the reader.

reader for the publication of the succeeding books. We gave, in one of our former Reviews, an account of another work of this kind, composed by M. COUSIN DESPREAUX. The two historians of Greece are worthy to be compared; and we may perhaps attempt this comparison, when the Abbé Denina's work is finished.

BRITISH PUBLICATIONS.

ART. XII.

Letters on Political Liberty: Addressed to a Member of the English House of Commons, on his being chosen into the Committee of an Associating County. 8vo. 1s. 6d. Evans. 1782.

WE have here something new, though the subject is old, and we believe from a new Author in the political line; and one who we think promises fair to go beyond most of his cotemporaries as a theorist. Nay, we do not recollect to have observed, since Montesquieu, a pen that bids fairer to advance the great and important science of politics, some few steps at least.

May it not be hoped, now, on some appearance of a revival of public virtue, that many more will step forth and exert themselves, who would never have been known but for the late changes of men and measures, and who would have died in obscurity, despairing of their country? And if this nation be not too far gone in the decline to recover, we hope such men may produce great and good effects, and may draw the attention and exertions of the public to the very interesting subject of these letters.

Our Author, inviting men of knowledge to treat *Politics* as a science, observes, 'That government has been referred to the appointment of the deity; to the regulations of patriarchs; to the physical influence of climates; to the ebullition of accidental circumstances producing the spirit of a nation; to a divine right in certain favoured families; to superiority of talents; to the prevalence of force; to inherent rights; to a compact, &c. If Government be referable to any of these causes, it may be to all.

'Politics, assuming the rank of science, would not be left, as it is, to men of business, whose active faculties may be as astonishing as their powers of reflection are inconsiderable.

'At this time the greatest man in every state, except China, are only passengers in vessels conducted by ignorant mariners, and applying themselves to every thing but the science on which their safety depends: When the vessels are lost, philosophers are

sunk in the abyss in common with the vermin which infested them. The first concern of every man should be the nature and construction of the machine in which he is embarked on the voyage of life.'

He establishes and preserves the distinction hitherto not sufficiently attended to, between civil and political liberty; the first being the result of laws and regulations which define the boundaries of men's actions as citizens of the same community, and leave them free within those boundaries. Political liberty has a reference merely to the grand divisions of the state, the popular, the executive, and legislative, and consists in their freedom from the incroachments of each other. Thus, a community has no political liberty, whose executive power influences or commands the legislative, and where the people have no regular and practicable method of checking or controuling all the powers of government, when they transgress their proper boundaries.

At the Revolution, and since the accession of the Hanover family, our civil liberties have been improved, while political liberty has been almost annihilated.—But when he says, 'our constitution presents to the view of the world one of the most awkward and unmanageable fabrics which has ever been produced by human folly,' we hope he rather exaggerates, and that as this country affords yet greater security, and more numerous incentives to industry and exertion than any other we know, we hope its constitution may yet contain the seeds of political liberty; and whatever obstacles lie in the way, it is one of the most improveable of the remaining Gothic constitutions, if the people can be made willing to restore and improve it.

He observes, that the offices of all the members of any body or society are distinct, and cannot encroach on each other without inconvenience and mischief: and power, without a resisting and balancing power, is always hurtful. A legislation and magistracy, without an actual power in the people to preserve their political liberty, are absurdities, or they are masques for the features of despotism.

A well-constituted state with perfectly separate bodies to make laws, to execute them, and to confine all within their proper limits, is perhaps a scientific idea; but philosophers, like our Author, do well to hold it up. The pretended difference between *theory* and *practice* has ever been the expedient of knaves and blockheads.

That particular men may be averse to reformation, is accounted for in a masterly, though satirical manner.

He observes, that in the time of the Saxons the state enjoyed a high degree of political liberty, of which he gives a short and elegant history;—and that a new constitution was formed at the

Revolution,

Revolution, when, by providing for *civil* and not for *political* liberty, we have preferred the lesser to the greater blessing.

But our limits do not permit transcribing or explaining so much as we could wish, and we must refer to the original, which we would recommend to all who are interested about their country, and disposed to think; for the matter is exceedingly compressed, and the Letters are much in the manner of Tacitus, written with great spirit, precision, and intelligence.

The Writer distinguishes the populace and people, and reprobates the doctrine that pretends to render the first magistrate not responsible for his own actions.—Observes, that nine-tenths of the property of the nation was in the hands of those who were averse to the injury intended against America,—and it began to appear, that property is not the sure foundation of political power and liberty.

When such writers appear, an old subject seems new again, or but little advanced. Men seem not yet sufficiently clear, with our Author, whether it be the *property* or the *persons* that constitute the state, and should be represented. In the present commercial and avaricious dispositions of mankind, some palliative medium between these, is probably the best that can be expected of them. Rich individuals, &c. are likely always to have some influence on government, but *such* influence will vary with public virtue. We apprehend men would as yet feel bewildered, if property were to cease its usual effects. We fear those who possess riches, and those who do not, will be found equally unwilling to reduce their value and importance. The opposition to limit the number of Peers proceeded from the House of Commons. But the legislature that is constituted, or makes laws on such principles, must be wrong, unjust, and inadequate.

But how to weed and keep out such natural vices and errors—to draw the line round the subjects to which the people are necessary and competent—to limit—to decide many other questions that naturally arise, will deserve the further explanation of such as our Author, and we hope the subject will not rest here.

The people possessing and exercising an acknowledged and regular power of controul over the legislative and executive powers, though delegated from the people, is now, we fear, so new an idea, or so long lost, that it may require much time, various trials and events, before it can be again understood, practised, and established; and we must perhaps be content to arrive at it by such slow degrees and irregular associations as America, or Ireland, &c. and it seems to require some great or critical occasion.

He not only states the evil in a masterly manner, but proposes the remedy; and though here doctors may differ, we confess at present a partiality for his plan, according to which, by means of
division

division and arrangement, like organization, or the dispositions of an army, the greatest multitude may be made to feel, judge, act, &c. without confusion, riot, or danger. His liberal anathemas against the timid or designing dread of innovation, are pointed and elegant. We hope men differ less in opinion as they advance in knowledge, though they seem to become thereby more timid and cautious of innovations. They need not fear. Whatever has been long fixed and established becomes but too difficult to move when necessary. Some may think this plan deviates too much from our present forms and manners, though it is only a revival of what Alfred probably practiced or meant, and although the most striking part is occasionally practiced in Scotland, where the people elect the electors of their members; but it is in a bad manner, and they are not representatives chosen by ballot.

Many and various are yet the abettors of despotism. Some have a confused fancy that Government, meaning the executive power, should not be controuled, right or wrong. Most of those bred at our universities have imbibed such prejudices, for which indeed they were originally established, though our Author may be an exception.

Fewer, but far more useful, are those bold innovators and philosophers, such as our Author, who adopt their theories and principles of perfection, and freely follow wherever they may lead. Such men, however fanciful and visionary, are far from being the dangerous monsters that the timid, ignorant, or insidious, would make us believe; they are generally the most innocent and liberal, though unsuccessful benefactors of mankind! What is impracticable to-day may not be so next century, and their memory may be revered by posterity.

Though we admire the great outline, the knowledge, spirit, and elegance with which these letters are written, yet we think the plan not sufficiently developed. Where he differs from others, he does not take the trouble to explain. A few cases and examples would help to illustrate. He wields his pen and his principles with too much ease and dexterity to be at a loss in removing any difficulties and objections that we can yet foresee.

It appears here we have lost our political liberty, so that all our civil rights are insecure, and at the mercy of a corrupt legislature, influenced and led by an executive power, which very lately had not many steps to advance, in order to get into a situation where they might make or unmake what laws they please, and smile at all the efforts the people can ever be brought to make; for while unarranged, they can do nothing—but mischief.

Any minister who really wishes to serve the people, would probably do more good by bringing together a few of the best heads who have thought the deepest on these subjects, than either

ther by means of parliaments, who are inadequate and improper to judge or act in their own cause, or by confused and numerous associations.

By such a minister and such men a political society might be formed, where the compressed science of our author, the diffusive knowledge of a Gibbon, the rapid sagacity of a Fox, the versatile genius of Burke, and the popular talents of other men and writers, might ferment and generate the clearest and most practicable plans.

ART. XIII.

Discourses on the Book of Ruth, and other important Subjects; wherein the Wonders of Providence, the Riches of Grace, the Privileges of Believers, and the Condition of Sinners, are judiciously and faithfully exemplified and improved. By the late Rev. John Margowan. 8vo. 5s. Kells. 1781.

THE spiritualizing the historical parts of Scripture may plead a very respectable authority. The learned Father, St. Origen, set the example; and his followers have been numerous. Few, indeed, of his imitators have been endowed with his abilities; and fewer still have arrived to that erudition for which he was so eminently distinguished. In short, the greater number who have started as adventurers in this line, have disgraced their profession; and having adopted the worst part of their predecessors example, leave us to deplore the want of that better part of it which served as a counterpoise to mysticism and extravagance.

This absurd custom of allegorizing the Old Testament prevailed mightily in the last age among the Puritans and Nonconformists; and was the reigning fashion in those deplorable times when royalty made no part of the state, and decency no part of the church!—when authority was sacrificed at the shrine of rebellion; and enthusiasm, *maddening round the land*, laid waste the temples of religion, and, in her *icy rage*, dragged her ministers from the altar. It was in those dark and pestilent times, when the learning of Hammond gave way to the crabbed and cloudy jargon of Owen; and all the sense and eloquence of Barrow was neglected for the puerile conceits of Dyer, Brookes, and Watson—names justly consigned to eternal oblivion; and whose works, if they *should* be found hereafter, will only serve as the humiliating, but striking monuments of an age, when hypocrisy was mistaken for sanctity; and the wildest delusions of a fanatic fancy were blasphemously fathered on the Holy Spirit of God!

We were led into these reflections by the perusal of the work before us. It afresh called forth the memory of those wretched days.

days : and the ghosts of defunct teachers were conjured up by its sombrous magic, to scowl with their accustomed malignity over the beauteous forms of *Wisdom, Simplicity, and Religion.*

The present work is ushered in by a Preface, written by a person who signs himself, J. Reynolds. It consists chiefly of a *canting* panegyric on the Author; and gives an account of some of his *edifying* expressions in his last sickness, 'when (says this Prefacer) he took occasion, as opportunity offered, of opening to me his whole heart.' 'At one time he was in great darkness of soul, and lamented exceedingly the *withdrawings* of the presence of God. Two things he said had deeply exercised his thoughts. The one was, how those heavy and complicated afflictions which God had seen fit to lay upon him could work so as to promote his real good. The other was, that God, his *bel friend*, should keep at a distance from his soul, when he knew how much his mind was distressed for the light of his countenance. "O!" said he, turning to me, and speaking with great earnestness, "my soul longeth and panteth for God, for the living God. His *love-visits* would cheer my soul, and make the heavy affliction sit light upon me. The wonted presence of Jesus, my Redeemer, I cannot do without. I trust he will *return to me soon*; yea, I know he will, in his own time; for he knows how much I need the influence of his grace."

This is being on very familiar terms with the Lord Jesus! But *saints* have peculiar privileges; and they never fail to make a very free use of them. What in a saint would be filial liberty, would in a sinner be downright impudence!—This idea of being on an *easy footing* with the Lord, reminds us of a certain Presbyterian preacher of the last age, who, in a sermon before the Rump-parliament, laboured by a long train of particulars to prove, that *believers* ought not to stand upon *niceties* with God, but to press the point, whatever it may be, so home to him, as to put him out of countenance if he should prove backward in giving what they solicit.

The *experience* (as it is called) of these saints is like an April day!—alternate rain and sunshine! And the change is almost as sudden too! Mr. Macgowan, at one visit of his *confessor*, was beclouded with '*heart-corruption*'; at another, he '*had as much of heaven as he could beld*.' So much of it indeed, that, according to Mr. Reynolds, it ran out of his eyes, though it could find no vent at his mouth! 'Thus, I left, says Mr. Reynolds, my much esteemed friend and brother; and the *next news* I heard of him was, that on Saturday evening (Nov. 25, 1780, in the 53d year of his age) his immortal spirit left the body, to go to the world of light and bliss, and keep an eternal Sabbath with God, angels, and saints.' Now, this is dying in the *SUBLIME*!—So much for the Author and the Editor too!—As for the work before

us, it is *posthumous*. It is conducted, on what is affectedly called the *spiritual plan*: and our Author's guide through this *faëry land* of the saints—we cry the ghost of Spenser *Mercy*!—was one Mr. Christopher Ness, an ejected Nonconformist minister of the last century, who, as the Editor informs us, was Mr. Macgowan's 'favourite writer:' and no wonder;—for this Mr. Christopher Ness, whose name, for aught *we* know, may be found in Calamy, published a work that would fascinate a saint by the title, though some wicked wits may make use of the more precious part of it only by way of banter and ridicule, viz.—“*The History and Mystery of the Old and New Testament.*” Now, that the *History of Ruth* hath a precious *mystery* in it, is the design of the present work to demonstrate. It may lie deep; but it is the more precious for that, when once we are so lucky as to get at it. It doth not lie on the surface, obvious to common eyes. No! It is the business of occult divines to dig for it, or dive for it; for sometimes it is hidden beneath the root of a Hebrew word; and at other times, like an oyster, it lies at the bottom of a muddy pool, and when it is unwedged from its bed, it requires a dextrous hand to get the pearl out of it!

As a specimen of our Author's dexterity in getting the pearl out of the oyster, take, gentle Reader, the following: Ruth i. 1, 2. “Now it came to pass in the days when the Judges ruled, that there was a famine in the land; and a certain man of Bethlehem Judah went to sojourn in the country of Moab, he and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi,” &c. &c.—So much for the *history*; now for the *mystery*! ‘The believing church is Christ's Naomi, his sweet and pleasant one; and he is her Elimelech, her God the King. For her he forsook the mansions of plenty and delight—with her he sojourned in a Moabitish world, amongst enemies to the God of Israel—there he died an accursed death, to accomplish her salvation—there he was buried, to purify the grave for her use; rose again, to trample on all her enemies; and is now gone to Bethlehem, the house of bread, to prepare a place for his Naomi, on her arrival from the land of Moab.’

These, however, are but the superficial gleanings of mysticism! The preacher who had the honour of cutting into this *holy ground* with the boldest hand, and who threw away the *letter of Scripture like chaff before the wind*, to get at the true *seed of the Spirit*, was Dr. John Everard. Now, Dr. John Everard had the singular honour of being the precursor of those gentlemen who have been such shining ornaments, for the last century, to the house of faction and fanaticism! He had the honour of abusing Archbishop Laud to his face within the very walls of Lambeth.

Lambeth. He had the honour of being called Dr. *Never-out* by King James of punning memory; for if he was let out of prison one day for the sake of his friends, he was sure to be in again the next for the *sake of a good conscience*! For Dr. Everard was not content to walk by common rule. 'His lips were his own, and who was Lord over him?' As a proof of his singularity we need not appeal to his history, but to his sermons; and as his explanation of one text of the Old Testament contains the very quintessence of all that *hath* been said, or *can* be said by the profoundest adepts in the *history* and *mystery* of things; and as there is an ingenuity and originality in it, that the minor professors of this art, not excepting Mr. Christopher Ness and Mr. John Macgowan, could never attain to, we will beg leave to to present it to our Readers, by way of specimen of that savoury oratory, which the ruling rabble of the times *erected their ears* to imbibe. The text is as follows, Josh. 15, 16, 17. 'And Caleb said, he that smiteth Kerjathsepher and taketh it, to him will I give Achsah my daughter to wife; and Othniel the son of Kenaz, the brother of Caleb took it, and he gave him Achsah his daughter to wife.' The preacher having stepped over the threshold of the *history*; enters into the solemn temple of the *mystery*, and pushes his way forward, even to the most sacred and hidden recesses!—And there—there, the *secret* comes out! Like another Archimedes the preacher cries out *εὕρηκα*! 'Here, says he, triumphantly—*here* is Kerjathsepher and Caleb, and Othniel and Achsah! See what secrets and mysteries the Holy Spirit hath couched under these veils! For, as the names are in Hebrew, they express nothing to an English Reader; but read those in English—take off their veil, and you may see what 'honey will come out of the mouth of the eater, and out of the sling, what sweetness.' Come taste and see, and *let us fall to* in the name of the Lord.

'What then is Kerjathsepher? In Hebrew it signifies, *the city of the book, or the city of the letter*.

'In the next place, what is Achsah? In Hebrew it signifies, *the rending of the Veil*.

'And then what signifies Caleb? In the Hebrew it is as much as to say, *my heart, or a perfect heart*.

'And what then is Othniel? In Hebrew it is *God's time, or the Lord's fit opportunity*.

'The text, Beloved, in English, is to be read thus:—And my heart, or a good heart said, that whosoever taketh and smiteth the city of the letter, to him will I give the tearing or the rending of the Veil. And Othniel took it, as being God's fit time or opportunity, and he married Achsah, that is, he *enjoyed the opening or the rending of the Veil*, and thereby obtained the blessing possessed by Achsah; for by this Veil being rent,

he became possessed both of the *upper springs*, and of the *nether springs*.²

In applying this doctrine to common use, the preacher exhorts his hearers to strike at the letter of scripture with the vigor of Othniel, in order to get at the possession of the spiritual meaning, which like the coy Achsah, veiled from the public eye, must be sought with assiduity before it can be enjoyed with freedom!

⁴ Let a *good heart*, says this good Doctor, *use* the letter of the word and spare not. Take it, strike it, smite it, tear it, chew it all to pieces; not because he hates the letter, but as men do by meat, they tear it, champ it, chew it between their teeth, not because they hate meat, but because they would get all the nourishment of it they possibly can.

This reminds us of Rabelais' dog; and the great pains the poor animal took in cracking a very hard and a very dry bone. 'Twas all for the sake of a little marrow!—So *very little*, in truth, that if the dog had not been very hungry, he would not have given himself the trouble.

Some persons may think that we have treated this subject with an unbecoming levity. We are not conscious however of the least design to ridicule what is serious; and such is our veneration for the holy scriptures, that to see them burlesqued by mistake, excites our pity, as to see them burlesqued by design, would excite our indignation. The fanaticism of Mr. Macgowan is that in earnest, which the infidelity of Woolston was disguised with in jest.

A R T. XIV.

Election Cases, determined during the first Session of the Fifteenth Parliament of Great Britain, by Committees of the House of Commons, appointed by virtue of Stat. 10 Geo. III. Reported by John Phillips, Barrister, of the Inner Temple. Vol. I. 8vo. 5s. Boards. Cadell. 1782.

THE important improvement in the trial of controverted elections, projected and carried into a law, by the late Mr. Grenville, wanted nothing to assimilate it to a regular court of judicature, but an able and judicious reporter of the determinations of the respective committees. Though their decisions may perhaps want some of the properties which give to precedents a binding force, and make them a rule of conduct to succeeding times; yet it is impossible that former decisions on the same points should not carry weight with other committees, as at least assisting their determinations, if not concluding their judgments. The only question then is, whether it be not more desirable to have recourse to printed reports of such decisions, than that they should be merely cited from memory, which is subject to so many fallacies, and is so little to be depended upon,
where

where the facts are numerous and complicated, and where the law is to arise from the facts.

The Grenville-act (as it is called) was fortunate in this respect, that a Gentleman of abilities at the bar attended the election committees the very first Session after the act was perpetual, and gave to the public a valuable collection of the most important decisions during that Parliament. His Work *, of which we gave an account, appeared in our Review at the time of its publication, has been of signal benefit in giving uniformity and consistency to the determinations of this new judicature. It comprized in the whole about 35 cases, and most of the reports were enriched with notes by the reporter, containing much collateral information and parliamentary learning.

The present publication takes in only four election cases, all of which have been determined in the present Parliament, viz. Ayrshire, Sudbury, Milborne Port, and Lyme-Regis. They are introduced with the following short advertisement:

‘ My engagements at the Coventry elections led me to attend the hearing of that petition before the committee; and, as I write short hand with some expedition, I took minutes of the proceedings. The favourable opinion which some Gentlemen entertained of those minutes, added to the request of my friends, induced me to attend other committees.—When I had taken several cases, some of the counsel, who are at the head of the profession, advised me to print them; and it has been no small encouragement to me so to do, that they were pleased to read, and approve of them. But I confess, that I should have published the proceedings on the Ayrshire petition with more satisfaction, if I had been better acquainted with the laws and customs of Scotland. The great length of the cases, has obliged me to omit almost all the notes which were originally intended for insertion.’

This apology for omitting the notes will hardly be deemed satisfactory to those who observe the very little matter that is contained in this volume, though by the dexterity of the Printer, it is expanded to 400 pages, with the help of a broad margin (and other ingenious methods, which appear to have been first invented, and brought to perfection by the dealers in light summer reading for ladies). The Ayrshire case, of which the reporter speaks so modestly, takes up near one third of the whole volume, and is as dry in the report as, we doubt not, it was at the trial.

On the whole, these reports for the reason given above, are better than no reports at all; and will derive an adventitious

* History of the Cases of Controverted Elections, by Silverster Douglas, Esq. See Review, Vols. LIII. and LIX.

value, when bound up in the same set with the cases, published by Mr. Douglas, whom we are sorry we cannot felicitate on the successor, who has thus taken up the pen which he has laid down. — *Non sumili frondefcit virga metallo.*

ART. XV.

Specimens of Justice, Humility, and Uniformity. in another Letter to the Right Honourable the Earl of Mansfield. By Mr. Burtenshaw. 4to. 3 s. Kearsley. 1782.

AS some literary cooks have, of late, served up to the Public divers ragouts and olios under the stile and title of the BEAUTIES of Johnson, the BEAUTIES of Sterne, &c. Mr. Burtenshaw is willing to display to the world the BEAUTIES of Lord Mansfield. The specimens, however, of justice, humility, and uniformity, which his title-page announces, are to be understood in an ironical sense; and the great man, to whom the letter is addressed, will probably feel no very lively emotions of gratitude for the pains the writer has taken to illustrate his judicial character. Lord Mansfield, it seems, has had the misfortune to decide more than one cause in which Mr. Burtenshaw's property has materially been affected, and to this source will the world be apt to attribute the spleen which tinctures his pen. If it be a standing maxim, that no man is to be received as a witness in his own favour on a question of Fact; it must be equally true, that no man is a proper judge in his own cause, on a question of Law. As a lawyer, Mr. Burtenshaw's authority, when weighed in the scale against that of Lord Mansfield, and the other Judges, will, we apprehend, make few proselytes. As a writer, we have given our opinion of him on a former occasion*. He is verbose, and rambling; with a mixture of wit and humour, uncontrouled by a correct judgment. Cases and metaphors are jumbled together; law and poetry, argument and banter, take place alternately. The Reader is first dazzled, and then disgusted; and finds neither sufficient instruction, nor sufficient amusement to repay him for the space he travels over.

* "Letters to Lord Mansfield," Rev. July 1781. p. 44.

✧ The 'Disquisitions on several Subjects,' and Dr. Towers's *Vindication of Locke's Political Principles, against Dean Tucker*, in our next.

ERRATA in this VOLUME.

- Page 55, l. 7. from the bottom, for 'and,' r. *with*.
 — 60, l. 6. from the bottom, for 'of,' r. *in*.
 — 65, l. 2. Del. the words 'It is cold and obscure.'
 — 67, l. 10. For 'presumptive,' r. *presumptuous*.
 — 183, l. 3. from the bottom, del. the comma at 'expected.'
 — 194, l. 18. Del. the comma after 'none.'
 — 207, par. 4. l. 11. For 'unharmonious,' r. *harmonious*.
 — — l. 15. For 'decisive,' r. *delusive*.
 — 211, l. 5. from the bottom, for 'in monument,' r. *in the monument room, &c.*
 — — l. 6. For 'Authority,' r. *Authenticity*.
 — 216, l. 4. from the bottom, for 'farms,' r. *terms*.
 — 217, l. 16. For 'embrice,' r. *ewbrice*.
 — 221, l. 1. For 'they will execute,' r. *they will adhere to and execute, &c.*
 — — l. 2. For 'they may find convenient,' r. *they may find it convenient*.
 — 223, par. 3. l. 3. for 'and renders him fit for nothing else,' r. *and ruins his constitution*.
 — 292, l. 1. for 'all,' r. *ill*.
 — 300. In the title of the first article of the catalogue, for 'war of ports,' r. *war of pests*.
 — 320. In the 8th line of the par. concerning the rot in sheep, take away 'that,' and place it before *bad*, in the line preceding.
 — 353. par. 2. line 1. for 'cast,' r. *casts*.
 — 356. (the note) for 'Perdinaud,' r. *Ferdinand*.
 — 361, l. 1. del. the comma after 'fides.'
 — 362, l. 4. from bott. col. 2d. for o", 61, r. o", 67.
 — 477, par. 4. l. 8. for 'laren,' r. *larem*.
 — 506, par. 2. l. 3. for 'de,' r. *du*; and elsewhere, as often as the name of M. Dionis du Sejour occurs.

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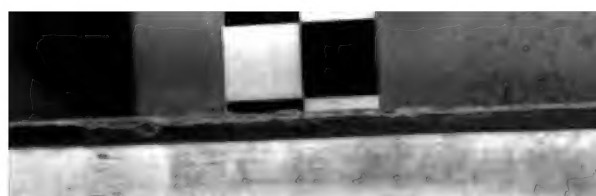
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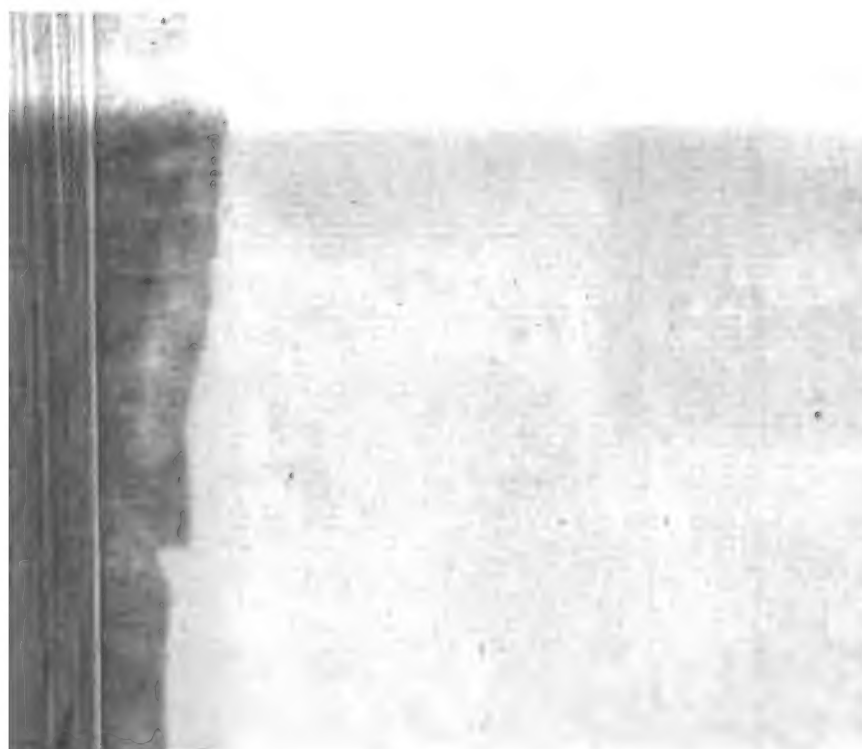
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